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THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV January, 1922 NO. 1

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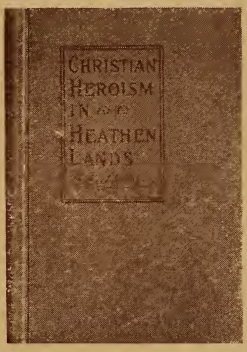

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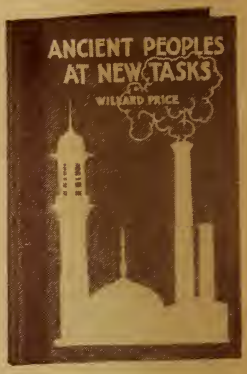

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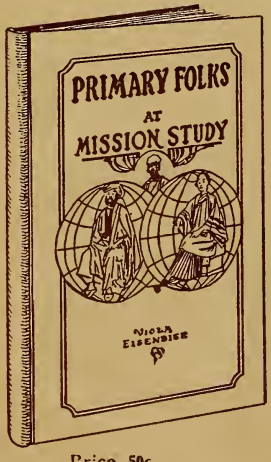

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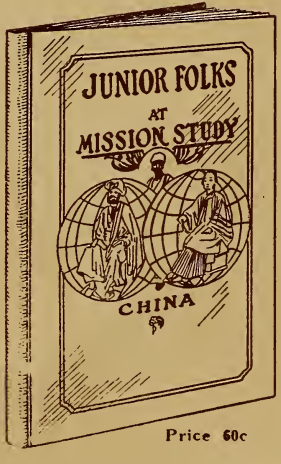

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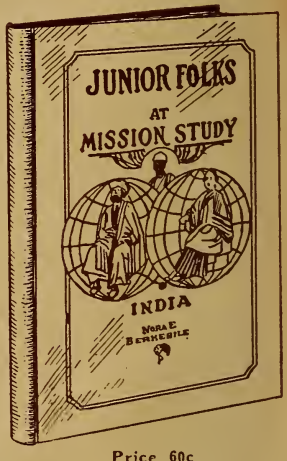

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EDITORIAL

The General Mission Board met in December session Dec. 28-29. Bro. H. C. Early, chairman of the Board, was unable to be present on account of Sister Early's illness. This is the first meeting in twenty years that Bro. Early has missed, excepting the meetings held while he was abroad. Many items of business were considered, but we can write of just a few on this page.

Reports from the Fields

The China Mission has just had its Annual Meeting and it presented much business. The baptizing of new converts, which was slowed down during famine time, has again become an active part of the work. Many who would enter the church must be taught before they have an adequate conception of the Christian life. Both fields are in an era of progress, and the workers are puzzled to know how best to meet the present financial situation.

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The Financial Situation

The Emergency Fund has reached $30,000, and for this we are glad. We realize that many people are depressed financially, and we want to commend those who have given at a real sacrifice. We believe that gifts will continue to come, so that the crisis may be met somewhat adequately.

It was suggested that many churches are desirous of supporting a missionary or of doing some special thing for which they are waiting. Perhaps the teaching has been wrong, or else we do not fully understand. We know of one treasurer, who holds $600 which has accumulated, waiting for a missionary to support. We could secure support for many missionaries in a short time, but we are in need of funds to buy the tools; i. e., ship passage, houses to live in, school buildings for teaching, medical attention, books, boarding-school expenses and the like, so the missionary can carry on his work. If churches would understand these things they would be just as willing to give for World-wide Missions, from which fund the general expense is paid, as to support a particular missionary. It may be a bit of selfishness that makes us willing to do the one and not the other.

The Africa Field

The opening of this field seems nearer than it has been. There appears to be an open field in northern and eastern Nigeria. As the name of this province implies, this is the home of the wholly-black man. The Board has yet to approach the British Government, regarding entrance to this territory, and other mission societies, which occupy a portion of Nigeria, regarding a working coöperation with them. Of course, further investigation is to be made as to the suitability of this field. The Board was fortunate to have Dr. Melvin Fraser, of the Presbyterian Mission, present at its session. Dr. Fraser has been a missionary for twenty-seven years in Kamerun district, which is just south of Nigeria. The need of stemming the Mohammedan advance from the north is very great. It will certainly not be an easy task—but most needful.

Doing Relief Work

The urgent need for funds to carry on mission work in the saving of spiritual life has somewhat deterred the Board, in recent months, from making aggressive campaigns for physical relief. Nevertheless the Board is receiving, and desires to encourage churches in giving, relief for physical suffering, especially in Russia and the Near East. By sending your gifts through the General Mission Board our church is given proper credit for the relief work.

Saving Our Children to the Church

This work, which was referred to the General Mission Board by the 1920 Conference, was considered. The secretary of the Christian Workers' Board was asked to coöperate with the Home Mission Secretary in working on this question.

Special India Number

We are indebted to our India missionaries for material, and especially to Sadie J. Miller, as special editor of this India number of the Visitor.

EDITOR'S NOTES

S. J. Miller

The rainfall in India this year was very late, but better late than never. Not until the last of July did monsoon really come, but almost everywhere there has been a heavy rainfall, considerably above normal. As is so often the case, there are always those who are ready to complain, and many would have had it end before it did, saying, "Now we have had enough." Crops look good, and the desperately poor, having prospects of grain, have ceased their cry for help.

In this issue is an article on Ghandi-ism, which has to do with unrest in India. We feel sure that his element will lose out as time goes on. A splendid number of sensible Indians stand loyal to the British Government and are not afraid to give their reasons why India is not yet ready to rule herself.

Vocational schools are more and more becoming prominent, and missions have an important part in this. India is gradually coming to see the dignity of labor and the need of men knowing more than just one kind of work to do. Few of our boys will be without knowledge of some trade along with their education when it is completed. This will set them on an independent basis as time goes on. There is much talk of a vocational school for girls in Gujerat.

Many of India's women, too, are coming to the front. The work of the Y. W. C. A., as well as the W. C. T. U., is bringing forward some talent that is encouraging. Even the vote for women has been hinted the last year.

Another encouraging feature in this land is the progressive campaign in the temperance cause. Pussyfoot Johnson is now touring India and meeting with much success in his work of showing how the United States became dry and the great advantage of it. Very frequently the daily papers have columns of articles on prohibition, and there are many Englishmen who take exception to these and fear much that this land may become dry. They accuse the people who work for prohibition of being fanatics and belonging to the few. They declare the prohibitionists try to deprive them of their "personal liberty." They do not believe that personal liberty emboldens them to drink a less or greater quantity of that which undermines their health and unfits them for intelligent service; renders them a menace to their families and neighbors as well as a reproach to all who know them. The drunkard as well as the tobacco user never stops to ask pardon of the innocent children and unsuspecting youth and grown people, many of whom detest even the odor of liquor and the fumes of tobacco.

Infant welfare work also is a live question among us. Some of the boarding schools already have benefited from the physical examinations held for children. The tremendous and alarming death rate in India, among children under five years of age, will be greatly reduced when once the infant welfare workers are properly organized.

The Babies' home, conducted in our own mission, shows what can be done for children who otherwise would be left to die. The Methodist missionaries have opened two babies' homes recently in North India. Miss Watson, of the Women's Foreign Missionary Society, from Kansas, has been in India this year, touring throughout the empire. This society has a program booked to be held in Lucknow, with some timely subjects, and doubtless it will be a great step forward for the Methodists in India, especially in work among women of this land.

There is a great demand for lady physicians in India. More than any other country, perhaps, in the world, must women be cared for by women doctors. The purdah system is perhaps the first cause of this sensitiveness and absolute refusal to be attended by a man doctor. Many are left to die because they cannot, as they put it, have a male doctor attend them. This also is the cause of the deplorable death rate of infants and mothers having no trained hand to care for them at the most critical

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times in life. Midwives are cruel and positively untrained, doing most ridiculous things without the slightest fear of taking life. There are 100,000,000 women in India and only 159 women doctors. Is this not a call to challenge the attention of every Christian doctor or nurse?

Recently there were baptized, in the American Marathi Mission, an influential Mohammedan gentleman whose grandfather was the head of the Nizam's army, for which service he received certain lands, now in this Christian man's possession. It is said that for forty years he was studying the Bible with a view to launching objections against it. His study had the opposite result, having drawn him to Christ. Some days ago he had a dream, in which Christ said to him, "How long are you going to be against me?" Concluding that Christ was calling him to become his disciple, he decided in the end openly to confess Christ by public baptism, which took place at a weekly prayer meeting, with several Mohammedans present. What a comment on the Bible and its wonderful influence on man! At the same time the uprising in South India among the Moplahs was going on. If these jungle tribes could have had the influence of the Bible instead of the teaching which led them to take life, what a difference it would mean to them and India now!

As Things Look Around Home

WILBUR BRENNER STOVER

AFTER being absent for a long period of years, one is able to get a rather disentangled and perhaps clear view of things at home, when he returns again. This view ought to have a real value.

These are the days of large thinking and acting. We are not thinking of a small locality or neighborhood, but of the world and its evangelization. Our prayers and our thoughts are challenged to be large. Our energies must be strenuous. Our plans must reach beyond the borders of what we have been doing.

In the whole mass of people, especially of Christian people, each group contributes towards the religious progress of all, according to its faith or intelligence or otherwise expressible ability. We must make our contribution, and **we must be making it now.** The greatest missionary society in England has the rule, long established, that it never turns down a qualified applicant for the foreign field. It seems to me that the psychological moment has arrived when we must open a new mission field. But we have not the money? Perhaps that is part of the argument for the psychological moment. We must keep on planting anew, as well as cultivating the old. If I can sense the situation, WE MUST.

Right round about us are sleeping opportunities. We are sleeping, I fear, while the opportunities are slipping. The strangers within our door are a painfully important opportunity, and we have done precious little to help solve their problem, as foreigners. We ought to be winning them. Our spirit of brotherhood ought to help or go a long way to win them, but, somehow or other, it is not functioning after this fashion. There are, for example, about 200,000 Syrians in the United States. Those of them who are Protestants do not feel at home among our Protestant peoples, while those who are Catholic seem easily to affiliate with the Church of Rome here. The story of others is quite similar, and best of all, these folks are all eager to talk on religious subjects, and be talked to, in the proper spirit. It seems we are not doing it.

Long since, I have seen that our student-preachers are up against it during vacations, as to what to do. And **they want to make preaching their life work, and the churches want pastors.** Why not discover that two and two make four? Why not every congregation that has not a pastor already, correspond, in this month of January, with one of our colleges, and secure a

pastor for a summer pastorate? A number of sisters now are arranging to hold vacation Bible Schools, which is fine. Now why not get brethren to hold a summer pastorate? Perhaps the regular pastor would profit greatly by spending a term at the summer school. Then even the congregation that has a pastor could use one of the preacher-students in the summer pastorate. He could help the sisters in the vacation Bible School, though that would not be his job. He could hold a two weeks' series of meetings, perhaps. And he might be given the privilege of earning something extra during harvest season in the harvest field. It appears to me the churches generally ought to want to help our young men to become what we wish them to be, preachers, and not permit them to train for the ministry by selling maps and stuff, unless they absolutely want to do it that way.

Mr. Ghandi and Home Rule in India

E. H. EBY

POLITICAL unrest, so prevalent throughout the world, is shared to a great extent by India. The outstanding figure in Indian anti-government agitation is Mr. Ghandi, a religio-political leader, who has won his position of unequaled influence by playing on the religious susceptibilities of the masses and turning them in the direction of unthinking patriotism. By his simple living and acts of self-denial for the sake of his people he is accorded the title, "Mahatma," or the Great Spirit. He first came before his people with his message of "Satyagrahi," or the comprehension of truth, by which alone peace and happiness can come to a nation.

This doctrine soon crystallized into that of "asahkar," or noncoöperation with the British Government by nonviolent means as the only road to "swaraj," or "home rule." The way to self-government was said to be very simple and could be attained within a year (ending Sept. 30, 1921), viz.:

1. Cultivate the spirit of nonviolence—do not resist by force. 2. Set up a congress form of government in every village. 3. Boycott foreign-made cloth, get a spinning wheel into every home in the country and have all the cloth needed woven by the village weavers. 4. Collect ten million rupees as a home-rule fund. 5. Promote Hindu-Moslem unity, thus presenting a united front to the government. 6. Rid Hinduism of the curse of untouchability; i. e., get rid of the caste system. 7. Purify the lives of the people by abstinence from drinking tea and liquors of all kinds, as these are closely related to foreign influences and revenues. 8. Get the youth of the land to withdraw from all government schools, and to attend national schools, which were promised to them (a few have been started). 8. All Indian government officials and employees to repudiate any titles of honor and to quit government employ.

These nonviolent measures were to effectually cripple the government, make it inoperative, and so usher in the great day of "home rule." One after another these measures were put before the public and great waves of patriotic enthusiasm carried them forward for a time, only to die down into complete or partial failure. However, success crowned Mr. Ghandi's efforts to collect the ten-million-rupee campaign fund, though that includes unpaid pledges and a large amount expended in collecting. Fifty thousands students left the government schools in Bengal, but few of whom found room in the new national schools. Hence, the career of many young men is blighted for life.

The prohibition movement has resolved itself into a scheme of picketing the liquor shops. Violence often is resorted to in their eagerness to keep men from going to the saloons. Revenue has been greatly affected in places and licenses have either been unsold or given at reduced prices. Great quantities of foreign cloth have been burned in public bonfires amidst the enthusiastic shouts of "Victory to Ghandi, the

Great Spirit." But the price of home-made cloth has risen to heights unreachable by the poor people, nor is the supply at all sufficient. Hence Mr. Ghandi has bidden his followers to wear only a loin cloth and to dispense with coats. He himself set the example. Little headway is being made in eliminating caste, without which he himself says home rule is impossible.

Recent violent outbreaks show how difficult it is to keep the people to nonviolent methods. Home rule is not in sight.

The Agricultural Outlook in India

ARTHUR S. B. MILLER

ALTHOUGH India is only one-third the area of the United States, it has three times the number of people living within its borders, which is only another way of saying that there are nine times the number of people living upon one square mile of land that we find in the United States. This would be a perfectly fair comparison, agriculturally speaking, if the distribution of the people of the two countries were the same, but it is not. In America over fifty per cent of the people live in cities, which means that that nation does more business than just cultivating the soil. In India we find three-fourths of the population trying to make a livelihood from the soil; so, taking this fact into consideration, we can easily see that the rural population of India is even more than nine times as great as we find in the homeland. This means that India has a one-sided industry—namely, agriculture.

Not only are the people of India largely rural, living outside of cities, but the country population is not scattered throughout the land in individual households, dotted here and there, but they live in villages, which are in size from a dozen dwellings to one thousand population. There are over 715,000 such villages in this land. Regardless of where a farmer's land is, almost without exception he has his dwelling in one of these villages, whence he manages the cultivation of his fields. This system of habitation necessitates more or less loss of time to the cultivator in going to and from his fields, which may be one, two or more miles from the village. Not only that, but usually these fields are not in one compact plot, but in a number of small tracts, which adds to the difficulty of cultivation.

It would not be expected that, under such conditions, where the land is far from the base of action, is scattered and in little plots, the holdings usually being quite small, the people would be very well-to-do. And so India is just what we might expect. The people are exceedingly poor. One authority says that not one individual in fifty knows what it is to get more than one meal a day, except in times of plenty. There is no such thing as capital in the cultivator's vocabulary. He lives from hand to mouth when there is anything in the hand, otherwise he just exists. His implements (consisting of a country plow and a bullock hoe), plus a pair of oxen and perhaps a cart for hauling, are luxuries to the Indian farmer.

This individual is a victim of circumstances. When planting time comes he has no seed, for he was compelled to sell it all at the previous harvest time to pay his debts. Then at the time for putting out the crop he has to go back to his ever-faithful friend, the money lender. But who is this new character? you ask. He is the fellow who has money to loan, and he is always looking for borrowers. Once a farmer gets a loan from him he can always expect to be a debtor. Let me relate two incidents:

Two men step into a dwelling. In the room is a man lying upon a bed. He is thin, weak and sick unto death. One look is enough to convince the newcomers that he is in the last stages of tuberculosis. By his bedside are three well-dressed men. One of the callers presents a piece of paper. The two men by the bedside take the docu-

ment, step back to the bedside, gently raise the invalid to a sitting position, and, handing him a pen dipped in ink, watch eagerly what he writes. But why does the sick man hesitate? Is this his will? Are these who so gently support him angels of mercy? He pauses because he knows that he is upon his deathbed and the writing of his name on that paper will make his family heirs to a debt which will last forever. This is not a will. These angels of mercy happen to be of the most unmerciful type of manhood in India—the money lender. It is a name which makes the poor man shudder. The three men who last entered the room have come to buy the last piece of land of the patient, and are prepared to pay the purchase price, a fair sum. The other two are there to collect the money in payment of a debt. The sad side of this is that the sale price of the land does not cover the obligation. The weak, helpless man lies down with a groan. How pitiful!

A village evangelistic worker went to a certain village and relates the following story: "A poor man came to see me. He was very joyful. I asked him, 'What is the matter?' He said: 'Do you know what happened? All my debts have been paid. I had an animal. I sold him for ninety rupees and cleared all my debts. Here I have a receipt.' I read the receipt once, twice, and the third time. I said: 'My friend, what is this? The receipt says nothing about the debts having been paid. It says that you still owe one hundred and fifty rupees.' I read it to him. He could not believe it. The man, sixty years old, began to weep like a baby. He could not stand this disappointment, but went insane. His son and I went to the money lender. The son wanted to kill him. I got the money lender to reduce the debt to one hundred rupees. That is poverty, that is indebtedness, that is oppression."

I had often heard in the homeland stories of the pioneer on the frontier and his difficulties in getting loans at reasonable rates of interest, but those incidents were picnics by the side of the tyranny of the loan shark of India, who demands from twenty-five to three hundred per cent interest.

Boys Doing Practical Work in the Garden
These boys are in the primary school, but are getting some lessons outside of books. Dormitories in background.

But the money lender is not the only hindrance to the progress of the Indian farmer, though he is one of the stumbling blocks. The cultivator of India has some of the same difficulties in marketing his produce as does the American farmer, only a great many more of them. Any one who compares a district map of India with a similar area of France, Germany, England or the United States cannot fail to be impressed with the fact that there is a great lack of roads, suitable for the hauling of heavy loads. In India large areas, including thousands of villages, during the rains are cut off from all vehicular traffic, and even pack animals find much difficulty in getting about. Not only are there too few roads for use in hauling grain to market, but railways also are scarce and far between. The fact that over three-fourths of the people live in rural areas means that it is necessary to move farm products long distances by rail, and many villages are far from such means of conveyance. This, with the poor public roads, makes difficulties discouraging to the cultivator. Lack of roads and railroads not only means a stagnation of trade, but also a stagnation

of ideas, which hurts a country far more than does any other factor thus far mentioned.

Along with the difficulties of getting produce to market is the matter of securing a fair price for it. In America today great strides along this line have been made, but poor India is still in the ditch in this respect.

"Much of the cultivated land of India has reached the maximum state of impoverishment; a great deal of the cattle manure which ought to go back to it is burnt for fuel; and other available manures have not yet been used extensively. Indian soils over large areas have thus been starved for centuries, and are hungry, and therefore very responsive to manuring. It is largely due to the judicious application of manure and water that crops obtained on government farms are so much better as a rule than those of cultivators in adjoining villages." Thus said a leading agricultural authority before the Seventh Indian Science Congress of 1920. Why does the cultivator burn manure produced on the land rather than apply it to the land? He does it because he is too poor to buy fuel, or because he is not so located that fuel is available.

We have mentioned that tools and implements with the Indian farmer are few and very crude. This is a mild statement as compared with the facts. Sam Higginbottom says: "Every Indian farmer of my acquaintance knows the value of plowing hard dry ground, but having no tool, except his digging hand tool, he sits in helpless inactivity, unable to do what his judgment tells him is a good thing. Much land is infested with khan khus (a grass very similar to quack grass) and other weeds, which can be killed only by deep, hot-weather plowing." The Indian farmer is producing about all that is possible with his present crude implements, but he is too poor to invest in more modern ones, and to borrow means going to that old friend, the money-lender. Who would not rather do without than follow such a procedure?

India is woefully ignorant. An educated Indian and a high official said before the 1920 Science Conference: "Our people are, however, sunk in abysmal ignorance, and their illiteracy is simply colossal. Barely 3 per cent of the population are under instruction in all types of educational institutions." Correlated with this condition is that of the refusal to take the life of any creature, regardless of its ability to do harm, and consequently the pestilence and destruction to life and crops are enormous. We might write on these conditions indefinitely and still have missed some. This side may look discouraging, but let us consider briefly remedies and the brighter aspect of the situation.

The government has done and is doing a remarkable work in the production and encouragement of pure strains of seed for the farmers. It is doing extensive work in encouraging and financing irrigation projects in certain parts. It is making strides for the improvement of soils. And, too, it is promoting coöperative societies throughout the land for the purpose of financing the agricultural class, and for the marketing of crops so that the cultivator may have a fair price for what he raises. In this latter work the government is ably assisted by the rural branch of the Y. M. C. A.

Now what is the mission's part in the program of reconstruction? Briefly, it is this, according to the best and most experienced missionaries of India: There may be coöperative societies, and better crops and better roads and better soil, but India can never become independent, self-supporting, and self-respecting until there is a change of heart. This work is for the believers in the religion of the Lord Jesus Christ. The missions of India must train men and women of sterling Christian character to go into these seven hundred thousand villages and there live the Christ-like life and endeavor to lead men and women to Christ. Honest men are needed to promote and manage these agencies for the material uplift of the rural population, and who will train them if Christian missions do not? The poverty, ignorance, and superstitution of India, speaking physically, is not her greatest weakness, but the poverty of spiritual life is the burden which underlies her very existence.

Babies in India

IDA HIMMELSBAUGH

They Will Change From Looking Like This, and These Have Been Here Several Months

DID your heart ever ache with an ache that seemed to send every drop of blood to your head till it throbbed, and the lump in your throat felt as though it would choke you? That is just what will happen if you go with me to some of the villages in this state. Here we see so many of the poor hill people. Come, let us go.

We enter a street that is reeking with filth; yonder stands a man with a baby in his arms. See how thin its little legs and arms are, and what a distended abdomen it has! Poor little fellow, he is not getting the proper kind of food. We are so thankful that our Heavenly Father this year sent such abundant rains, and the poor, even, we hope will not need to go hungry. When they do not have the proper kind of food they are not able to throw off disease.

Yonder are some fat, roly-poly little fellows that thrive in spite of the filth. They care not that they look like little balls of mud, for with nothing to wear but sunshine they can be bathed quickly in the tank just back of them. They come from homes that have food more plentiful. The other little fellow has sore eyes and so has the father, and likely if you go into the home you will find that the entire family is similarly afflicted. They are from the class that are hungry most of the time.

Now look at some of the ones whom the mothers are holding in their arms. See this one here, that is so stupid? It is an opium baby. What! You want me to take and keep the baby? We will see about that later. I did not come out to ask for babies today. Thus we could go on and on and the end not come in sight. Some are so full of sores that it seems as though we could not touch them. Even the parents seem to have lost their love for them, but it is for such as these that the Master said, "Suffer the little children to come unto me." India's population is so dense that it seems as though the most

(Continued on Page 32)

They Will Look Like This After a Year or So. It Is Hard Work, Come and See

Facing Our Task

FRED M. HOLLENBERG

IN order that we may be able to meet a problem with a view of settling it, the first thing to do is to find out just what the problem is. Many may say that this is an idle question, for the missionary has only one task, and that is the salvation of souls. True! But how shall that end be accomplished? Just as in America, an individual is not entirely changed, but he gets a new viewpoint of life, a new center to which all his activities point; so in India, when a man becomes a Christian he does not forget all of the training that he has gotten from his heathen parents. Nor is he transplanted into another country; but in his old surroundings, with all the drawbacks of heathendom, he must strive to relate himself to this new personality which he has found to be the dominating factor of his new life. So I would say that our task is to get men to follow this way and then to surround them with such means, instruction and example as to enable them to follow it.

In this land, where each man does only a certain work, and whose living and thinking are not connected, it is hard to have fully developed men and women in Christ Jesus. In business, when a man has done the line of work which falls to him and which his fathers did before him, if that line does not supply his needs he goes without or begs. In school, when a boy learns by heart what is in the books, then he is through and there is nothing else to learn. In society, when a man has obeyed certain caste rules, he has freed himself from all obligation and he can be at ease. In religion, when a man has performed certain rites then his worship is done and he can be as devilish the remainder of the time as he chooses. So I say, under such conditions and with such teaching it is hard to connect up theory and practice. While a man may be able to repeat Scripture, that is not enough; he must live what he knows from his heart. So I would say that our great task is to develop a thinking which is conducive to right action. Now you may say, "But what has this to do with mission work?" Much. "As a man thinketh in his heart so is he." But that phrase, "in his heart," is what I would have you notice. You can get a parrot to say things, but to do what is right, because of thinking, is quite another thing.

To follow the Bible a man must have help. You read many times of people asking to have the Bible explained to them. As the eunuch said to Philip, "How can I understand unless some one show me?" so the people of India are waiting for that showing, and it must be a showing which is written in life. Words or books will not answer the need. Many of these people know about Christ, but until they see the full Christ worked out in terms of their everyday life they will not respond to him. And when they do get this point of view it will be from men and women who, in everyday life, in terms of Indian thinking, exude the spirit of constant helpfulness.

Now, that you may clearly see what I mean, I will illustrate. A teacher is supposed to do nothing but teach (that is, according to the India view of things). He is not supposed to carry even his own books to the schoolroom. Much has been done against this custom, and I have heard that in our school at Bulsar a very good rule has been adopted, that every man must put in a certain number of hours at manual work of some kind every day. Now this, as an arbitrary rule, would not accomplish much. But when the students see their leaders lay their hands to all kinds of work in such a way that the work is done in a satisfactory manner, and that it is the man rather than the work that counts, they will be willing to follow. So our task is to be guides, not only in teaching and preaching, but in everything there is to be done; and only in such a way will we be able to have men and women follow in our footsteps and guide those about them.

How is such a task as this to be accomplished? As the secretary of this vil-

lage told me the other day, "Now I am a Vadaite, and I must be counted among them," so each missionary will have to forget that he is an American and that his skin is white. He must forget his English, if necessary, and enter into the thoughts and life of the people to such an extent that he will be one of them and that there will be no barrier between him and them. He must forget the comforts of America and the American ways of doing things, and in each case say to himself, "With the material at hand, and under the circumstances, what is the best thing to do?" He must be plastic, and yet have the stability which moulds. He must help the Indian to work through all of his problems in such a way that he can be a Christian and still be a man who loves and reveres his country. We cannot ask India to adopt, wholesale, our American ways. We must, in the light of the gospel truth, refine the gold here and prepare it for the Master's use.

This is no little task. It is, in truth, as Paul says, to be "all things to all men." And how are we facing this task? We are trying so to live and teach before these people that they may not be bound and fettered by the ignorance and sin and superstitions of their people; that they, in a larger degree than we can dream of, may be enabled to point their people to the way of truth and righteousness; in a way in which we, who have been brought up under different conditions, cannot give it to their people. And we face this task, not in our own strength, but by the help of God's Spirit we spend our strength, that others may be the light givers.

The Prohibition Reform in India

A. T. HOFFERT

SECOND only to the noncoöperation movement, the prohibition of the liquor traffic has taken a large place in the public thought of India. This sentiment in favor of prohibition has grown wonderfully during the past two years. It will be well to look at the outstanding causes why this sentiment against drink has made its prohibition one of the burning questions of the day in this land. By no means least of these causes is

Prohibition in America. The victory over

Boys Who Gave the Scene on the Life of Daniel, on Temperance

the liquor traffic in the United States has brought this question to the front in India, as it has in many other countries. Just as Kansas became the bone of contention in every American State where prohibition was a live question, so American prohibition is being discussed pro and con at public meetings and in the press of India with much the same intensity as it is in England and other countries. This is as it should be. Those who defend the prohibition cause in foreign countries must meet much the same sort of argument that was used against prohibition in America. America's fight for law enforcement and the complete suppression of the drink traffic is of international importance; for her to fail at this hour will put a stumblingblock in the progress of this reform in many lands. Over two-thirds of the material appearing in the press of India on this question hinges upon the success or failure of prohibition in America. America must stand firm!

The Noncoöperation Movement has within the past year included in its program the boycott of the liquor shops. In America, it is known that the supporters of the liquor trade attempted to boycott business men who opposed them, but there was never a movement among the drinking classes strong enough to close saloons by discouraging their patronage. This has happened in India at many places; however, it rarely proves to be permanent. In Poona this method of boycotting or "picketing" the liquor shops, has met with better success than anywhere else I know of in India. Young men have been employed to watch near each liquor shop and endeavor by moral suasion to prevent the prospective customer from entering the shop. The government has permitted this, so long as force was not used. It has resulted in practical prohibition in Poona. This method does not meet with favor among temperance workers generally, and most of them refuse to work with the noncoöperators in temperance activity.

The Coming of Mr. W. E. (Pussyfoot) Johnson to India has been an event frequently announced in the English press. He is now making a tour of India, speaking at the main centers of population. Because of what he did in England, his fame went before him, and he is able to command a hearing in official circles and among all classes in a way no other living man could. Large crowds greet him at every place, and his simple but effective story of the working of prohibition in America is receiving a warm response in the hearts of the Indian people.

The Religions of India have from ancient times warned the people against drink. It is remarkable how the more faithful adherents of these religions have remained true to their religious teaching on this question. The drinking has been confined largely to the lower classes; however, of recent years, through the introduction of foreign liquors and through contact with the English, there has been an increase of drinking among the higher classes.

Temperance Activity by temperance organizations, and through the direction of missionaries during the past thirty years, has done much to help awaken India to the danger of strong drink. The Anglo-Indian Temperance Association, with headquarters in London, was founded in 1888 and now has 220 branches in India. Its efforts are confined largely to the cities of India. Mr. Johnson has come to India under the auspices of this organization. There should be a central office of this organization in India to enable it to do the best work.

The Woman's Christian Temperance Union is taking an important part in the fight to free India from the rising tide of strong drink. Its national organizer, Miss Mary J. Campbell, is doing effective work among the men as well as the women wherever she goes. She has started an organization among men and students, called the Blue Ribbon Temperance Army. Though it is less than two years old there are now about seventy units of this organization in India. Through their national headquarters at Lucknow the W. C. T. U. is distributing a large amount of temperance literature.

The missions of India are taking an increasing part in the temperance cause. The Methodists are awake on this question and are planning to send a man to give full

Boys Who Gave the Scene Portraying Intemperance in the Villages Among Their People

time to the promotion of this reform. In Western India, the Church of the Brethren Mission has taken the lead in temperance activity. Our work among men is affiliated with the Blue Ribbon Temperance Army. With three members of our misssion in responsible positions for the promotion of temperance work in Bombay Presidency, we have an opportunity to promote this cause in a way that should not be lightly regarded. In America our church waited until after prohibition was secured before a full-time secretary was secured for her temperance committee. In India others are turning to us for leadership in this great reform. Will we be awake to our opportunity to lead out in a cause, the success of which will not only bring great blessings to the million people living in our territory, but will be an equal blessing to the twenty millions of Bombay Presidency? We must work with others in this, for not until Bombay Presidency, including the native states in her midst, is willing to adopt prohibition will we be able to secure total prohibition for the people of our territory.

The Future Outlook, while bright, is fraught with difficult problems. There is the problem of temperance education. The larger share of drinking is done by the backward classes of India, only a small percentage of whom can read and write. They live in the 700,000 villages of India. To only a small proportion of them has the message of temperance and sobriety been presented in an intelligent way. These must be reached through temperance activity if their support is to be secured in behalf of prohibition. The higher classes may pass a prohibition law for the lower classes to obey, and neglect to educate them so they will understand the intent and meaning of such a law.

There is also the problem of organization. All temperance organizations are poorly financed and are not able to do the aggressive work needed along this line. The most encouraging thing about it is that the supporters of the liquor trade are not as well organized as the temperance forces. The Indians are quite sentimental and as a rule are not good organizers. The temperance cause affords the opportunity for all classes to work together for a cleaner and better nation. We must look to the schools of India to train leaders for promoting this great reform. While the many languages of India make the literature problem a difficult one, we can be thankful that the vernacular press as a whole is very favorable

to the temperance cause and is willing to support it.

There is the problem of legislation, both in British territory and in the native states. There are hundreds of the latter, all of whom are independent and free to handle the liquor question according to their own desires. Most of them are getting a handsome revenue from the sale of alcohol, and those in authority will be slow to give up this revenue. As yet there is no large territory free from drink, as was the case in America before national prohibition. Hence, India cannot look to portions of her own country to learn of the benefits of prohibition.

But God is moving among the peoples of India in a wonderful way, and, in spite of these difficulties, we believe her redemption from drink is coming within the next ten years. Let us pray and work to that end!

Elizabeth Lellu—Another Girl in Training at Baroda

Nurses in Training at Baroda Hospital. The One Marked x Is Elizabeth Lellu

Rupa Dhanji, One of Our Girls in Training at M. E. Mission Hospital, Baroda

Nursing in India

JENNIE MOHLER

MOST people in America have some idea of some phases of the work of a nurse. But in a country where the majority of the people are uneducated, work among them often takes a different aspect. Uneducated people make no distinction between a nurse and a doctor and do not understand why a nurse cannot, as well as a doctor, treat and cure any sort of ailment.

When riding in a train in India, if the women are friendly and polite, you are asked where you are going, where you live, all about your family and what your work is. If you tell them you are a nurse, you can expect to hear of all the ailments of the family and often be asked what to do for each one. On recommending some doctor many will say, "But our women cannot go out and get their medicine." Then often will follow an invitation into the home.

Because of conditions and customs it is not common for an Indian nurse to go much into homes to nurse other Indians, as nurses do in our country. Their work is confined chiefly to institutions where they have the protection and supervision of the place and of those in charge of the same. After marriage some continue their work if the institution happen to be near their home.

Some are employed on cases in homes of Europeans. The ones who are accurate and responsible are rare; therefore there must be close supervision, usually by some European nurse.

The training given to Indian nurses necessarily must be of the simplest. In the first place, their preliminary education and knowledge are limited, so that the instructor is compelled to begin with things that are generally known by children in the primary schools in America. Then there is the difficulty of trying to translate the English terms or to teach them in English. Some training schools for nurses require English before entrance, so that class and lecture work are given in English. Others do not insist on it.

European and Anglo-Indian nurses are located in the large cities, where they find plenty to do. A nurse does not engage for day and night duty, except in confinement cases, and only those trained especially in that line do maternity work. They take full charge of a case and a doctor is called only in extreme instances. Ordinarily, when a nurse accepts a case it is understood that it is only for day duty, and when one is required at night a second nurse is called.

Most of the American nurses in India are missionary nurses and are connected with some mission hospital, though some conduct dispensaries themselves without a doctor, occasionally performing even major operations. Some object to a nurse working independently without a doctor. It, of course, is not the ideal, and not what she expected when she was in preparation. But many people have been helped physically and brought in touch with the Gospel through the work of missionary nurses. When a missionary is in charge of an institution he is often responsible for the health of the inmates and is compelled to give numerous simple remedies and do things which are often trying to him and require much time. Some think there should be a nurse in connection with each large educational institution where no doctor is connected with the mission work at that station. This is a great field for nurses and one in which they can put in all their time, strength, natural and acquired ability. The very best preliminary education and training is none too good and will not be wasted. However, the work of most missionary nurses is to superintend and train Indian nurses. This requires a good education prior to the nurses' training, and natural executive ability as well as natural nursing ability.

At present three of our own mission girls are in training in other hospitals, because we are not prepared to train them. We hope soon to open a training school at Bulsar in connection with the Quinter Memorial Hospital. In this school we expect to require a working knowledge of English. Two of our Gujarati girls, Rupa Dhanji and Elizabeth Lallu, are in training at the Methodist Mission Hospital, at Baroda. These two we hope to have for our own use when needed in our work. There are also two other classes of girls studying English, from which we hope to select our future student-nurses. The preparation and nurses' courses are long and difficult for them, so that not many apply for nurses' training.

The missionary nurse has a joy in her work and a compensation that one working for remuneration can never have, for the caring for the physical body is not the principal object of her work.

At present the hours spent in caring for the ailments of the pupils in the Anklesvar Girls' School are the happiest of the day. The girls have scratches, cuts, bruises, sores of all kinds, skin infections, coughs and sore throats and fever, which need constant attention. And if ne will look after all their ailments and listen to all their complaints the time will be fully occupied among a bunch of one hundred and fifty girls.

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Our Social Problems

J. M. BLOUGH

SOCIAL problems in the Orient are bristling on every hand; problems of health, of home, of childhood, of community life, of public morals; the great problem of alcoholism, whose threat is more serious in the Orient than many of us appreciate; the drug problem, the problem of prostitution, of gambling, of blindness, of beggary; the widening range of industrial problems, as the modern order trenches on the medieval. All the questions affecting public opinion that we are struggling with are beginning to be manifest in some characteristic shape in the Orient."—Robert A. Weeds.

The missionary is face to face with these problems every day of his missionary career. He cannot avoid them; he cannot be deaf to them. As Christ "went about doing good," and set himself against the social evils of his day, so the missionary is bound to do. And we are happy to say that from the very beginning of modern missions, missionaries have voluntarily taken up the task of helping to solve these problems, and many are the reforms which must be credited to their zealous labors. In this short article it is possible to treat only a few of the problems which we meet in our work in India.

1. Problem of Morality. Morality and religion have been so long divorced in many lives that it becomes extremely difficult to develop a keen conscience on the subject of sin. A man may break every Christian commandment and yet be a rather respectable fellow in his caste and community. It matters very little whether a promise is kept or not; or whether one lies and deceives his neighbor; or whether one cheats in his dealings or pays his debts, the moral standards are so low. Jealousies, abusive language, quarrels and fights disturb our peace. Deceit, bribery and evil design are rife. The adulterer lies and schemes to cover his sins. He is sorry when caught, but not for his sin, only for loss of reputation or position.

2. Problem of Heathen Customs. Some customs are harmless, but many are based on idolatry, superstition or astrology, and are not simply foolish, but positively sinful. It is not always easy to tell what a person understands by a certain rite or practice. It may appear innocent, yet in his mind be associated with some heathen deity. It is not easy for the people to renounce their wedding and holiday and funeral customs, hence it becomes our duty to differentiate and require them to give up the evil in them. Our animists especially live in almost constant dread of evil spirits and witches, which are responsible for all mishaps, and so must be appeased or cast out. In times of sickness and distress even some Christians will resort to the heathen cures. Many still fear the "evil eye." They are very loath to give up their custom of bargaining and selling their daughters in marriage. Superstition lingers long, and because of it heathen customs persist.

3. Problem of Caste. Christianity recognizes no caste; all are one in Christ Jesus. Western influences have done much in battering down this citadel of the social order in India; and Hindu reformers have contributed much to its downfall. Nevertheless, it is still a mighty force and forms one of our great problems. It is extremely difficult for some to crucify the feeling that they are better than others because of their former caste. Quarrels often divide the community along caste lines; close friendships are governed by the same rule. But the greatest test is in marriage. When they are willing to intermarry the problem is practically solved.

4. Problem of the Home. Oh, how we enjoy the good Christian homes some of our people have established! They are a wonderful testimony. Many people in the Orient have no homes—simply houses or hovels to eat and sleep in. The wife is secured by money, not by love; hence families are easily broken up. Children are neglected; sanitation is unknown; the cattle are kept in the house, and the chickens, too.

There are no books, no pictures, no attractions. Among many people child marriage, the illiteracy of women, and sex inequality make it absolutely impossible to build a good home according to our Christian ideals. But Christianity changes all this.

5. Problem of Poverty. Our backward and depressed classes are practically all poor, and some miserably poor; and from these classes our Christians have come. Quoting from the Report of the Commission on Village Education in India, the most common causes of poverty are as follows: "Debt with high interest, laziness, exploitation, ignorance and lack of skill, drink, extravagance, and conditions resulting from famines, epidemics and sickness." To remove these causes is the great problem befor us. Now poverty is not always a curse; it has its blessings. But to build an intelligent and self-supporting church among people who live in abject poverty and serfdom is impossible. The causes of poverty must be removed. The people must be made temperate and industrious; attention must be given to their agricultural and industrial problems. We trust that our new school at Anklesvar will provide aid along these lines.

6. Problem of Illiteracy. Nearly all our Christians have come from the classes which are 98 per cent illiterate. Some religions are compatible with ignorance, but Christianity is not. We love the light of truth and knowledge. Only about one-fifth of the villages of India are blessed with a school, so you see that many do not have the opportunity to secure an education. And many who have the opportunity of educating their children will not do it, because of indifference, poverty and poor teachers. Trained teachers who are at the same time kind and zealous are essential. Without education the progress of the Christian community must be slow, hence this problem is ever before us in all its magnitude.

Vyara, Surat Dist., India.

Christ and the Social Life of Our Non-Christian Neighbors

C. G. SHULL

"Think not that I came to send peace on the earth: I came not to send peace, but a sword." "I came to cast fire upon the earth; and what do I desire, if it is already kindled?" Matt. 19: 34 and Luke 12: 49.

THE message of Jesus called for a complete change in the social order of his day. His ideals of truthfulness, purity, justice and the sacredness of human life far transcend those of the age in which he lived.

In no respect, perhaps, does the contrast stand out more vividly than in his attitude to those whose lives were considered of little account. Due to a perversion of the laws which God had given them the Jews had come to class all Gentiles as sinners, with whom no orthodox Jew could eat. The same thing was true with Samaritans and with a certain section of the Jewish people, whom the orthodox Jewish leaders had declared sinners because of their failure to observe strictly the traditions of the elders. These people were not worthy the respect or notice of the orthodox Jew. Lowest among them was the leper, whose disease was regarded as a divine visitation because of his sin. For this reason, as well as because of the loathsomeness of his disease, he was driven from society, pronounced religiously unclean and therefore untouchable.

It is scarcely necessary to dwell on the attitude of Jesus toward these needy souls. He not only gave many parables and utterances (see Luke 15; 5: 31; 32; 7: 39-50, etc.) to show what God's attitude toward such souls was, but his example was nothing short of a revolutionary practice to the people of his time. He "habitually" ate and associated with these outcasts of society, even though he knew that by so doing he was lowering himself in the estimation of the upper classes who, with biting sarcasm,

styled him "the friend of publicans and sinners." And so it was that this life of love and sympathy aroused that intense hatred on the part of the Pharisees which finally resulted in his death. Indeed, he brought not peace but a sword.

In a Christian country like America the very success of Christianity, as it has permeated all phases of the social order, has in a measure tended to obscure the inherent conflict of Christian ideals with those of the world. It is when we study the standards among our non-Christian neighbors in lands where Christ's leaven is just beginning to work, that the force of this conflict becomes apparent. Let us consider a few of the social changes which the acceptance of Christ must inevitably bring to India and to all other oriental lands where there are like conditions.

Look for a moment at Jesus' standard regarding truthfulness. In his ideal a man's word should be so reliable and his testimony so true that he needs no oath to make it acceptable. In Kingman's "Y. M. C. A. Study Book" the writer, in speaking of Jesus' teaching on this point says, "It is a curious thing that the ideal of a perfectly truthful life should have been given us by an Oriental." One who has had intimate contact with oriental people knows full well how utterly untrustworthy so many of them are. False witnessing in an oriental court makes the securing of justice a very difficult thing. There is a vital difference between the standards of truthfuless in Christian and non-Christian lands.

A twin sin to falsehood is theft. There are thefts innumerable in Christian lands, and yet there is a public conscience against such things which is lacking in the social standards of our non-Christian neighbors. One example of this will suffice. The average Indian farmer must sleep in his rice field at night as the crop begins to ripen, in order to prevent his neighbors from secretly gathering and appropriating his grain.

The same perceptible difference is noted with respect to the ideals of purity and of family life. One of the great conflicts of Christianity in the apostolic days arose here. In reading Paul's letters with this thought in mind one receives a picture of the lax morality in the heathen world, a condition against which the apostles continually warned and taught. How earnestly Paul prayed and labored for the victory of Christ in the lives of these, his spiritual children, whose heathen environment and heritage brought them so many temptations along these lines! In the "conflict of Christianity with heathenism" the same battle must be fought today.

It is not in the moral but in the economic world that men in America have been the most reluctant to make the principles of Jesus their rule of conduct. The struggle between capital and labor is yet an acute one in the leading Christian nations. But while America and England have those who are getting rich at the expense of their poorer neighbors, what shall we say of a land with millions, whose average yearly income is only forty-eight dollars? In the "Call of a World Task" the number of those in Asia and Africa who daily go to bed hungry is estimated at 200,000,000.

In India a large factor in this appalling condition is the terrible oppression of the unscrupulous money lender. When a crop fails the poor must have money. The money lender is ready to give it to them, but with interest that ranges from fifty to one hundred per cent or even more per annum. It is oftener one hundred per cent than fifty. Of course the poor, ignorant farmer in many cases cannot pay, and even if he does pay the original amount he is likely to be told that he has not paid it all. The ignorant man cannot prove otherwise, and so his property passes into the hands of the "shat" and he virtually becomes the money lender's slave. "Give to him that asketh and from him that would borrow of thee turn not thou away." Such a spirit is as far from the condition described above as the east is from the west.

One of the strange things is that the attitude from which such actions result has in India a religious basis. In America we believe that "all men are created equal and endowed by their Creator with certain inalienable rights." Such is far from the belief of our non-Christian neighbors. Their

very religion teaches them that these low castes and untouchables are born into their life of misery and degradation because of sin in a former life, and because of their many sins their very touch is defiling to those above them. They must, therefore, not draw water from the village well; their children must not sit in school with those higher, and they are unworthy to receive spiritual truth through the reading of the sacred books of their superiors. Concerning such a condition Dr. J. Farquhar well says: "There is no country in the world that is without its submerged class: under every known civilization there is at least a remnant who fall behind. . . . But where outside of India is there a polity devised with the determinate purpose of creating a huge submerged class, of crushing one-sixth of the whole people down in dirt and inhuman degradation?"

Against such a social system the teaching of Christ is utterly at variance. In him there is neither male nor female, master nor servant, Brahman nor untouchable. He has broken down the wall of partition. (See Gal. 3: 28 and Eph. 2: 14.) At his table Brahman and pariah are alike sons of their Heavenly Father and joint heirs of the grace of salvation. Blessed be his name for his unspeakable gift!

INDIA NOTES FOR OCTOBER, 1921

H. L. Alley

Miss Mary J. Campbell, one of India's most noted temperance workers, spent the first two days of the month at Dahanu. A large meeting was held in the town and two other meetings were held on the mission compound. A number of total abstinence pledges were signed.

Oct. 5 and 6 Miss Campbell was at Jalalpor. Besides the meetings on the mission compound, a very successful meeting was held near by in the town of Navsari, where 105 high-school pupils and teachers signed the pledge.

Sisters Sadie Miller, Olive Widdowson and Ida Shumaker represented the mission at the "All India and Burma Council on Women's Work," held at Lucknow, India, Oct. 10-12.

The most recent recruit to our missionary force is Marcia Mae Hollenberg, born at Bulsar, Oct. 18.

During the third week of October, the Rosses, Millers, Wagoners, Holsopples and Blickenstaffs returned from Landour. The Holsopples had been in charge of the children's home since July. The home is now closed.

Oct. 22-29 the mission's devotional and business meetings were held at Bulsar. The first day was spent in sub-committee work. The next three days were devotional. Miss Campbell was present and gave five most helpful addresses. Bro. Blough gave two very timely talks on "Application of Christian Principles to the Social Problems of Our India Mission Field." The sisters who attended the Lucknow Conference made their report. These, with the other devotional, recreational and social features, made the meetings such as will long be remembered by those privileged to attend. The remaining days of the meeting were devoted to business. All but seven of the missionaries attended at least a part of the meeting.

October is usually very hot, and the weather about as trying as any during the year. This year it was not so unpleasant as usual. This seems to be due, partly at least, to the abundant rains which came this year.

THE SCHOOL FOR MEXICAN CHILDREN

(Continued from Page 21)

do with the financing of our schools know what a problem it is to keep the expenditures within the income. If that is true where charges are made for everything, how much more true it will be when a school is run mainly for those who have nothing! With good and fairly well-equipped buildings, our school people asked for and received funds for endowments. And we do not know of a school among them that has all the money it could use advantageously. If our people will remember the school here, its purpose and its

(Continued on Page 27)

Home Fields

M. R. Zigler - - - - Home Mission Secretary

The School for Mexican Children at Falfurrias, Texas

GRANT MAHAN

THE American people have before them the great problem of Americanizing the large numbers of foreigners from nearly all parts of the world; who are now within our borders, and the other numbers who are constantly coming to our shores. Unless these foreigners and their children can be led to see in government what we see in it, the time will come when our government will be changed and our descendants will not have the same reason to feel in our institutions the pride that we feel. If our political institutions are to continue and to be a blessing to mankind, the people who live in our country must believe in them. So it is our imperative duty to teach the foreigner within our gates.

And if it is so important that men be taught our ideas of government, how much more important it is that they be taught to believe in our religious institutions. Each section has its own peculiar problem, that of the city being different from that of the country, that of the North from that of the South, and that of the Southwest from all the rest of the country. It is in this section that nearly all the Mexican and Spanish-speaking Americans are to be found. Their number is estimated at a million and a half, though it varies greatly at different times, as there is much going and coming. There has been more of this since 1910 because of the unsettled condition of affairs in Mexico. Large numbers, entire families, come for the cotton-picking season. When the season closes, the road south is lined with the covered wagons of those who are returning to their homes across the Rio Grande.

It is about seventy-five years since work along educational and Christian lines was begun among these people. In 1920 there were said to be forty schools in operation for the Mexican children, and there were about a hundred and thirty preaching places. The results have not been all that could be desired; and yet much good work has been done. Practically all the boards and other bodies interested have lately put forth efforts and made plans for more aggressive work. So the coming twenty years will probably see more accomplished than the preceding seventy-five.

Of the million and a half of Mexicans and Spanish-speaking Americans in the United States, four hundred and fifty thousand are in Texas. The families are usually large, and many of them are very poor. In some of the houses there are not even beds. There is not much brightness in their lives, and the future holds no promise unless the Christian people of our country awaken to a sense of their responsibility and opportunity. Large sections of the country are not cared for, and in some localities it seems as if too many boards and societies were at work. More than half the people in this part of Texas are Mexican. In spite of the fact that a large per cent of them are American by birth, many of them cannot speak the American language.

There are five public schools under the superintendent here at Falfurrias. The number enrolled varies, but when we asked a short time ago there were 483 pupils on

the rolls of the five schools; and 326 were of Mexican parentage. Besides the five schools mentioned above, there is one of thirty-seven pupils in which the Spanish language is used. Also there are two other schools in the town, each taught by a Catholic sister. In these two schools there are ninety enrolled. The teaching is conducted in English. All the 127 pupils in the three schools just mentioned are Mexicans. So that in and around Falfurrias there are 610 pupils enrolled, of whom 463 are Mexicans. And there are children who are not enrolled in any of the schools. Texas has a compulsory school law, but it is not strictly enforced in all districts.

As in most countries which were once ruled by Spain, the people are nominally Catholic, and likewise they are mostly ignorant. It seems never to have been the policy of the Catholic church to have the people as a whole trained and educated. To some extent a change is being made, and a still greater change will be made by the Catholics if the Protestants do what they should to enlighten those who have so long been kept in ignorance. The young Mexicans need training industrially as well as intellectually if they are to become Americans and help make and keep our country what it should be.

Seeing the need of this training and teaching, Bro. John Stump was led to plan to devote most of his remaining time in this world and a considerable part of the money with which the Lord had blessed him to this work. And so he is making a beginning. But he alone cannot give and do what should be given and done if the work is to be a success by training these young people to become good Americans and Christians. The church must support the work. There is such great need of more home mission work. Unless America is made and kept Christian, the efforts now being put forth in foreign fields will cease after a time, and the work will be wasted. More must be done at home, which does not mean that less is to be done in foreign fields.

The church has done practically nothing for mission work among the nations of the western hemisphere, our closest neighbors, the southern part of North America and all of South America, though it is most important that our ideals and beliefs should be as nearly one as is possible. And the church has given very little to the work which is to be established and carried on here. This is no doubt largely due to the members not realizing the need. We wish to urge the members to learn all they can of conditions in the Southwest; and then if their hearts are in the Lord's work they will give liberally and will receive the blessing that comes to liberal givers. The call has been made through the Messenger, but the response is far from what it should have been.

Mr. E. C. Lasater is a dairyman and stockman whose work is known all over the United States. He has prize Jersey herds which he sends to stock shows in many States. And his cattle take prizes, as was evidenced at Waterloo, Iowa, and other places last fall. He has prize ribbons by the hundred. Mr. Lasater employs many Mexicans and is much interested in their advancement. When Bro. Stump told him what was being planned for a school here, Mr. Lasater responded in a very practical way, giving nearly two hundred acres of good land to the school.

There will be hindrances to school work among these young children of another race. The Catholics are generally opposed to the educational and industrial work which is being done by the Protestants among and for those whom they consider as belonging to the Catholic fold. In some sections of the Southwest are found the penitentes, who are the most opposed to the schools, and as a rule will not allow their children to attend a Protestant school. It will take time, persistent, conscientious work, and much patience to make this school a success. And it will take the best efforts of faithful men and women for years to see the work crowned with success. The call is not to the weak and cowardly, but to those who are strong in the faith, who believe that God can and will do wonders for those who trust in him and go forward.

And it will take money, and then more money. Those who have had anything to

(Continued on Page 19)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

A good brother writes as follows: "I am with the Greenville (Ohio) church. We raised something like $50 for the Emergency Fund on Thanksgiving, but seeing that you are still short the desired amount I am sending you my check for $25 in addition." This was a fine way to celebrate the Christmas time.

A Pennsylvania sister writes: "It is very hard to get the people of my church interested in the book, 'With Williams Our Secretary.' I try to impress on them the missionary work done by this book, but they tell me Bro. Williams is dead and his biography does not do them any good." Indeed, that is a wonderful congregation that cannot be helped by the biographies of great men. We wonder if it is possible for them to profit by the biography of St. Paul. If more of us could realize the value of our departed saints we might try to be better examples ourselves.

A church in Kansas writes that they have been hard hit financially and cannot support their missionary next year. A good brother in their congregation has offered to pay the missionary's support for the year. Splendid! Our work could not prosper without such splendid men. He might have found it better to magnify the church by helping them to continue the support in the name of their congregation. On the other hand, it might have made the church too dependent on one individual for him to carry the burden for them in their name.

The Spring Creek (Middle Indiana) congregation's Aid Society has just sent a splendid quilt to one of the China hospitals. The society is letting its Dorcas qualities extend to the other side of the earth.

Leah Senger writes a letter in appreciation of the Williams book: "I wish the book had been twice as long. I believe it would be impossible for anyone, especially young people, to read that book and not be inspired to nobler living and more faithful service for the Master."

Emma Horning, who returned to her work in China, stopped in Palestine en route. Since she is back at her work she writes that an intimate knowledge of Palestine helps her so much in making her Bible teaching real and effective. We quote from her letter: "We are now having two weeks of evangelistic meetings, preparing a lot of people for baptism. Over a hundred from the villages came in for baptism. I don't suppose half of them will be ready this year. They will need to study another year yet. We expect to baptize a dozen or more women. It takes so much longer to prepare them, for we teach them to read the Bible first, while most of the men can read when they first ask for baptism. Although they are slow, it is a pleasure to see them develop and enjoy the pleasures of the new life. It is real life to them to enter church."

Parcels Post Rates to India and China

Dry Goods, etc.

India, 12 cents per lb. Transit charge, 24c for from 1 to 3 pounds; 48c for from 4 to 7 pounds; 72c for from 8 to 11 pounds.

China, 12c per lb; no transit charge.

Printed matter

Post cards, magazines, books, etc.

India and **China**, 1c for each 2 oz. Weight limit, 4 lbs. 6 oz.

THE JUNIOR MISSIONARY

Conducted by Aunt Adalyn

GREETING TO JANUARY 1

The new year comes with cheeks like rose—
I guess because the cold wind blows!
Shake hands, old chap; we're glad you're here;
Please help us keep our record clear.

BY THE EVENING LAMP

SHOVE over, youngsters, and make room for company. Here is a whole bunch of real live missionaries, rapping at the door. They all have papers in their hands. They are coming as representatives of little brown-faced children on the other side of the world. They couldn't come themselves, not having clothes or carfare, so they sent their pictures. Would you like to have them for playmates? Why not? If they had the chance you have, they would likely make you hustle through the grades!

The first lady we will introduce will be Nurse Ida Himmelsbaugh, who makes a specialty of brown, bare babies at Umalla, India:

"Come, children, come along with me and we will go to one of the near-by villages. We will take this cart road for a short distance. Now we take the footpath across the fields to that village you see in the distance. Look all about and see the beautiful trees! See the deep shadows! Doesn't it look nice and cool? Do you see those peafowls over there? The village people feed them and they are quite tame. These poor people are so ignorant that they worship the peafowl and think it is sacred.

"Now look at these large gnarled trees. Don't they look like oak trees? They are not oaks, but mowra trees, which are both a blessing and a curse to these poor people. They bear two crops in a year. One is oil from the fruit, and the other liquor from the blossoms.

"Now come, for it is getting late, and we want to go to the village before we return home. We will enter from the south side, as that is where the Bhils live, and we want to see them first. See how the children run and hide! The people make them afraid of us, but we will sing and then they will come out of their hiding places. Now they are coming. Don't you pity them? Look at those poor little babies. They have no clothes but sunshine and when the sun hides away in the evening they feel the cold very much.

"Do you hear that tiny baby screaming in that hut yonder? You sit here while I go and see what is the matter. Children, that baby's mother has died, and they want me to take it to my babies' home. What shall I do? Shall I take it? I shall, you say. All right. I will take it and care for it. Here she is. Is she not a dear little thing? There are more in the home that the mission has built for them. They are your babies, children. Won't you help me care for them by praying and giving for this great work?"

Sara G. Replogle gives us a pleasing picture of the Jalalpor Boarding School:

"If you were to visit our school at Jalalpor some afternoon you would see the larger girls with Benabai Naranji, the ma-

tron of the school, and perhaps her own boys sitting on the veranda in the sewing class as you see them in the picture. Sometimes they piece quilt blocks and at other times some of them do sewing on jackets or skirts for their own wear. Occasionally mending day comes, when the girls are taught to mend their own clothes.

"In the evening in a similar manner they gather for their evening prayers. How our hearts rejoice when we hear them lift their voices in song and praise! And we pray that God may bless the efforts that are being put forth here, as well as elsewhere, for the purpose of helping the girls of India."

Wouldn't it be wonderful if "Shanti" would turn out to be a prima donna? Elizabeth Kintner tells of one recital she heard at Bulsar:

"The name of this little girl is Shanti, which means gentleness, quietness, or peace. But if you lived as near her home as I do, you might think she had been misnamed, especially on Saturdays; for then she gathers together the other children who live near her and becomes their teacher. The Indian method of study and recitation is anything but quiet, for both are done aloud. They sing their numbers, their alphabet and their poems.

"Shanti is what we in American language would call a natural or born leader. She sometimes leads the rest of the children in what we call a guyan saba, or singing meeting, by crawling to the top round of a short ladder and gathering her crowds at the foot of the ladder, then "lining the hymn" by singing a line or two, each time followed by the singing of the crowd. She is a good singer and knows most of their songs from memory.

"She is a great talker and sometimes it is hard for her to keep quiet in the Sunday-school class. But I usually find that if I can manage to keep Shanti quiet, I do not have much trouble with the rest of them.

"This picture will give you a good idea of the way the little Indian girls dress. The waists are short but the skirts often trail on the ground, and as they walk about

they must hold them up, like our grandmothers and aunties used to have to hold up their trains."

Anetta C. Mow needs a little relaxation occasionally, so she watches the youngsters at play. One day she saw them playing "Watermelon," one of their favorites. Would you like to try it at recess? This is the way she says the girls do it at Vyara:

One girl stands in the center, with some eight to twenty girls squatting down around her and holding fast to her feet. On the outside of this watermelon vine, two girls walk around and sing the following: "O King, King, open the gate."

The girl in the center then sings, "Who are all you people?"

The girls walking around the circle answer, "We are black, black thieves."

The center girl sings, "What have you people come to take away?"

The girls walking around the circle answer, "The King's daughter has fallen down and therefore we want some watermelon." (This means that they wish the

watermelon so they may make a salve from it and use it as a medicine for the King's daughter who fell and hurt herself while she was in the hands of these thieves.)

The girl in the center answers, "The ground is just now being plowed, so you come back in a few days."

Again this entire song of questions and answers is sung and at its close the girl in the center tells the thieves, "The seed has just now been planted, so you come back in a few days."

The third time the song is repeated, as the two thieves walk around the watermelon vine, and at the close of the song, the center-girl says, "Now the seeds have sprouted, so you may come back in a few days."

The fourth time the song is sung, the thieves are informed that the watermelon vine has begun to spread, and are asked to return in a few days.

The fifth time the song is sung, the girl in the center says, "The vines are in bloom now, so you come back again in a few days."

The next time she shows them that the watermelons are as large as her thumb.

Again they have grown to be as large as her fist.

Thus during four or five repetitions of the song, those melons grow larger and larger, until finally they are ripe.

The last time they sing the song the girl in the center tells the thieves that the melons are ripe and that they may be pulled off.

At this, the two thieves tap and thump the melons on the head to see if they are ripe, and then begin to pull them off!

Sometimes it is hard work to get some of the melons loose, but in time all are off. As they are pulled off, they go to one side and sit down in a straight line.

When all are in this line, the two thieves come to them to swing them. Each girl sitting in the row crosses her feet and then catches hold of her big toes, holding with all her might. The two thieves taking hold of their arms, swing them to see if they can shake them loose. As they swing them, they sing, "Your mother swung you, your father swung you and now we swing you!"

The girls who continue to hold fast to their toes, then sit in one row, while the girls who let loose, sit in another row opposite. The ones who hold fast are called "choku," which means "pure," while those who let loose are called "dherdi," which means "a low caste." (How clearly the caste idea of this land is shown!)

Presently the "pure bloods" get up, and walking toward the low-caste girls, revile them. This arouses the low-caste girls and they jump up and run after the others, trying to catch them. When all are caught, the game is ended.

No doubt you will say, "What a queer game!" It is indeed an original game, just as the girls play it in their village homes.

Alice K. Ebey, long-time missionary, has discovered some jewels in the rubbish. You see, all they need is some one to sit down by them and patiently rub and polish —maybe many moons—to bring out the luster. These were plucked at Ahwa, in the Dangs Forest:

"Here is a picture of Parbatti and Laxmi, typical Dangi girls as we have them in our school, about thirty of such. Their mother is dead. They came to us two years ago with their father, naked, thin—and hungry. They were so afraid of white people that they trembled in our presence. Laxmi was then two years old and Parbatti carried her

about. They are both in school now and Parbatti is among the brightest girls.

"Parbatti and her father were baptized on the same day. Her father, Bro. Bala, is one of our most faithful Christians and it is a pleasure to see his spiritual growth. These are some of the gems gathered out of this jungle of ignorance and poverty and sin. How we wish there might be hundreds more finding life and joy in our Lord Jesus Christ!"

Nettie Brown tells how Segurna (how do you like that for a name?) found the joy of her life when she was directed to a missionary school and learned to wear clothes and read and sew. She wants to be "different" from her people. Miss Brown hails from Vada:

"I am a little girl ten years old. My father died and then my mother and brother. That left me two married sisters and a married brother, but they did not want me and told me to go. Well, what to do? There were thieves in the town and I was afraid they would steal my jewelry and food that people gave to me. So I started out to follow some carts along the road, for I knew no one would molest me then. I did not know where they were going but I kept following for two days.

"Finally we came near to a town called 'Vada.' The carts stop just outside the village to feed the oxen and rest. A little girl came along past the place and we began to talk to each other. She found out all about me and said, 'Say, I know of a place where you can get something to eat and clothes. There are a lot of happy girls there. The woman that takes care of them is kind. I would like to go there, but my papa and mama won't let me. If you want me to I will take you to the woman's house and tell her you want to stay at the school.'

"I was so glad to hear something like that, for where would I ever get anything to eat? When I saw the place I thought, What a nice place to live! and the kind

Our India Missionary Children

1, Wilbur Eby; 2, Horner Eby; 3, Emma Wagoner; 4, Elizabeth Wagoner; 5, Lois Ebey; 6, Nina Ross; 7, Lucile Forney; 8, Ruth Ross; 9, Pauline Ross; 10, Evelyn Ross; 11, Leah Ruth Ebey; 12, Beryl Butterbaugh; 13, Ione Butterbaugh; 14, Vila Butterbaugh; 15, Lawrence Alley; 16, Herbert Eby; 17, Ralph Alley.

Other missionary children whose pictures we are not able to print are: 1. Frances Holsopple, David Blickenstaff, Leonard Blickenstaff, Josephine Miller, Nita Holsopple, Wilma June Butterbaugh, Marjorie Ellen Miller. This completes the list for India.

woman said that the girls would be glad to have me. That sounded strange to me, for my own sisters and brother did not want me. And the girls looked so happy. Well, they gave me some clothes to wear and I felt so funny in them. And that long skirt flapping around my legs almost tripped me till I got used to it.

"The first day of school came and the teacher wrote some funny crooked letters on my slate and told me to make some like them. Well, what could I do but cry? I couldn't hold the pencil right and the things I made didn't look at all like the ones made for me. But I was determined I was going to learn to read and write like the other girls. So now after a few months I know a lot of the letters and I take one of the girls' books and find letters I know.

"Then Miss Saheb began to teach me to sew. But how awkward I held the needle! But to the surprise of all I made very nice stitches—better than some that had been practicing for a long time. Each time Miss Saheb gave me a different kind of stitch to learn. I finally came to one that was harder than the rest, and the stitches went up hill and down, but the next time they went straight and even. Everyone thinks it's a wonder that I can sew nice with such little practice.

"I am learning some wonderful things about Jesus, too, and I want to learn more, for these Christian people are different from anybody I ever knew. The next time you hear from me I think I'll be a school-teacher."

BRING THE NUT CRACKER!

Enigma

I am composed of 19 letters.
My 4, 5, 6, 10, is what fire does.
My 3, 2, 9, is contrary to truth.
My 1, 8, 12, 11, is a small song-bird.
My 19, 5, 14, 15, is what water does to iron.
My 3, 16, 17, 9, is God's essence.
My 15, 8, 2, 7, 12, is a family, or race.
My 14, 15, 9, 6, 11, is one end of a ship.
My 4, 13, 16, 2, 3, is to cook.
My 17, 18, 8, 7, is a part of speech.
My 16, 17, 12, 10, is part of a stove.
My whole is the name of our first man missionary to India.

A Package of Fruits

Take off your cap, please.
I can wipe a china dish.
Sister wears a plume in her hat.
Smell the pitcher—rye whiskey!
Dora is in the kitchen.
I have a little money.
We admire neither rudeness nor anger.
He acts like a harlequin, certainly.
You have a great head for figures.
He acts like a cur, ranting about nothing.

(December "Nuts" cracked in February)

SCHOOL FOR MEXICAN CHILDREN

(Continued from Page 19)

needs, and will seriously consider what they should do with the part of their income which belongs and should be given to the Lord, we feel confident that they will give enough to put the school on a sound basis. Here is a home mission problem in a section where there are very few members of our church. The field should be occupied.

Brother and Sister Stump, denying themselves many things in order to be able to give more to the school, will not release others of us from the responsibility of helping in a work the object of which is to do good to man and bring glory to him in whom we have believed. Those who wish to have part in this work and receive the blessing which will follow, should send their contributions to Mrs. John Stump, Falfurrias, Tex., as she is treasurer of the school fund. May the response be according to the needs of the work.

BABIES IN INDIA

(Continued from Page 32)

enough for me is good enough for my baby," but we are hoping to change things. When once the curse of drink is lifted, then we can hope to have a real chance for improvement; then they will be able to throw off this lethargy that seems to have them in its grip. With a clear brain and food they will become thrifty, and thus give a chance for better development.

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

FINANCIAL REPORT

During the month of November the Board sent out 3,610 tracts.

The following contributions to the Board's funds were received during November:

WORLD-WIDE

Arizona—$5.00
Indv.: Nancy D. Underhill, ... $ 5 00

California—$10.50
So. Dist., Cong.: Eld. J. A. Brubaker (M. N.) (Pomona) 50c; Aid Society: Pasadena Ladies', $10, ... 10 50

Canada—$1.00
Indv.: J. H. Brubaker (M. N.), ... 1 00

Illinois—$6.00
No. Dist., Cong.: Eld. Jas. M. Moore (M. N.) (Lanark), 50c; C. E. Delp (M. N.) (Lanark) 50c, ... 1 00
So. Dist., Cong.: Frank Etnoyer and wife (Cerro Gordo), ... 5 00

Indiana—$66.23
Mid. Dist., Cong.: Eel River, $13.50; Loon Creek, $33.06; Sarah Ball (W. Eel River), $1; Hannah Armey (W. Eel River), $1; Susan Leckrone (W. Eel River), $1; Emanuel Leckrone (W. Eel River), $5; unknown donor of Sidney, $5, ... 59 56
No. Dist., Cong.: Eld. Chas. C. Cripe (Bremen), 50c; G. H. Van Dyke (M. N.) (No. Winona Lake), 50c; Galen Hanawalt (Yellow River), $5.67, ... 6 67

Iowa—$30.93
Mid. Dist., Indv.: Albert W. Morris, ... 93
No. Dist., Cong.: L. M. Eby (Waterloo), $5; Mrs. Tete Zapf (Grundy County), $5, 10 00
So. Dist., Cong.: S. Schlotman (Council Bluffs), $10; C. W. S.: Franklin, $10, ... 20 00

Kansas—$272.53
N. E. Dist., Cong.: Chapman Creek, $13.53; District Meeting of N. E. Kans., $259,..... 272 53

Maryland—50c
E. Dist., Indv.: Geo. A. Early (M. N.), .. 50

Michigan—$14.20
Cong.: Beaverton, ... 14 20

Missouri—$18.75
Mid. Dist., Indv.: D. Lincoln Baker, $2; James P. Harris and Wife,, $10, ... 12 00
No. Dist., S. S.: Knights of Honor" Class, Wakenda, ... 6 75

New York—50c
Cong.: J. S. Noffsinger (M. N.) (First Brooklyn), ... 50

North Dakota—$3.75
S. S.: Newberry, ... 3 75

Ohio—$97.35
N. E. Dist., Cong.: Canton Center, $21.35; Indv.: Simeon Longanecker, $25, ... 46 35
N. W. Dist., Cong.: Poplar Ridge, $50; D. Byerly (M. N.) (Pleasant View), $1, ... 51 00

Pennsylvania—$347.67
E. Dist.., Cong.: White Oak, $24.26; S. S.: Quakertown (Springfield), $75; Indv.: Nathan Martin (M. N.), 50c, ... 99 76
Mid. Dist., Cong.: Juniata Park $125; Indv.: Cecil Snyder, $30, ... 155 00
So. Dist., Cong.: No. 54653 (Carlisle),.... 20 00
S. E. Dist., Cong.: Upper Dublin, ... 1 91
W. Dist., Cong.: Eld. Jason B. Hollopeter (M. N.), $1; N. H. Blough, $70, ... 71 00

Tennessee—$3.00
Indv.: Jessie Diehl, ... 3 00

Texas—$8.71
Cong.: Nocona, ... 8 71

Virginia—$29.40
First Dist., Cong.: Chestnut Grove, ... 23 98
No. Dist., S. S.: Luray (Mt. Zion), ... 3 42
So. Dist., Cong.: Mrs. Nannie Sutphin (Angels Rest), ... 2 00

Wisconsin—$50.00
Cong.: J. M. Fruit (Ash Ridge), ... 50 00

Total for the month, ... $ 966 02
Total previously reported, ... 13,790 31

Total for the year, ... $ 14,756 33

STUDENT FELLOWSHIP FUND, 1921

California—$69.00
So. Dist., Volunteer Mission Band, La Verne College, ... 69 00

Illinois—$201.00
No. Dist., Students and Faculty of Mt. Morris College, ... 201 00

Indiana—$4.00
Mid. Dist., Cong.: I. J. Sollenberger (Manchester), ... 4 00

Ohio—$5.00
So. Dist., Cong.: Elizabeth Ludy (Upper Twin), ... 5 00

Virginia—$40.00
E. Dist., Students and faculty of Hebron Seminary, ... 40 00

Total for the month, ... $ 319 00
Total previously reported, ... 3,729 24

Total for the year, ... $ 4,048 24

AID SOCIETY FOREIGN MISSION FUND

Iowa—$11.50
No. Iowa, Minn. and S. D. Aid Societies, 11 50

Kansas—$20.00
N. E. Dist., Aid Societies: Appanoose, $10; Washington Creek, $10, ... 20 00

Minnesota—$10.00
Aid Society: Root River, ... 10 00

Missouri—$63.00
No. Dist., Aid Societies, ... 63 00

Nebraska—$30.00
Aid Society: Holmesville (South Beatrice), ... 30 00

Ohio—$20.00
So. Dist., Aid Society: New Lebanon, .. 20 00

Total for the month, ... $ 154 50
Total previously reported, ... 7,255 12

Total for the year, ... $ 7,409 62

HOME MISSIONS

Idaho—$1.20
Cong.: Mrs. E. L. Shideler (Clearwater), 1 20

Missouri—$6.00
Mid. Dist., Indv.: Lizzie Fahnestock, .. 6 00

Total for the month, ... $ 7 20
Total previously reported, ... 99 03

Total for the year, ... $ 106 23

EMERGENCY FUND

(For World-Wide Missions)

Arizona—$10.00
Cong.: Sarah Boots (Glendale), ... 10 00

Arkansas—19.10
First Dist., Indv.: W. H. Clark, ... 10 00
N. W. Dist., Cong.: Springdale, $4.10; Eld. C. H. Brown (Springdale), $5, ... 9 10

California—$460.83
No. Dist., Cong.: Waterford, $42.65; Reed-

ley, $200.25; Indv.: Mrs. Clara A. Holloway, $2, ... 244 90

So. Dist., Cong.: Santa Ana, $88.93; A Brother and Sister (Pomona), S. S. Brubaker (La Verne), $10; L. G. Cripe and Wife (First Los Angeles), $100; S. S.: Sarah A. Nininger (Santa Ana), $5; Indv.: Nannie A. Harmon, $2; Ira Studebaker, $5, ... 215 93

Colorado—$47.83

N. E. Dist., Cong.: Antioch, $15.15; Haxtun, $25.68; Indv.: Henry Hutton, $5, ... 45 83

W. Colo., Cong.: Salem Beery (Fruita), 2 00

Florida—$11.00

Indv.: "A Friend," $1; "The Lord's Tenth," $5; D. M. Irvin, $5, ... 11 00

Idaho—$172.04

Cong.: Payette Valley, $121; Weiser $34.04; J. B. Lehman (Nezperce), $5; Ella Hostetler (Payette Valley), $12, ... 172 04

Illinois—$424.81

No. Dist., Cong.: Naperville, $2; Elgin, $174.50; Rockford, $15; Batavia, $26.51; Mt. Carroll, $10.60; Katherine Boyer (Waddams Grove), $10; John A. Bossert (Elgin), $5; A. W. Zillhart and Wife (Mt. Carroll), $4; Ellen Zillhart (Mt. Carroll), $2; Mrs. Elizabeth Robinson (Bethany), $2; S. S.: Batavia, $10; "Ever Faithful" Class, Batavia, $3; Aid Society: Batavia Ladies, $10; C. W. S.: Batavia, $10, ... 284 61

So. Dist., Cong.: Okaw, $32.70; Woodland, $10; Mrs. Ida L. Thompson (Hudson), $1; Eliza Renner (Mill Creek), $1; Rachel Phillips (Okaw), $7; Martha E. Weber (Woodland), $2; H. A. Stauffer (Mulberry Grove), $2; Elmer M. Hersch (Blue Ridge), $2.50; S. S.: Astoria, $50; "Signal Light Girls" Class, Astoria, $5; Indv..: Mrs. R. A. Forney, $5; Mabel Goshorn, $20; T. A. Robinson and Wife, $2, ... 140 20

Indiana—$1,240.92

Mid Dist., Cong.: Burnetts Creek, $26.25; Peru, $54; Mexico, $41.95; Clear Creek, $18; Portland, $6.87; Wesley Miller (Kewanna), $2; Joe E. Ulery (Plunge Creek Chapel), $100; Miss Mabel Monce (Manchester), $2; A Friend (Loon Creek), $5; Frances A. Crill (Wabash), $1; Emma Hamilton (Huntington City), $5; R. G. and Mae Keever (Lower Deer Creek), $3; "In His Name" (Logansport), $2; Phobe Lee (Landisville), $10; Emery L. Quinn (Bachelor Run), $2; S. S.: Markle, $9; Clear Creek, $12.61; Aid Society: Manchester, $50; Indv.: Leslie C. Heckman, $10, ... 360 68

No. Dist., Cong.: Oak Grove, $20; Rock Run, $80; Yellow Creek, $32.19; No. Winona Lake, $77.36; Bethel, $35; First South Bend, $44; Young People of Auburn, $3.43; Nicholas Waugaman and Wife (West Goshen), $8; Samuel B. Reppert and Wife (English Prairie), $20; Martha A. Marquart (Ft. Wayne), $5; Levi Zumbrunn and Wife (Blue River), $25; Maggie A. Johnson, (First So. Bend), $20; Mary Yoder, (Yellow River), $3; Mrs. E. E. Shively (Yellow River), $10; Mrs. Sam Yazel, (Bremen), $2; R. L. Morningstar (First So. Bend), $5; W. U. Miller (Elkhart City), $5; Mrs. Gladie S. Miller (Elkhart City), $5; David J Miller (Elkhart City), $2.50; Florence E. Miller (Elkhart City, $2.50; S. S.: English Prairie, $25.40; Elkhart Valley, $75; Anna McCoy, (Ft. Wayne), $1; C. W. S.: Bremen, $5; Indv.: A. L. Miller, $5; M. A. Harbaugh, $3, ... 519 38

So. Dist., Cong.: White, $15.42; Nettle Creek, $127.50; Indianapolis, $55.31; Mt. Pleasant, $16.28; Pyrmont, $50.25; Rossville, $28.50; Ettie E. Holler (Nettle Creek), $10; Elizabeth Miller (New Hope), $2; Jas. A. Byer and Wife (Beech Grove), $2.60; Unknown donor (Muncie), $; Sarah A. Huddleston (Howard), $2; Indv.: Austin Himes, $50, ... 360 86

Iowa—$611.86

Mid. Dist., Cong.: Coon River, $5; "A Friend" (Yale), $10; Mrs. D. P. Chamberlin (Ankeny), $1; E. L. West (Des Moines), $25; Indv.: Ann R. Troup, $20; Mrs. D. E. Hoover, $10; Ora L. Hoover, $100, ... 171 00

No. Dist., Cong.: Curlew, $64.20; Greene, $12.30; Kingsley, $46.70; Franklin County, $21.52; Mary S. Newsom (Waterloo), $1; James Gallentine and Wife (Slifer), $3; David Brallier and Family (Curlew), $10; S. S.: Greene, $20.28; Indv.: Mary D. Welty, $1, ... 180 00

So. Dist., Cong.: Salem, $54.31; Osceola, $9.50; Monroe County, $10.64; Mt. Etna, $25.43; Libertyville, $137.24; Council Bluffs, $13.74; Crooked Creek, $5; Mrs. H. Kurtz (Salem), $5, ... 260 86

Kansas—$782.76

N. E. Dist., Cong.: Morrill, $323.13; Olathe, 17.42; Holland (Abilene), $5.56; Abilene, $30; Topeka, $23.45; Oakland, $10.35; Miss Lucretia Lake (Ozawkie), $1; Mary Hickerson (McLouth), $5; Mrs. S. S. Engle (Morrill), $5; Emma Hass (Topeka), $2; S. S.: Ramona, $26; Morrill, $100; Helping Hand Class, Morrill, $10; "Servants of the Master" Class, $40; Aid Society: Morrill Ladies, $5, ... 603 91

N. W. Dist., Cong.: Maple Grove, $10; Belleville, $19; Burr Oak, $3; Catharine Whetstone (Maple Grove), $3; Indv.: B. Alles and Wife, $5; H. W. Bolin, $7.50; Unknown donor of Salina, $2, ... 49 50

S. E. Dist., Cong.: Chanute, $13; Osage, $2; J. W. Kirkendall and Wife (Independence), $5; Emma Sell (Fredonia), $10; Brother and Sister Schul (Grenola), $50; Indv.: Mrs. N. P. Nelson, $5, ... 85 00

S. W. Dist., Cong.: W. Wichita, $19.55; Bloom, $12.80; Kate Yost (Peabody), $10; A Sister (McPherson), $2, ... 44 35

Maryland—$194.67

E. Dist., Cong.: Washington City, $53.67; Mrs. D. A. Ebaugh (Meadow Branch), $2; "Sister in Christ" (Baltimore), $3; Harvey E. Beard (Meadow Branch), $25, ... 83 67

Mid. Dist., Cong.: Welsh Run, $10; Licking Creek, $12; No. 54674 (Hagerstown), $25; Della M. Galor (Beaver Creek), $10; Unknown donor (Hagerstown), $2; Harry K. Zeller (Hagerstown), $25, ... 84 00

W. Dist., Cong.: Silas Miller and Family (Bear Creek), $10; Eld. I. W. Abernathy and Wife (Fairview), $10; H. S. Coleman (Cherry Grove), $5; Indv.: Clarence E. Coleman, $2, ... 27 00

Michigan—$58.20

Cong.: Crystal, $5.20; Homestead, $8; Samuel Bowman (Zion), $25; S. S.: Pontiac (Detroit), $2; Indv.: Ruth Vaniman, $5; Lyman B. Wilcox, $3; Eld. D. S. Kniesley $10, ... 58 20

Minnesota—$9.00

Cong.: Albert Seidel and Wife (Worthington), $5; Indv.: Melissa Longhenry, $2; Orin Chapman, $2, ... 9 00

Missouri—$120.06

Mid. Dist.., Cong.: Happy Hill, $6.01; D. H. Longenecker (Kansas City), $25; Elizabeth Mohler (Mineral Creek), $5; A Sister (Warrensburg), $2; Indv.: Lutie and Maude Holloway, $2; J. W. Lovegrove, $5, ... 45 01

No. Dist., Cong.: Wakenda, $37.35; Indv.: Mrs. L. Cummins, $3.35, ... 40 70

S. E. Dist., S. S.: Birthday Offering, Broadwater, ... 5 85

S. W. Dist., Cong.: Fairview, $20.50; Greenwood, $1; Indv.: Mary J. Mays, $7, ... 28 50

Montana—$10.45

W. Dist., Cong.: Mrs. James Harp (Kalispell), $5; Ollie and Bessie Harp (Kalispell), $5.45, ... 10 45

Nebraska—$86.65
Cong.: Falls City, $12.89; Lincoln, $21.25; Octavia, $20.26; A Sister (Lincoln), $2.50; Mrs. Loma Tager (Lincoln), $1; S. S.: Lincoln, $8.75; Aid Society: Lincoln, $20, ... 86 65

New Mexico—$5.00
Indv.: Unknown donor, ... 5 00

North Carolina—$54.00
Cong.: Mill Creek, $17; Melvin Hill, $32; Indv.: Mrs. W. F. Frisbee, $5, ... 54 00

North Dakota—$17.15
Cong.: Berthold, $5.15; Ben Frank and Wife (Williston), $2; Aid Society: New Rockford Ladies,' $10, ... 17 15

New Jersey—$25.00
Indv.: F. E. Baldwin, ... 25 00

Ohio—$1,648.65
N. E. Dist., Cong.: Akron, $41.15; Hartville, $200; Greenwood, $54.15; Jonathan Creek, $65.55; Freeburg, $5; Elizabeth Toms (Goshen), $10; A Brother (E. Chippewa), $5; No. 54647 (Black River), $50; A Brother (Black River), $10; Catharine Wohlgamuth (Mohican), $8; A. D. Helser (Jonathan Creek), $5; S. S.: Black River, $15; Hartville, $1; Aid Society: Hartville, $1; Indv.: Jacob D. Miller and Wife, $2.50; Geo. H. Irvin, $25, ... 498 35

N. W. Dist., Cong.: Pleasant View, $127.84; Fostoria, $14.45; Lela A. Moyer (Silver Creek), $10; Peter Detrick (Bellefontaine), $10; C. W. S.: Junior, Fostoria, $6; Indv.: Mrs. B. E. Litt, $2, ... 170 29

So. Dist., Cong.: Beaver Creek, $20; East Dayton, $18.54; Prices Creek, $31.16; Painter Creek, $84.75; Sugar Hill, $68; Pleasant Hill, $275.71; Greenville, $50; Union City, $26; Brookville, $33.32; West Milton, $15; Mrs. Amanda Burkett (Ash Grove), $3; Anna Lesh (Stone Lick), $2; S. and S. (New Carlisle), $100; Dr. M. M. Brubaker and Wife (Covington), $100; Drs. Harold C. and Blanche B. Miller (Cincinnati), $25; Jesse Root and Wife (Bradford), $2; Ollie Kizer (Sidney), $2; Dayton K. Brubaker (West Dayton), $10; Miss Lura B. Pittenger (Pleasant Hill), $10; S. S.: Castine (Prices Creek), $41.66; Pitsburg and Ludlow Church (Pitsburg), $27.87; Aid Society: Lower Miami, $25; Indv.: Katie Beath, $2; Mrs. H. S. Chalfont, $2; A. C. Schue, $5, ... 980 01

Oklahoma—$165.62
Cong.: Mounds Mission Point of Hydro, $100; W. A. Foster and Wife (Elk City), $50; S. S.: Guthrie, $8.62; Indv.: R. S. and Ella Rust, $5; M. L. Miller and Wife, $2, 165 62

Oregon—$42.08
Cong.: Ashland, $38.83; Indv.: Mrs. Elizabeth M. Robinson, $1.25; C. A. Robinson, $2, ... 42 08

Pennsylvania—$1,684.17
E. Dist., Cong.: Mrs. Ellen Geesaman, (Lancaster), $3; Mary A. Kinsey (Dunnings Creek), $10; Mrs. Jacob Steiger (Springfield), $2; Anna E. Shank (White Oak), $3; P. C. Nyce (Reading), 1; Mary E. Eberly (Lancaster), $25; Aid Society: Ephrata Sisters, $300, ... 344 00

Mid. Dist., Cong.: Claar, $15.38; Claar (Queen), $10; Mary E. Detwiler (Huntingdon), $6; Chas. Calvert Ellis (Huntingdon), $10; Grace B. Strayer (Woodbury), $10; Susan Rouzer (Dunnings Creek), $10; Mrs. H. E. B. (Clover Creek), $5; No. 1022 (Clover Creek), $5; S. S.: Helping Hand Class, 28th St., Altoona, $25; Primary Dept., Spring Run, $31.19; C. W. S.: 28th St., Altoona Junior, $1.75; Indv.: John B., Eleanor J. Brumbaugh and Lizzie Miller, $6; No. 54707. $10; Catharine Wright, $15, 160 32

S. E. Dist., Cong.: Geiger Mem. (Philadelphia), ... 100 00

So. Dist., Cong.: Ridge house (Ridge), $30; Upper Cumberland, $25.21; York, $124.57; Sugar Valley, $10.02; H. J. Shallenberger and Wife (Lost Creek), $10; Amanda Krissinger (Lost Creek), $5; A. M. Keesey and Wife, Black Rock (Upper Codorus), $5; No. 54889 (Carlisle), $2; No. 54890 (Carlisle), $5; Jeremiah Geiman (Antietam), $25; H. C. Price (Antietam), $25; Indv.: Mrs. Mattie F. Hollinger, $2, ... 268 80

W. Dist., Cong.: Rockton, $35.30; Scalp Level, $140.17; Maple Spring (Quemahoning), $94.54; Mt. Union, $10; Moxham, $15; W. H. Walker and Wife (Berlin), $15; Annie M. Widdowson (Montgomery), $5; H. D. Widdowson (Montgomery), $5; Mrs. Anna Saylor, (Rockwood), $15; Harry Allison (Windber), $10; J. G. Kimmel (Plum Creek), $2; D. F. Lepley (Connellsville), $300; Mrs. Anna Yates (Jacobs Creek), $5; Mary E. Fritz (Somerset), $3; S. S.: Windber, (Scalp Level), $10; Red Bank, $32.25; "True Blue" Class, Garrett (Berlin), $10; And Societies: Maple Spring Sisters, $25; Geiger (Brothersvalley and Middlecreek), $25; C. W. S.: Penn Run (Manor), $29.79; Indv.: A Sister, $3; D. Harry Pressel, $10; Ross F. Sappington and Wife, $10; Mrs. Margaret Coble, $1, ... 811 05

Tennessee—$14.65
Cong.: New Hope, $10.65; Jesse D. Clarke (Piney Flats), $2; Indv.: Isolated member at Winchester, $2, ... 14 65

Texas—$6.00
Cong.: Nocona, ... 6 00

Virginia—$823.63
First Dist., Cong.: Roanoke City, $625.78; P. E. Faw (Roanoke City), $5; Indv.: Mrs. J. W. Woodford, $1.50; M. G. Riley, $2 ..... 634 28

No. Dist., Cong.: Cooks Creek, $96; C. B. Miller (Mt. Zion), $1; Anna F. Thomas, (Cooks Creek), $21; Flora V. Myers (Mill Creek), $10; Mary Smith (Powells Fort), $2; J. P. Strohle and Wife (New Port), $10; Indv.: S. H. Hansenflick and Family, $9, .. 149 00

Sec. Dist., Cong.: Chimney Run, $3.45; Valley Bethel, $8.90; Ressie Kanost (Elk Run), $5; Ira L. and Cora V. Garber (Middle River), $5, ... 22 35

So. Dist., Cong.: Christiansburg, $13; Sarah J. Hylton (Coulson), $5, ... 18 00

Washington—$136.04
Cong.: Wenatchee City, $70; Reuben Breashears (Omak), $7.11; S. S.: Omak, 93c; Wenatchee City, $33; Aid Society: Seattle, $10; Indv.: C. L. Ledbetter, $15, ... 136 04

West Virginia—$81.50
First Dist., Cong.: Sandy Creek, $1; Red Bank, $20.50; Jacob Abe, wife and daughter, (Old Furnace), $6; T. M. Michael and Wife (Greenland), $3; B. F. Wratchford (Eglon), $2; S. S.: White Pine, $15; Indv.: Meluah D. Jones, $5; Geo. T. and R. E. Leatherman, $10; Susan Harvey, $2; Sarah C. Waybright, $5, ... 69 50

Sec. Dist., Indv.: Emma Kilmer, $10; Jesse Judy, $2, ... 12 00

Wisconsin—$34.85
Cong.: White Rapids, $20; Rice Lake, $8.85; Mrs. Willis Ikleberry (Ash Ridge), $5; Indv.: Sarah E. Wilson, $1, ... 34 85

Total for the month, ...$ 8,998 52
Total previously reported, ... 0 00

Total for the year, ...$ 8,998 52

INDIA MISSION

Canada—$87.50
Cong.: No. 54592 (Irricana), ... 87 50

Iowa—$80.00
Cong.: A Brother (Dallas Center), ... 80 00

India—$25.00
Indv.: No. 54507 (Bulsar), ... 25 00

Michigan—$2.15
Cong.: Beaverton, ... 2 15

Pennsylvania—$28.50
E. Dist., S. S.: Millbach (Richland), $8; Frystown (Little Swatara), $20.50, ... 28 50
Tennessee—$5.00
Indv.: A Sister, ... 5 00
Virginia—$17.87
Sec. Dist., Cong.: Mt. Vernon, ... 17 87

Total for the month, ...$ 246 02
Total previously reported, ... 2,117 69

Total for the year, ...$ 2,363.71

INDIA NATIVE WORKER

Alabama—$5.00
Cong.: Fruitdale, Citronelle, Mobile and Brewton, ... 5 00
Florida—$15.00
Indv.: J. E. Young, ... 15 00
Maryland—$5.00
E. Dist., S. S.: Edgewood, ... 5 00
Nebraska—$60.00
S. S.: Kearney, ... 60 00

Total for the month, ...$ 85 00
Total previously reported, ... 1,248 60

Total for the year, ...$ 1,333 60

INDIA BOARDING SCHOOL

Illinois—$28.62
No. Dist., S. S.: Children of Waddams Grove, ... 28 62
Indiana—$12.00
No. Dist., S. S.: "Children of the King," Oak Grove (No. Winona Lake), ... 12 00
Iowa—$15.00
Mid. Dist., Cong.: A Brother (Iowa River), 10 00
So. Dist., S. S.: So. Keokuk, ... 5 00
Kansas—$20.18
S. W. Dist., S. S.: Conway Springs, ... 20 18
Michigan—80c
Cong.: Beaverton 80
Pennsylvania—$37.50
E. Dist., S. S.: Spring Creek, ... 37 50
Florida—$10.00
Indv.: J. E. Young, ... 10 00

Total for the month, ...$ 124 10
Total previously reported, ... 1,898 25

Total for the year, ...$ 2,022 35

INDIA SHARE PLAN

Indiana—$25.00
Mid. Dist., Cong.: Lona Swihart (Mexico), 25 00
Iowa—$62.50
No. Dist., C. W. S.: Sheldon, ... 50 00
So. Dist., C. W. S.: So. Keokuk, ... 12 50
New Mexico—$110.00
S. S.: Miami, ... 110 00
Ohio—$100.00
So. Dist., Cong.: J. M. Pittenger (Pleasant Hill), ... 100 00
Oregon—$61.00
S. S.: Newberg, $9; C. W. S.: Newberg, $2; Myrtle Point, $50, ... 61 00
Pennsylvania—$50.00
W. Dist., Cong.: J. E. Eicher (Jacobs Creek), ... 50 00
West Virginia—$12.50
Sec. Dist., S. S.: Beans Chapel, ... 12 50
Wisconsin—$12.50
Cong.: O. L. Harley (White Rapids), .. 12 50

Total for the month, ...$ 433 50
Total previously reported, ... 3,922 47

Total for the year, ...$ 4,355 97

ROSA KAYLOR MEMORIAL

Indiana—$10.00
Mid. Dist., Cong.: Lower Deer Creek,.... 10 00
New Mexico—$4.00
C. W. S.: Clovis Junior, ... 4 00

Total for the month, ...$ 14 00
Total previously reported, ... 1,170 87

Total for the year, ...$ 1,184 87

QUINTER MEMORIAL HOSPITAL

Nebraska—$50.00
Cong.: M. J. Kanost (Enders), ... 50 00

Total for the month, ...$ 50 00
Total previously reported, ... 91 00

Total for the year, ...$ 141 00

INDIA WIDOWS' HOME

California—$5.00
So. Dist., Aid Society: Pasadena Ladies, 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 26 00

Total for the year, ...$ 31 00

CHINA MISSION

Canada—$87.50
Cong.: No. 54592 (Irricana), ... 87 50
Illinois—$5.04
No. Dist., C. W. S.: Batavia Junior, .. 5 04
Kansas—$12.50
N. E. Dist., Cong.: Ramona, ... 12 50
Michigan—35c
Cong.: Beaverton, ... 35
Missouri—$2.25
No. Dist., S. S.: Miller Van Pelt (Wakenda), ... 2 25
Pennsylvania—$58.00
E. Dist., S. S.: Millbach (Richland), .. 8 00
W. Dist., Cong.: Public School (Glade Run), ... 50 00
South Dakota—$9.60
Indv.: Mrs. Amanda Bjilkstrom, ... 9 60

Total for the month, ...$ 175 24
Total previously reported, ... 2,139 04

Total for the year, ...$ 2,314 28

CHINA NATIVE WORKER

Michigan—$15.00
Cong.: Custer, ... 15 00

Total for the month, ...$ 15 00
Total previously reported, ... 987 97

Total for the year, ...$ 1,002 97

CHINA BOYS' SCHOOL

Michigan—25c
Cong.: Beaverton, ... 25
Tennessee—$1.00
Indv.: A Sister, ... 1 00

Total for the month, ...$ 1 25
Total previously reported, ... 268 72

Total for the year, ...$ 269 97

CHINA GIRLS' SCHOOL

California—$150.00
So. Dist., Cong.: Frank Hepner and Wife (Glendora), $60; "Elder First-Aiders" Class (Glendora), $15; "Elder Life Savers'" Bible Class, (Glendora), $15; "Elder Sisters'" Bible Class (Glendora), $30; Aid Society: Covina Ladies, $30, ... 150 00
Michigan—35c
Cong.: Beaverton, ... 35

Total for the month, ...$ 150 35
Total previously reported, ... 263 93

Total for the year, ...$ 414 28

CHINA SHARE PLAN

California—$87.50
No. Dist., C. W. S.: Laton, ... 50 00
So. Dist., S. S.: Missionary Class (Covina), 37 50

Illinois—$25.00
So. Dist., S. S.: S. T. A. R. Class (Woodland), ... 25 00

Indiana—$18.75
No. Dist., S. S.: "Elite Class," Nappanee, 18 75

North Dakota—$31.25
S. S.: Banner Class, Surrey, $6.25; Kenmare, $25, ... 31 25

Pennsylvania—$12.50
E. Dist., S. S.: Andrew and Phillip Bible Class, Lancaster, ... 12 50

Total for the month, ...$ 175 00
Total previously reported, ... 1,011 91

Total for the year, ...$ 1,186 91

LIAO CHOU HOSPITAL BED FUND

California—$25.00
So. Dist., S. S.: Primary Dept., Long Beach, ... 25 00

Total for the month, ...$ 25 00
Total previously reported, ... 179 20

Total for the year, ...$ 204 20

LIAO CHOU HOSPITAL

Indiana—$10.10
Mid. Dist., Cong.: Sugar Creek, ... 10 10

Total for the month, ...$ 10 10
Total previously reported, ... 199 96

Total for the year, ...$ 210 06

NEAR EAST RELIEF

Idaho—$1.20
Cong.: Mrs. E. L. Shideler (Clearwater), 1 20

Indiana—$48.60
Mid. Dist., Indv.: "A Shut-In," 2 02
No. Dist., Cong.: Pleasant Chapel, $24.51; Young People of Auburn, $8.57; First So. Bend, $13.50, ... 46 58

Kansas—$35.50
S. W. Dist., S. S.: Conway Springs, ... 35 50

Maryland—$49.00
E. Dist., S. S.: Edgewood, $20; Piney Creek, $29, ... 49 00

Pennsylvania—$159.77
E. Dist., S. S.: Midway, $30; Anchor Class, Spring Creek, $5; Ever Faithful Class, Spring Creek, $24; Hopeful Class, Spring Creek, $10; Anchor Class, Spring Creek, $5; Cong.: Lititz, $25, ... 99 00
W. Dist., Purchase Line Cong. and S. S. (Manor), ... 60 77

Washington—$21.83
Cong.: Seattle, ... 21 83

Total for the month, ...$ 315 90
Total previously reported, ... 269 75

Total for the year, ...$ 585 65

ARMENIAN RELIEF

Colorado—$102.34
S. E. Dist., Cong.: Ben Stouffer and Family (Rocky Ford), ... 102 34

Maryland—$61.00
E. Dist., S. S.: Meyersville (Middletown Valley), ... 61 00

Pennsylvania—$10.00
S. E. Dist., Cong.: Geiger Mem. (Philadelphia), ... 10 00

Total for the month, ...$ 173 34
Total previously reported, ... 421 93

Total for the year, ...$ 595 27

RUSSIAN RELIEF

Tennessee—$4.00
Indv.: "A Sister," 4 00

Total for the month, ...$ 4 00
Total previously reported, ... 182 78

Total for the year, ...$ 186 78

AFRICA MISSION

Maryland—$4.00
E. Dist., Cong.: Joshua H. Armacost (West Point), $1.50; S. S.: West Point, $2.50, ... 4 00

Total for the month, ...$ 4 00
Total previously reported, ... 127 00

Total for the year, ...$ 131 00

BABIES IN INDIA

(Continued from Page 9)

of them come from the unfortunate classes. The babies in the better homes look quite different. There you will find them clean, well fed, roly-poly and happy generally, and best of all they are the darlings of the parents' hearts.

Now we will go to our Christian master's home and see the babies. Is not this a rest to your tired eyes after what we have seen? See how happy, and clean and loving they are; not a bit afraid of daddy, for he loves them with the love that God kindled in him when he gave his heart to God. On the walls of this home you will find a few Christian pictures. On the small table you will see a Bible and song book. The house is clean, and somehow you feel that the Christ tarries there and sends to it his blessing.

In the better heathen, or non-Christian homes, I should say, while all seems right, there is lacking that something which is present in the Christian home. It is this and the absolute absence of anything resembling humanity in the poor homes that has made us decide to carry on a better-baby campaign if this is at all possible. The well-to-do have the desire, and in part carry it out, but the poor! We do not have words to express our impressions! How can we teach them! They live in huts; the lying-in bed is the floor; one-half of the babies die at birth, or before the first month is ended, and we cannot but say, "Happy baby, that need not face life in this condition." The slogan of the mothers in past years seems to have been, "What was good

(Continued on Page 27)

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Schaeffer, Mary
Smith, W. Harlan
Smith, Frances Sheller

Tai Yuan, care of Y. M. C. A., Shansi, China
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On Furlough
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Flory, Lizzie N., McPherson, Kans.

Detained beyond furlough period
Brubaker, Dr. O. G., North Manchester, Ind.
Brubaker, Cora M. North Manchester, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Ziegler, Kathryn

Bulsar, Surat Dist., India
Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.
Royer, B. Mary
Shickel, Elsie
Shumaker, Ida
Wagoner, J. Elmer
Wagoner, Ellen H.

Prospect Point, Landour Mussoorie, United Provinces, India
Holsopple, Q. A.
Holsopple, Kathren R.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Shull, Chalmer G.
Shull, Mary S.

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Forney, D. L.
Forney, Anna M.
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Hollenberg, Nora R.
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Kaylor, Ina Marshburn

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On Furlough
Arnold, S. Ira, Ludlowville, N. Y.
Arnold, Elizabeth, Ludlowville, N. Y.
Long, I. S., Bridgewater, Va.
Long, Effie V., Bridgewater, Va.
Powell, Josephine, Aurora, Mo.

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Eby, Anna M., Trotwood, Ohio
Pittenger, J. M., Pleasant Hill, Ohio
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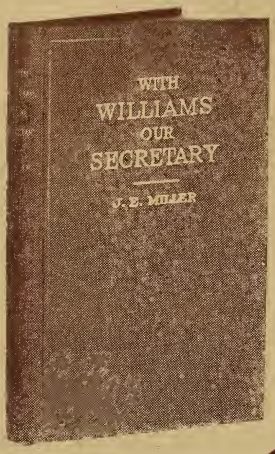

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1923 CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV February, 1922 NO. 2

My Task

To love some one more dearly ev'ry day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight,
And answer when he calls—
This is my task.

And then my Savior by and by to meet,
When faith hath made her task on earth complete.
And lay my homage at the Master's feet,
Within the jasper walls—
This crowns my task.

—E. L. Ashford.

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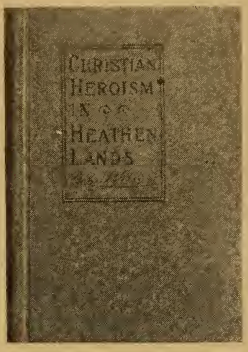

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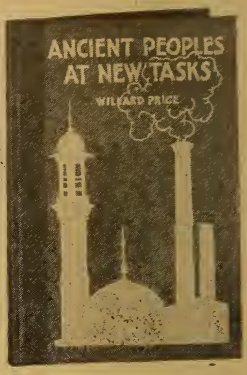

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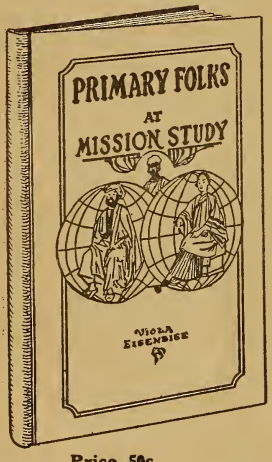

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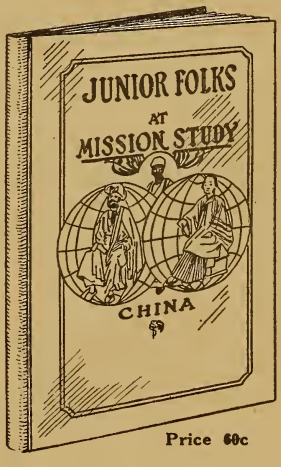

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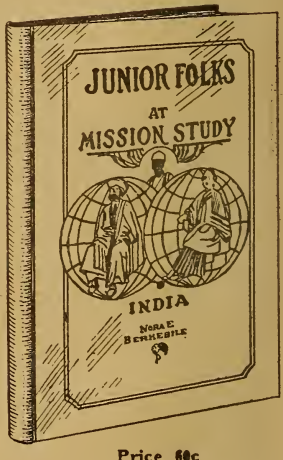

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The MISSIONARY VISITOR

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H. SPENSER MINNICH, Editor

Volume XXIV FEBRUARY, 1922 No. 2

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request the Visitor will be sent to ministers of the Church of the Brethren. All ministers' subscriptions are now being entered to expire December, 1923, when they should renew their request for the Visitor.

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EDITORIAL

Making a Clean Slate

It was interesting in the little red brick schoolhouse days when they used slates, and we will appreciate cleaning the slates just as much today in closing the fiscal year of the Forward Movement by completing payment on all pledges made. The books of the treasurer close on the evening of Feb. 28. All treasurers in local churches will further the cause by making remittance of funds on hand so the treasurer at Elgin will receive them by the 28th of February. If the local treasurers are able to do this our individual pledges should be paid at least by the middle of February.

New Advances into the New Year

The different boards and committees have submitted to the executive committee of the Forward Movement, estimates of their financial needs for the new year. The executive committee Jan. 18 passed finally on these budgets and approved them as follows:

General Mission Board,	$300,000.00
General Sunday School Board,	15,000.00
General Educational Board,	7,500.00
Christian Workers' Board,	7,500.00
Music Committee,	1,000.00
Temperance Committee,	1,000.00
Child Rescue,	1,000.00
Dress Committee,	1,000.00
American Bible Society,	500.00
	$334,500.00

The budget is considerably smaller this year than last. For one reason the Educational Board is not making any request for funds to be distributed among the colleges. Each school will be individually responsible for the raising of its own funds. The boards have pared their estimates so low that it is feared by some the accomplishments of the church will be retarded for lack of money. Many hope the Brotherhood will take cognizance of the reduced budget and give more than is asked, so the work may go forward.

The General Mission Board Budget of $300,000

This is requested for the following needs:

India,	$153,500.00
China,	85,000.00
Sweden,	7,500.00
Denmark,	6,500.00
Home Missions,	37,500.00
Missionary and Ministerial Relief,	5,000.00
Student Loan Fund,	5,000.00
	$300,000.00

The Year Book

This annual of the Church of the Brethren is ready for mailing. It is really an encyclopedia of our church. Think of it! An encyclopedia for ten cents. After all, there are some big bargains these days. If you are not reading the Messenger let us suggest that it is just like a letter from a mother to her children. It costs only four cents per copy. While you are writing the Brethren Publishing House, Elgin, Ill., for your Yearbook, why not become a subscriber for the Messenger by enclosing $2 more?

China Famine Fund

The unusual thing happens sometimes. It did in the case of the China Famine Fund, for our own church had a balance in the neighborhood of $50,000 above what was needed for this purpose. By consent of the donors this money is being used to do regular China mission work. The national famine fund, which was assembled under the direction of the committee appointed by the president of the United States, finds itself in a similar position. There is a balance of $1,380,000 on hand which was not needed. At the recent Foreign Missions Conference the president's committee asked the church representatives there as to their wish in the disposition of this fund. The opinion of these delegates was desired only in an informal way, since the fund was contributed from people at large. They reported that a very great majority of it had undoubtedly been contributed by church folks. It was the opinion of the delegates that a large part of the fund should be used in reforestation and prevention of future famines, suggesting that the Peking and Nanking Universities might care to use the money in their work along these lines.

Our Africa Mission

Little more is ready for announcement than what was reported already, i. e., the next step in opening the new field is to approach the societies now working in Nigeria, and also to secure the consent of the British Government to do mission work there. The Committee of Reference and Counsel, under direction of the Foreign Missions Conference, will use its good offices in approaching the government for us through the International Missionary Council. Some little time will be required before any definite report can be secured.

Denominationalism Related to Interdenominationalism

It is remarkable how a church grows in its thinking. We are moving rapidly from the day when we believed only Brethren would be saved, and that fellowship with others if not improper was at least quite unnecessary. Now we discover that cooperation with others is not only profitable but essential for the accomplishment of the task unto which the Christian church is assigned. Those who opposed such cooperation were sincere and still have in mind a vital principle that should not be forgotten. The best interdenominational Christian is the one most loyal to his own denomination. The best international statesman is most loyal to his own country. The young men we prefer to keep company with our daughters are the ones most loyal to their own sisters. During the war a young man was approached on the subject of being a more faithful attendant at his own church. He excused himself on the ground that he went to other churches, stating that it did not make much difference at which trough the pigs fed. We gladly grant him the privilege of attending other churches, but we condemn him as disloyal if he thinks he owes nothing to his church except to come in occasionally and feed if he feels hungry. The Christian church is a force to coöperate in the accomplishment of God's will, and we need a membership which is loyal to our own church. The best Methodist is one who is loyal to Methodism, and it is the same with Brethren.

These things are not said to ignore our different viewpoints of interpretation, but we do want to grant to others what we ask of them; viz., that they respect our viewpoint when we differ from them.

A Greater Recognition of Stewardship —Tithing

Recently the writer was privileged to be in several of our churches where general church problems are under discussion. The question of stewardship has in every case noted received the most thoughtful consideration of any mentioned. In practically every congregation there are one or more families who receive great joy because they recognize their relation to the kingdom, and tithe as a means of paying what they owe. When the question of stewardship is raised for discussion they cannot keep their seats, for they must testify of the joys which they have experienced. Tithing is not primarily a means of raising money; it is a means of properly relating our lives to the kingdom, and when we do it sincerely, without selfishness, our interest in the church is increased fourfold, and it is no wonder we are made happy. "Where our treasure is there will our heart be also." The matter of raising money is of secondary but great importance. When once the members in general practice tithing, then our treasuries will not be empty and the Lord's work will not lack for physical things. Much splendid tithing literature is available and will be sent out free from the office of the Forward Movement. A tithing account book is available for all who decide to tithe. The New Year is not yet far gone, and it is not too late to make such a good resolution as to include tithing.

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."—Herbert Hoover.

"He who can bottle up his temper is a corker."

"Don't believe all you hear—be hard of hearing sometimes."

"Don't buy on the uneasy payment plan."

The Foreign Missions Conference

EDITORIAL

Sixty-two boards and societies representing the foreign mission strength of America met at Atlantic City in their annual meeting Jan. 11-13. The great missionary leaders of this decade, whom we have learned to know through their writings and addresses, and to respect because of their achievements, were there and their presence was felt not only in body but greatly in spirit. To those who are just being introduced into the world-wide circle of missionary thought these men were a special inspiration and a challenge.

The discussions of three days were centered around the theme, **"The National Consciousness of the People of Mission Lands and Its Effect on the Development of the Church Today."** It was fitting that the conference should be held on the shore of the Atlantic, whose waters touch other countries where the same problems abound or where a new national consciousness is being formed. Perhaps the worst storm of the year occurred while the meeting was in session. It was significant, indeed, that this should come while the conference was receiving news of the national storms and upheavals in non-Christian lands.

The problem of the indigenous church (i. e., building a structure on which the native Christians will continue to build of their own strength a Christian church for their respective countries) was carefully considered. Much present foreign mission enterprise is designed in effect to make the natives dependent on the American church, both for financial assistance and incentive and vision in building Christian communities. The financial distress felt by all boards seems fruitful in causing them to make new investigations as to how results can be secured with less money.

The superiority of the Anglo-Saxon race may exist in the minds of that race more than in fact. At least the natives of Eastern lands should be given a share in the interpretation of Christianity. In giving greater authority to the new native churches it is quite likely mistakes will be made. If we would forbid them to make mistakes we would be the greatest offenders of all. Missionaries, in great appreciation of our Western interpretation of Christianity, have sought to take it as such to non-Christian countries. The error in doing this is evident when we remember the countless mistakes we have made and are making and transplant them in the new native churches. Since Christ is a Universal Lord and Christianity first existed in the East, it would seem that Eastern peoples would have a great contribution in interpreting the Christ for today; at least as to how Christianity can be most helpful to them.

In writing the above we would not preclude the advisability of giving them the conclusions we have bought with much experience in the West. Ours is not the task of Americanizing, but rather of helping them to interpret Christ. The music of India, the methods of eating in China, the foreign manner of dress and their social customs, are not to be compared with American for Americans, but they are much preferred by Easterners. It is not our task to change Eastern conditions except as such are in opposition to the fruit of Christian spirit in those nations. The highest type of leadership among missionaries, as well as in leaders at home, is found in those who give others a chance to express their best. This thought reminds us of a beautiful and true tribute given to our former editor, Bro. Williams; viz., "He believed in others, not so much for present greatness, but because of what they might become if he believed in them."

That a national consciousness is arising in backward nations is not denied. Therein lies the great and difficult task of the united missionary force in guiding it into a national Christian consciousness. These foreign peoples will not be brought from heathen darkness until such a national consciousness is built. Since we are not primarily interested in plucking a few brands from the burning, but rather to save a people, this national consciousness is exceedingly important.

Aside from the discussion of the general

subject the program of business was handled. This consisted in general of investigations of missionary problems and situations. Also planning how the work of foreign missions may be made more effective by coöperation on the part of all societies.

At the close of sessions a half hour was devoted strictly to a devotional purpose. After strenuous thinking it seemed most refreshing to be led in a spiritual way to see new visions of the Christ. We felt that such devotional periods at the close of sessions at our Annual Conference would be greatly appreciated.

Educating the Jungle Tribes: Gratifying Results

ADAM EBEY
Missionary to India Since 1900

TO the missionary, educating the jungle tribes means uplifting them. In every child there are powers to be developed, possibilities, potentialities. This is as true of the jungle tribes of India as of individual children. They are to advanced nations what children are to vigorous young men and women properly developed.

Education is supposed to be a drawing-out process; the developing of something in the person or race. But there must be something to draw out. We find this something in every child; in every race. In one person the something may be little, indeed, but it is something; in another, it is more; in a third, more yet.

There is something in steel which can be drawn out into a valuable watch spring or fashioned into a razor; there is something in gold which can be drawn out and fashioned into coin; there is something locked up inside the shell of an oyster which proves to be a precious pearl; yea, there is something in every Bhil and Varley and Dodia boy, girl, man and woman, which is better than steel or gold or pearls. It is something our Master loves and wants in his kingdom; something he expects us to help develop for him.

We are in India to save and to educate the people. Whenever we fail to draw them out, we miss the goal which we have set before us. Whenever we see them grow under our guidance we rejoice and take courage. In our work among the jungle tribes we have not had such glowing results, but still we have been gratified to see the great changes coming into the lives and habits of many of our "child" Christians and the wonderful results in the lives and habits of a few. True, at first thought, we wish we might show greater results; wish we might gratify you and ourselves more; but as we continue thinking, we are made to wonder at what God has done.

A sister once asked Bro. McCann, when they were talking about these people, "What would we be, if we had come from where they have?" He answered, "I would be worse than the worst of them."

We cannot show you a college president; or a governor of Bombay; or a Dr. Wanless; or an Apostle Paul. But we can tell you about a man who is illiterate. When he became a Christian, he had hundreds of trees, the juice of which makes intoxicating liquor. He quit tapping the trees. He was a leader among his people, an exorcist priest. He quit his meanness. He was a farmer. He continued to farm. The money from the sale of toddy and from his priestly fees was nothing. He would have starved rather than to continue the sale of that which ruins his people, or longer to deceive them by his pretensions as a priest. He and his wife are unlettered, but their children are being educated in schools. Bro. Danji was developed, not in a three-R school, but outside. His children are doing well, but, however great the marks they make, they can never show so fully as their father has done the contrast between a carousing, drinking Bhil and a converted Christian man!

Men who a few years ago were idolaters now pay the cost of love feasts in their respective villages.

A man and wife became Christians. She did not live long afterwards, but she seemed to have a wonderful understanding of what she was doing. Her death was impressive.

She saw Jesus coming for her, and told her husband not to weep for her, for she was going away happy. Her husband said, "I want to go like she did, for it was very lovely to see her go that way."

A Bhil, after a few weeks of instruction, became a Christian. Illiterate and superstitious, he would bow to us like a cringing slave. Now he is one of our most regular and attentive listeners in church. He can lead in prayer, too. He is one of many who have been helped. Is this education? It is a drawing out of the good.

Very well! This is the education of illiterate jungle people. To get them to quit lying and stealing, and to get them into the habit of going to church and Sunday-school; in short, to lead them away from evil into good habits; this is to them an education.

And we have many servants, teachers, preachers, who are the children of jungle idolaters. They have been trained in our schools. What shall we say of them? Glorious results! Trustworthy servants; efficient teachers; godly leaders; gospel preachers! We have them. We shall have more of them.

We have a mine of gold to be coined with the King's image and superscription. We have hearts of true-blue steel. We have pearls inside the stony shells. It takes fire and hammer to get the gold ready. It takes coke and lime and a blast furnace for the steel. It requires a knife to open the shell to get the pearl. But if we want to draw out the good; if we want to educate the jungle people, we must work the mine and mint and oyster-fishing ground with energetic faith. Gratifying have been the results. Greater gratification is in store for us as our boys and girls, now in training, will become our leaders a few years hence.

Ahwa, Dangs, India.

Some Observations of Business Methods in India

L. A. BLICKENSTAFF
Missionary to India

IN writing of conditions in a country as large as India, it is easy to misrepresent facts by making statements which the reader will naturally construe as applying to the country as a whole, when in reality such conditions exist only in a local community. India is said to have more than one hundred and seventy dialects, and it would be reasonable to believe that customs and methods in the various communities differ very considerably. These observations, for the most part, are based on conditions as found in the hill stations of the United Provinces, where the first half year of the writer's residence in India was spent.

It does not take a close observer to note here the absence of that spirit of good service which has been so highly developed by many business concerns in America. Perhaps this is particularly true of the European merchant in India, for he seems to assume the attitude that he has rendered the public a very great service by offering for sale a stock of goods, and that his obligation there ceases. Apparently he has not considered the matter of a greater obligation of providing additional service when a customer enters his place of business. He could well learn that a transaction is not properly closed unless the customer is entirely satisfied. The slogan of many successful American business men, "The customer is never wrong," seems to be unknown in India.

A majority of European merchants make little if any effort to attract the patronage of the average native, and disregard him entirely when he enters their place of business, unless it is to order him out. There are, of course, exceptional cases, but generally the native is shown little consideration. Recently a member of our mission went to a leading department store and was inspecting goods displayed on the veranda, when a native appeared and deposited on the lower step a supply of hand-made coat hangers, expecting to offer them for sale as the customer left the store. The clerk, who happened to be the manager of the establishment, angrily rushed down, grabbed

the coat hangers, made a pass at the native, and threw his wares over the fence into an adjoining garden. When the clerk turned to the missionary with, "Now, what can I show you?" he was surprised to receive the answer, "Show me? Why, you couldn't show me anything," and he stood there wondering as the missionary left without looking further at the goods offered for sale.

The native merchant leaves the European in no doubt as to his appreciation of the patronage. In passing through the native bazaar, the proprietor will leave his "hubble bubble" long enough to call out, urging a sale of his wares. Many of these merchants have succeeded in acquiring a working knowledge of the English language, and are able to speak sufficiently to carry on a fair conversation with Europeans; however, most of them experience difficulty when it comes to reading and writing. It is not unusual for a native shopkeeper to ask an accommodating-appearing European to read for him an English order which he has received, or to write a postcard ordering goods from an English wholesaler. The merchant is always appreciative of the kindness and sometimes shows his willingness to reciprocate by reducing a trifle the price of the commodity the European customer desires to purchase.

Among the native merchants there seems to be a well-established custom to take a siesta about noon of each day, and one will see in nearly every shop the proprietor lying on the floor, much unconcerned as to whether or not he conducts business. Sometimes a child is stationed at the door to arouse him when a customer enters.

At night many native merchants sleep either in their stores or roll up in blankets and lie on the doorsteps. Small buildings often are so poorly constructed that they provide little protection, and this precaution is necessary to prevent loss from burglary.

All things considered the native merchant is energetic and shrewd. If business lags, he packs considerable of his stock into a box or large bundle, and with the assistance of a coolie becomes a peddler, going from house to house, selling his goods. One may expect to be called upon any time of day by a box, cloth, brass, or cashmere walla, and he, naming over his stock, refuses to take your negative answer as final, but insists that you examine the articles he has for sale. It is, indeed, surprising to note what a variety of wares is thus brought to one's home. An inventory of a box walla's stock would show articles similar to those usually found in a five and ten-cent store in America, and a cloth merchant brings a variety of dry goods, laces, fancy work, rugs, and carpets. One of these boxes or bundles often weighs more than one hundred pounds, but a coolie who is accustomed to carrying heavy loads on his back does so without difficulty.

Perhaps one of the most deplorable conditions with which one has to deal in trading with a native is the process of bargaining, which seems to be absolutely necessary in order to make a fair purchase. The merchant will ask twice or three times the actual value of an article, and he expects to reduce the price several times before a deal is closed. After one has resided in India a sufficient time to become reasonably well informed as to the proper price of a commodity, perhaps the best plan is to offer what he is willing to give, and allow the merchant to choose whether or not he will sell for that figure. However, there appears to be a tendency, especially among the larger and more reliable shopkeepers, to maintain fixed prices, and it is hoped that in time this bargaining process, so prevalent in all Eastern countries, will disappear.

INDIA NOTES FOR NOVEMBER

Mrs. Hattie Z. Alley

Sister Shumaker spent part of her time during the month visiting some of the village schools around Jalalpor. We feel that her work will be a great help to the village teachers, particularly to those who have not had special training for their work.

While some of the Jalalpor Boarding-school girls were home on vacation God saw fit to call one away by death. The superstitious parents and some of the other people from the village claim that the girl became demon-possessed while she was in school and that was the cause of her death. They say they saw the demons leave her

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The Need of Witness Bearing in the Chinese Church

I. E. OBERHOLTZER
Missionary to China

THE introduction, development and permanent establishment of the "kingdom of God" on earth was the purpose uppermost in the mind of the Master. And the first disciples of our Lord understood that this was to be accomplished by a program of personal witness-bearing. They so interpreted it and so taught it to others. In the opening of the Acts of the Apostles Luke endorses our Lord's program for the new movement, and in the following chapters devotes himself to a history of the partial accomplishment of this program. In the industrious prosecution of this program lay the success of the new religion. "Men empowered by the Spirit of God were to start from Jerusalem, and make conquest of the world by a campaign of testimony" (Acts 1: 8). It was the impelling thought that drove representatives of the early church into the Gentile world where Christianity later took on such rapid increase. And it has been the program of active Christianity since then.

It is the problem of creating a self-propagating Christianity in China that is engaging much thought and anxiety among missionaries. The fact is well recognized that there will never be a staff of foreign workers sufficiently large to evangelize China. If the four hundred million Chinese are to be wrested from the superstitions and paganism of the existing religions, it must be done through forces native to Chinese soil. It cannot yet be said that Christianity has gained for itself an indigenous place in China strong enough to survive the demoralizing effects of the existing religions, or a widespread persecution, in case the foreign missionary force should be suddenly withdrawn and the church left to itself. There are areas, of course, where this is not true. But generally speaking, the church is dependent upon foreign forces. Christianity is not making the rapid progress necessary for it to become a real power and controlling influence in China. This delinquency may be laid to two things: It is to be acknowledged that the missionary has not encouraged Chinese responsibility in the past to the extent that he should have done. But the other fact also maintains, namely, that no adequate number of native Christians has taken the Lord's injunction of Acts 1: 8 seriously enough to heart. Too few have heartily accepted the program laid out by Jesus for the movement to which they belong. And even now too few are taking an active part in his campaign of testimony for the conquest of China.

What then is the solution for the situation in which we find ourselves? The answer is twofold: First, in order that a program of witness-bearing may become more widely operative, the foreign missionary must decrease so that the native church may increase. Secondly, the missionary must set himself to the task of using every effort for the creation of a strong Chinese leadership. To this end many missionary associations are laying increased emphasis on definite Christian education. Learning is greatly respected in China and the common people will be influenced by one who has it, quite in contrast to the one who has it not. In the past the membership of the church was made up largely of illiterate men whose daily life was a struggle to gain a living. Now with the emphasis upon development of leadership there will come forth a generation of intelligent witnesses with more leisure, zeal and devotion for the religion of their choice.

The Christian church in China is sorely in need of leadership and of men who will make the interests of the church their first concern. Especially does this hold where the church is young. From the beginning of our work in China it has been the purpose of the mission to give an opportunity for systematic Bible study and witness-train-

The Bible School Pupils and Their Teacher at Ping Ting

ing to the most promising of our young men. We feel most keenly the need of a native ministry, that shall increasingly be able to assume more of the responsibilty of winning their fellow-countrymen to the church.

In the few years that have passed we have gathered into the church a number of splendid Christians. Few of them, however, have had much influence. Some have been illiterate. Some have been occupied in a daily struggle to make a living. And most of them belong to the working class, skilled and unskilled. Consequently, the growth and progress of the church have rested mainly upon the responsibility of the foreigner. Better things are in sight. Our membership now is larger, and the moral and intellectual standard is gradually advancing.

Heretofore we have been dependent upon men of a short religious experience to do our out-station work. We would give them a few weeks' teaching in a general Bible class and then send them out to battle alone with the difficulties of a new field. Some met with a measure of success, while the work of others was not always so gratifying. Last year our mission selected eighteen of the most promising young men in the church to devote themselves to two years of Bible study. It was made plain to them at the same time that this did not guarantee to them any employment in the church after this period of study, but that employment would be given solely on the ability of the man. During the first half of the school-year it was found advisable to eliminate some of these men. The number was finally reduced to six students, who have continued to date and who we hope will do so to the end.

None of these men have a high-school education, and only a few have finished the secondary grades. But most of them have a purpose and native ability to work among their own people. It is our purpose to use these men in opening new stations. By graduating a small number of select men each year to do our out-station preaching, the mission hopes to build up a strong native church, manned by a trained leadership. These will be able to carry forth a program of witness-bearing, free from the care and burden of maintaining a physical existence for family and themselves. Their testimony will solicit a larger following than the foreigner can possibly command. Christianity will be interpreted upon a Chinese background and in a phraseology intelligible to the native ear. Christianity will then

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MISSIONARY BIOGRAPHIES

The missionaries whose biographies appear in this issue sailed in July, 1921, but we were delayed in securing biographies until this date.

Carl F. Coffman

DR. ROY M. HOOVER

CARL FLORY COFFMAN, eldest son of J. M. and Mary Coffman, was born at Lacy Springs, Va., Dec. 3, 1889.

When Carl was four years old his parents moved to Louisiana, where he received his early education from his mother's teaching at public school and later at home. It was in Louisiana that he had his first experience in farming and developed his love for the great out-of-doors which has been a dominant element in his life ever since.

Dr. Carl F. Coffman

While living here he and his mother became infected with malaria, which eventually forced the family to return to Virginia in 1902. From that time he divided his time between the farm in summer and school in winter until 1910. The last four years of that time were spent at Bridgewater College.

In the spring of 1910 he entered Northwestern University, studying geology. He remained there until June, 1911, when he received his A. B. degree. There are other more human problems than the earth's history, as told in the rocks, from which he was unable to get away. There is so much suffering in the world, both physical and spiritual, that he could not avoid the logical conclusion that it is a man's duty to relieve as much of this suffering as he can. There was no mystical "call" nor "supernatural vision." He simply thought the thing through and decided that it is the duty of those who can to go where suffering is greatest and workers fewest.

So in the fall of 1911 he entered the medical department of the University of Chicago, to prepare himself to relieve physical suffering and through that means show Christianity to those who do not know it.

His progress in the medical school was slower than it should have been because of lack of funds. He paid his own way by working at nights and during the summer vacations. With practically no assistance he continued his work, though double duty interfered with his studies materially. He changed from the University of Chicago to Northwestern University, and in June, 1920, completed his work. After a year's interneship in Cincinnati General Hospital he received his M. D. degree. During 1918-19 he was a private in the U. S. Army.

Sept. 25, 1917, he married Miss Ferne Heagley, of North Dakota, whom he had learned to know several years before while at Bridgewater College. In June, 1920, a baby girl, Mary Katherine, came to bless their home.

Dr. Coffman went to China an able man in his profession, with an iron will to do his duty, and great love and sympathy in his heart for those sick in soul and body.

Christians will never give as they ought until they begin to keep two purses, one for their own necessary expenses, and one for the Lord's work, from the latter of which they would no more draw for their own use than they would purloin from their neighbor's pocket.—A. J. Gordon, D. D.

The tenth of all our portion
Seems but a meagre share
To give to God our Father
For all his loving care.

Ferne Heagley Coffman

FLORENCE G. WIRT

FERNE HEAGLEY COFFMAN, daughter of G. A. and Rebecca Heagley, was born March 5, 1889, on a farm near Frederick, S. Dak. Her parents, who were of German descent, came from Whiteside County, near Morrison, Ill. Shortly after their marriage they pioneered to South Dakota. Three daughters, Mrs. Coffman, the eldest, Mrs. Olive Thompson, of Leola, S. Dak., and Mrs. Flossie Kimmel, of Sheldon, Iowa, were born to them.

Ferne Heagley Coffman

Ferne began her educational career when but five years of age in a little rural schoolhouse. She was a typical country girl, full of life and vigor. In 1903 she completed the grades. After taking two years of high-school work she taught a rural school for three years. Again she entered the schoolroom as a student, but this time in the academy of Bridgewater College, where she spent two years, completing the academy, and taking some college work. The next two years were spent with her parents and sister in Bible study at Bethany Bible School. Feeling that she could best serve her Master as a nurse, she made plans to enter training. In order to be able to do this and not be a burden to others financially, she taught school for one year at Wetonka, S. Dak. Being eager to begin training for her life's work, she went directly from the schoolroom to Chicago, where she entered the Illinois Training School for Nurses, and after three long, strenuous years of preparation she completed the course and successfully passed the State Board examinations, receiving the R. N. degree. For several months she did private nursing.

Sept. 25, 1917, Miss Heagley was married to Carl Flory Coffman, at her home at Batavia, Ill. Shortly after their marriage they moved to Chicago. In addition to her home duties she was supervisor of surgery in Cook County Hospital for one year. During this time her husband was called to serve his country at Camp Jackson. Mrs. Coffman then became assistant superintendent of nurses in the South Carolina Baptist Hospital. After Mr. Coffman's discharge from the army they returned to Chicago, where she did private nursing, and later in pursuance of preparation for her life's work she did public health nursing for the Infant Welfare Society of Chicago for eight months.

During the spring of 1920 she received the sad news of the death of her father, who, with her mother, had been spending the winter in California. This was a hard blow to her, for her father, and likewise her mother, had been a source of much inspiration to her, and it had been through their careful training that she had been led to surrender her life to Christian service. It was for their daughter's sake that they left their comfortable home in Dakota and went to Chicago, that the girls might have every advantage possible, and

Mary Katherine Coffman

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

then later moved to Batavia, that they might enjoy home comforts while in preparation.

In June, 1920, Dr. Coffman began his interneship at Cincinnati, Ohio, and Mrs. Coffman stayed with her mother at Batavia. Nov. 7 of that year little Mary Katherine came to brighten their home.

When but a small child Mrs. Coffman was interested in religious activities. Very early in the teens she accepted Christ as her personal Savior, and her friends predicted that she would some day be a foreign missionary. As she grew older she thought little of their prophecy; nevertheless, seeds had been sown and she was developing a love for service. She was always a willing worker in the church. When she took up Bible study, her vision broadened. However, a definite decision was not made until she attended a convention of the United Student Volunteers of Chicago, held at Lake Forest, Ill., in 1912. It was there that her desires crystallized, and the hopes and prayers of her parents were being realized. She immediately signed the Volunteer card and became an active member of the band. Every possible effort from that time on was put forth that she might become an efficient worker in the foreign land. Having this goal in view, she was able to meet all discouragements and overcome all obstacles which came to her during her days of preparation. Nothing was too hard that would give her added experience, and now she is supremely happy in being called to serve in a needy field.

Mrs. Coffman goes forth not only an efficient, but also a willing and enthusiastic worker. Her strong personality, congenial disposition, ability to adapt herself to her surroundings, and her unbounding energy will be a valuable asset to her in meeting the many new problems she must face in a heathen land. She has not been preparing for an easy place, and gladly will accept whatever tasks may be entrusted to her. May she garner many sheaves for the Master.

Miles G. Blickenstaff

J. L. BOWMAN

IT was on a March day in 1892 that Miles G. came to bring joy in the home of J. F. Blickenstaff at Quinter, Kans. July 30, 1921, he started on the ocean voyage which was to carry him to his chosen work in China. For years he had been preparing himself for service in that foreign land. He went out as a man seeking a man's job. His call to this field of work was simply his desire to be where he could do the most good. With loyalty to mankind as his aim he studied the needs of all peoples, and chose the field for which he was best fitted. With the watchwords, "friendship and service," ever before him he developed that type of character which everyone appreciates and which carries one forward in his work with pleasure and real success.

Miles left the home church at Quinter, Kans., knowing that every member would be loyal to him and to the work he was starting to do. Never has one gone to service who had been more honored and loved in the church. He had grown up among us and was known and respected by all. He always possessed that cheerful smile which he doubtless displayed as he peeped out of his cradle on March 4, 1892.

There is, perhaps, no influence which has been of such value and inspiration to high ideals and friendly service as the home in which Miles lived. The radiance of friendship was ever shining from the threshold. Such a home calls forth loyalty, which must ultimately encircle the globe.

The educational opportunities in Western Kansas were not such as to offer Miles the advantages which would now be afforded. The little country schoolhouse seemed to be the only receptacle of knowledge. But a boy who wants to learn refuses to be overcome by such obstacles. So Miles was able by hard work to make his way elsewhere in school. He attended Bethany Bible School one year. The remainder of his time was spent in McPherson College, from which he took his A. B.

Miles and Ermal Blickenstaff
Katherine and Gordon

in 1921. His interests in school were never narrowed because of work, but were extended to every phase of school life, with particular emphasis on religious work, in which he was a special leader. Throughout most of his college life he had the assistance and inspiration of his wife, who always shared his happiness and encouraged him in his duties. No one ever entered their home without reading its motto: Friendship.

Miles goes to his field in China because he loves the work, not that it is better than other kinds, but because he sees there a fine place to "be a friend to man."

Brother and Sister Blickenstaff went out to China planning to establish a happy Christian home with their two children and to serve the interests of the kingdom to the best of their ability. The grim reaper came last November and took Robert Gordon. They have thus made greater sacrifices than they had contemplated. The editor regrets that he is not in possession of Sister Blickenstaff's biography.

INDIA NOTES

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body while it was slowly being burned.

The workmen will soon begin digging for the foundation of the building to be erected to accommodate the Jalapor workers. This has been a long-felt need and we are glad that we have hopes of getting it in the near future.

The assistant political agent of the Dangs, an Englishman, spent an hour inspecting the school at Ahwa. He expressed his appreciation of the efforts being made for the uplift of the people. He gave the children a treat of parched pulse and some sweets, which was very much appreciated by them.

This same official said that, since the liquor shop in Central Dangs has been closed, there are, by far, fewer brawls. Other years he has had a dozen or more fights to settle when he came in after monsoon, but this year not one. He thinks liquor shops among jungle tribes should be closed.

The high-caste women, wives of government officials, have been inviting Sister Ebey to come into their home with the Bible women and schoolgirls. They like our Christian hymns and try to sing a few of them.

One of the Ahwa Christian men, a government official, shot a large black tiger in a village where one of our mission schools is located. It had killed two bullocks, two buffaloes, and a horse. The villagers were very glad to be rid of such a destructive beast.

There are several applicants for baptism. The work just now, however, should perhaps be carried on intensively rather than extensively. Raw Bhil converts need intensive teaching on all points bearing on the moral and spiritual life.

Nov. 26 the missionary party arrived on the S. S. City of Lucknow. Brother and Sister Kaylor were met by Bro. Hollenberg and taken to Vada. Sister Shickel is located at Bulsar for language study. Sister Royer is at Dahanu to take up the women's work. She is planning to go out touring after the necessary arrangements can be made.

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Home Fields

M. R. Zigler - - - - Home Mission Secretary

Christianizing the Japanese in America

ELGIN S. MOYER

Professor of Missions, Bethany Bible School

THE mission work that the Church of the Brethren has done among the Japanese in America has not been very extensive. Little has been attempted outside of the work that is carried on in and near La Verne, Calif., where the efforts have by no means been in vain.

We are not surprised that most of the work that has been done by our people has been on the coast, when we learn that between ninety and ninety-five per cent of the Japanese in this country are in the western States. Of the 100,000 Japanese in continental United States, more than one-half are in California and one-sixth in Washington. For these more than 50,000 in California there are about fifty Christian churches and missions having a membership of about 2,500. Thus one man in twenty has been turned from his Buddhist religion to the Chrstian faith.

The Japanese began migrating to this country in 1861, when one man ventured to leave his country. The number gradually increased until 1907, when it reached the high water mark of nearly 31,000. In all, perhaps, 200,000 Japanese have come to the United States in the last sixty years. Of the 100,000 now here possibly 10,000 are women. The families of most of the men are living in Japan while the men are here for a few years.

A Group of Japanese Men Who Attend Night School

A large percentage of the Japanese in this country are railroad and general construction workers, agricultural laborers, cannery hands, lumber-mill and logging-camp hands, domestic-service help and general business men. The most of these people are "cheap laborers," excelled in low-wage demands only by the Chinese and Mexicans. Many of them are seasonal workers, moving from place to place with the demands of the season. Several camps are located in the citrus ranches, and for about six months of the year contract laborers are stationed there to work in the camps. It is in one of these camps that part of the work carried on by our people is being done.

Sister Grace Miller says that the work in La Verne began thirteen or fourteen years ago, when the English teacher of a class of Japanese boys in San Dimas asked one of our young brethren to relieve her of that duty. He did so, and soon two Japanese boys were attending our Sunday-school services at that place. A few months later one of them was a candidate for baptism. After due instruction he was baptized. Soon after this he moved to La Verne, and Sister Miller became his teacher each orange harvest for the next five or six years. During this time this young brother and his teacher tried hard to get other Japanese men interested, but to no avail. One evening Jimmy came to Sister Miller's home and said, "Sister Miller, my people must have Jesus. Buddha no good—don't satisfy the heart; we must take Jesus to them. Somehow or other we will have to take Jesus services out to my camp."

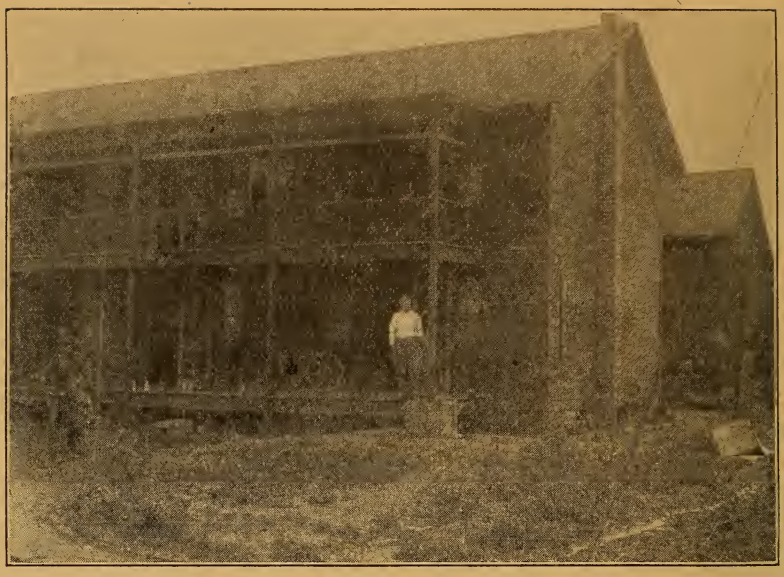
This was the beginning of the work among the Japanese in the Sakakura camp during orange harvest, from December to May or June. Bro. Ernest Hoff gave short, illustrated, simple sermons. About one-fourth of the men in the camp would listen to the preaching. But even though Bro. Hoff and Sister Miller tried to make the teaching as simple as possible, Jimmy had to remind them over and over that the teaching was new and was too deep. He said to Sister Miller, "You and Bro. Hoff are our missionaries, but you tell us too much, and we get all mixed up, and don't understand anything but your hearts. . . . Just one lesson over and over, then take a new one."

As soon as the missionaries began going to their camp on Sunday afternoons the interest in the Sunday-school and night school took on a permanent nature. The men began to come. In Sunday-school a special class has been organized for the Japanese men. The man who knows the most English interprets for the rest. The same is true in the Bible hour of the night school. For this Bible hour all come together for a Bible lesson, after having had a session of English taught by individual teachers. Any man who wishes the English teaching must consent to come into the Bible class also. Only one or two have left the night school because of being required to study the Bible.

During the past thirteen years about forty Japanese men and four women have been enrolled in the night school and Sunday-school. Eighteen have been baptized, several of whom have shown themselves good, consecrated men. Members of the La Verne College Mission Band have been helping in this work among the Japanese. The workers have had some wonderful experiences among these men, seeing them give up their sins and accept the Christian religion. The Japanese men, too, have had some blessed experiences in coming out of their sins and their former religion into the Christian faith. Some of them got their first real light of the Gospel from the lives and teaching of these workers at La Verne.

Four or five years ago the Sakakura camp changed hands. The new proprietor was not friendly to Christianity, and the Sunday afternoon camp services had to be discontinued. But quite a number of the men of the camp did not forsake the night school or the Sunday-school. Each orange season the night school flourishes, and the pupils bear the ridicule and the sneering of the others as they stand by their teachers and the mission.

Efforts have been put forth in a few other places to help some of our Japanese friends in America. Joseph Nishakawa, under the teaching of Sister Netzley, of Glendora, Calif., was led to know the Savior as his personal Friend. Prior to his return to Japan in 1917 he had been elected to the



The Main Building of the Sakakura Camp

ministry. After his return his wife became interested in Christianity, and while Brethren Yoder and Williams were in Japan she was received into the church by baptism. Bro. Nishakawa and his wife are perhaps the only permanent members of the Church of the Brethren in Japan. God help them to be faithful to him and their church.

In 1914 a young Japanese man was baptized in Chicago. About the same time, another, an educated man, became interested in our people, and came into the church in Indianapolis. This brother was a student in Bethany Bible School part of one year.

Probably others here and there have come into the church, and other efforts are made to reach these sojourners of Nippon in America. But, on the whole, our work among the Japanese has not reached large proportions. A great opportunity is before us. As long as there are any non-Christian Japanese in America, that long we have a responsibility to reach them for .Christ. Reaching them for Christ is the best way of helping to solve the international and interracial problem that exists between Japan and America. Let us be willing to help solve what many think to be the insoluble, and to win many souls for the kingdom.

THE NEED OF WITNESS BEARING

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cease to be regarded as an exotic and the church as a foreign institution. So long as the Chinese feel that they are adherents of a church financed, directed, propagated and governed by foreign forces, so long will the church remain small and impotent.

The Bible School occupies a strategic place in the history of the progress and development of our mission. It has the opportunity of creating new standards, of vitalizing the church with a new life-blood, and firing our leaders with an abiding enthusiasm, empowered by the Spirit of God to make conquest of China by a campaign of testimony. If our Bible School can succeed in this, if it can be instrumental in launching a program of personal witness-bearing in the church, a great blessing will have come to it and the religion of Christ will be glorified in China.

"If Paul had not been sent to Europe with the Gospel we might be worshipping like the druids and living like pagans. How stingy and selfish we are not to pass the Bread of Life to other hungry souls!"

Statistics for the Church of the Brethren as reported by the United States Government

DISTRICT.	Total number of organizations.	MEMBERS.				
		Number of organizations reporting.	Total number reported.	Sex.		
				Number of organizations reporting.	Male.	Female.
Church of the Brethren (Conservative Dunkers)	999	997	105,102	977	44,923	58,212
Eastern Maryland	18	18	2,391	18	1.000	1,391
Eastern Pennsylvania	35	35	6,981	35	2,758	4,223
Eastern Virginia	7	7	956	7	445	511
First Arkansas and Southeast Missouri	8	8	151	8	61	90
First Virginia	25	25	3,308	25	1,417	1,891
First West Virginia	18	18	2,190	17	912	1,147
Idaho and Western Montana	11	11	765	11	350	415
Michigan	25	25	1,351	25	604	747
Middle Indiana	42	41	4,443	40	1,686	2,157
Middle Iowa	18	18	1,512	18	686	826
Middle Maryland	11	11	2,454	10	867	1,392
Middle Missouri	13	13	661	12	279	339
Middle Pennsylvania	31	31	5,434	30	2,375	3,009
Nebraska	24	24	1,355	24	629	726
North and South Carolina, Georgia, and Florida	27	27	1,034	27	448	586
North Dakota, Eastern Montana, and Western Canada	24	24	1,254	22	556	613
Northeast Kansas	21	21	1,560	21	690	870
Northeastern Ohio	29	29	3,242	29	1,510	1,732
Northern California	17	17	1,132	17	528	604
Northern Illinois and Wisconsin	29	29	2,964	29	1,312	1,652
Northern Indiana	49	49	5,492	46	2,403	3,014
Northern Iowa, Minnesota, and South Dakota	20	20	1,905	20	886	1,019
Northern Missouri	9	9	724	8	301	396
Northern Virginia	20	20	3,894	20	1,745	2,149
Northwest Kansas and Northeast Colorado	15	15	1,083	15	471	612
Northwestern Ohio	30	30	1,909	30	833	1,076
Oklahoma, Panhandle of Texas, and New Mexico	24	24	1,109	23	463	586
Oregon	11	11	353	11	143	210
Second Virginia	17	17	3,187	17	1,376	1,811
Second West Virginia	8	8	509	7	222	242
Southeast Pennsylvania, New Jersey, and Eastern New York	15	15	2,525	15	991	1,537
Southeastern Kansas	14	14	748	14	319	429
Southern California and Arizona	19	18	1,649	18	741	908
Southern Illinois	31	31	2,316	28	1,008	1,268
Southern Indiana	34	34	2,653	32	1,130	1,406
Southern Iowa	13	13	888	13	377	511
Southern Ohio	46	46	6,833	46	3,019	3,814
Southern Pennsylvania	21	21	4,724	21	1,983	2,741
Southern Virginia	21	21	2,754	21	1,102	1.652
Southwestern Kansas and Southeastern Colorado	25	25	2,250	24	961	1,202
Southwestern Missouri and Northwestern Arkansas	15	15	481	15	199	282
Tennessee	26	26	1,524	26	697	827
Texas and Louisiana	8	8	380	8	180	200
Washington	16	16	882	16	402	480
Western Colorado and Utah	5	5	253	5	109	144
Western Maryland	8	8	682	8	321	361
Western Pennsylvania	46	46	8,254	45	3,428	4,414

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

The West Dayton Church, in southern Ohio, has just organized a Women's Home Missionary Society, with Mrs. Joe Haverstick as its president. They are seeking to do work especially in Dayton. They hope to find many members who have moved into the city, but have not seen the wisdom of making themselves known to the church. Any one having knowledge of such members in the city will confer a favor to this society by notifying Mrs. Haverstick, Dayton, Ohio, R. D. 8.

The society also is making a study of home mission work. It is using mite boxes as one means of receiving money for the work.

Bro. J. B. Emmert, our esteemed missionary who is detained indefinitely in America, is teaching four Mission Study classes at La Verne. One class with twenty-five members is studying "The Foreign Missionary," by Brown. Four of these students desired an advanced course and are studying a course in the history of missions. Two other classes are learning from "World Facts and America's Responsibility" and "Winners of the World."

Bro. Emmert is giving many missionary addresses as he goes about the District in his work.

The Meyersdale, Pennsylvania, congregation is giving its children a chance to work in their new Junior Society. It has ordered the study book, "Junior Folks at Mission Study, India," by Nora E. Berkebile. We are certain the juniors will enjoy their study.

A tribute to our departed Elder D. L. Miller has just been received from India. Rev. A. Lincoln Shute, D. D., 151 Dharamtala Street, Calcutta, India, has noticed mention of Bro. Miller's death in the India Witness. Rev. Shute at the age of fifteen was a student at Mt. Morris College when Bro. Miller was business manager. He was nominated to his first position, Sunday-school teacher, by Bro. Miller. While he was still in school the presidency was placed on the shoulders of Bro. Miller. He feels that even in India he has suffered a great loss in the departure of this noble character.

Ten members of the Adult Mission Study Class, Yellow Creek congregation, of which Rev. Ivan L. Erbaugh, Kent, Ill., is teacher, have just received their diplomas for having passed the examination on "Christian Heroism."

Diplomas have been sent to five members of the Spring Creek Adult Mission Study Class, Rev. B. W. S. Ebersole, Hershey, Pa., teacher.

Among those who recently passed the examination on "Shepard of Aintab" is Mrs. Mary M. Gibson, of the Cedar Rapids congregation, Middle Iowa, who is nearly seventy-two years of age.

The Covington church, Ohio, reports a very splendid missionary meeting Jan. 15. Bro. Bonsack was with them and large, responsive audiences attended both morning and evening services. An offering in cash and pledges for both home and world-wide missions amounted to about $1,600. Various efforts of this wideawake church promise additional blessings, both for itself and the cause throughout the world. May the Lord bless this pastor and people!

The Sunnyside, Outlook and Yakima churches in Washington State are showing the India, China and Forward Movement sets of stereopticon views in their churches. They have adopted this plan as a means of bringing their people into closer touch with the missionary work of the church. By cooperation the three congregations are en-

abled to secure the slides at a smaller cost, since the express is rather expensive that far west.

The Missionary Committee in the Mexico church, Ind., is doing some real splendid work. It has arranged a program of missionary activity for the church and has sent a letter to each family announcing plans for its offering day. It is making a special effort to have the Visitor sent to every family. The Visitor is sent upon request to all who have donated two dollars or more to missions.

OUR BOOK DEPARTMENT

While the publisher of each book is mentioned, these books can all be secured at the same price from the Brethren Publishing House, Elgin, Ill.

Life of D. L. Miller, by Bess Royer Bates; 340 pp.; Brethren Publishing House. Copyright 1921. Price, $2.

A biography of one who has achieved is very inspiring and interesting reading. It is doubly so when it is one whom we have known and loved. One of our best known and most beloved church leaders has gone from us, leavng us a rich heritage of memories. Bess Royer Bates, niece of Bro. Miller, has gathered the memories of his life and travels and presents them in this interesting book.

The author's ability as a writer is well known and her close relationship afforded her unusual opportunities for getting the information contained in this volume. Nearly the whole book was read ad approved by Bro. Miller. It verily seems to throb and pulse with the life of our departed brother.

The Message of Sadhu Sundar Singh, by Canon B. H. Streeter; 12 mo, 209 pp., $1.75. The Macmillan Co., 1921.

This is a very remarkable book about a very remarkable man. Sadhu Sundar Singh shows the power of an Oriental interpretation of Christ. He is a Christian mystic, a holy man full of humility, who follows the example and teachings of Christ literally; who thinks in Oriental imagery; who suffers joyfully; who serves self-sacrificingly; and who lives triumphantly. Those who have met the Sadhu are reminded of Christ, and see in him a man of about thirty-two, full of peace, of joy, of power. He has had unusual experiences, some of them apparently miraculous. His messages and conversation are full of epigram and parable. They are wonderfully stimulating and illuminating. The Sadhu's views on heaven and hell, on Christian unity, on sin and salvation, service and suffering are unique and wonderfully helpful.—Missionary Review of the World.

Playing Square with Tomorrow, by Fred Eastman; 146 pp., cloth, 75 cents; paper, 50 cents. Council of Women for Home Missions, and Missionary Education Movement, New York.

This book is a challenge to the young people of America to choose the path of service rather than the path of self-interest. The needs of rural communities, of new Americans, of migrant workers, of Indians and Mexicans in the United States, and of the peoples of Alaska and Porto Rico are made definite by clear and vivid presentations. Illustrated with photographs.

The chapter titles are: 1. Young America at the Crossroads. 2. The Way of the Crowd. 3. Where Does Service Begin? 4. Needs of Town and Country Communities. 5. Other Unfinished Tasks. 6. The Life of Service.

From Survey to Service, by Harlan Paul Douglass; 175 pp.; cloth, 75 cents; paper, 50 cents. Council of Women for Home Missions, and Missionary Education Movement, New York.

In this book are set forth some of the great problems before the religious forces of America as revealed especially by the recent surveys. The chapter titles are: 1. The Church a Service Agency for the People. 2. The Reach of the Church. Home Missions and the Problem of Distance. 3. Mankind on the Move. Home Missions and the Problem of Transience. 4. Barriers Between Neighbors. Home Missions and the Problem of Difference. 5. The World's Brand. Home Missions and the Problem of Prejudice. 6. Home Missions and the World of Work. Illustrated with photographs and charts.

"The Social Message of Christianity" is the title of a fourteen-page leaflet, just published by the General Educational Board. It was prepared by a committee, consist-

ing of Brethren D. W. Kurtz, J. Hugh Heckman, and Paul H. Bowman. It is practical and timely, presenting in a brief and forceful way the position of the Church of the Brethren on the leading social questions of the day. An attractive feature is found on the inside cover page, where these words are printed: "Sent without charge to those interested." Other leaflets published by the board and sent free on request are, "The Creation of Democracy," "Early Educational Endeavors" and "Ministers' Home Study Course." Order from General Educational Board, Elgin, Ill.

The Mission Study Class Leader. By T. H. P. Sailer. No leader of a mission study class can afford to be without this helpful tool. Chairmen of missionary committees, superintendents of missionary education, pastors, and all who have responsibility for missionary education will also find it indispensable. Price: cloth, $1.00; paper, 75 cents; postpaid.

MISSIONARY METHODS

Recently a man representing a large denomination was in the office of the Mission Rooms, and after transacting certain financial business asked for an explanation of methods in our mission work. He seemed agreeably surprised at the many good things of which he was not aware. He said, "I wish my church did such splendid work; I would then be glad to give liberally." We happen to know that his church is doing excellent mission work and he is uninformed. It may be his fault, but that does not help matters. It is the challenge to missionary leaders to see that the missionary message is put across in both an appealing and an informing way. Some of the following suggestions will suit your need:

"Plan to have a delegation from your church present at some District or other missionary gathering where the missionary message is given."

"Organize and conduct a Mission Study class."

"Arrange for a week-end missionary conference, securing some leader from outside your group. The District field secretaries will be glad to help you. The secretaries from the Mission Rooms can often arrange to be in attendance at such meetings."

"Secure missionary slides from the Mission Rooms."

"Conduct missionary programs by the children and young people. Sources of program material will be given at the Mission Rooms. In many churches a missionary dialogue by the young people presents the message in an appealing way."

"Supper conferences at the church most always bring a good crowd and folks will gladly listen to missionary messages that may be given."

"A monthly missionary news letter called **Missiongrams** is sent from the Mission Rooms to the missionary committee of every church. These are splendid for reading before the Sunday-school."

The best and cheapest encyclopedia of facts concerning our church and her work is the **Yearbook.** It costs only ten cents and should be in every Brethren home.

Maps of Our China and India Mission Areas

Map of Our China Field

The China missionaries have provided us this splendid map, showing the location of their main stations as well as the outposts. Visualized education is essential for good results. When you talk and pray about our China work be sure to use the map. Size 28x20. Paper, 25c; Cloth uncolored, 40c; Cloth colored, 65c.

Map of Our India Field

Dr. Raymond Cottrell has drawn a splendid new map of our field in India. This has been printed on both paper and cloth. Secure it and let the Sunday School and Mission Study classes

Follow the Missionaries in Their Work

When a gift of money for a certain worker or station is made show the school on the map where the money is to be used. The interest will be increased. Size 28x16 inches. Paper, 15c; Cloth uncolored, 40; Cloth colored, 65c.

"Some do as they are told—others can do nothing else."

"Milk of human kindness beats cold cream for wrinkles."

WAS IT A NIGHTMARE OR A VISION?

Old Abner Corntassel had lived all his life
In Raritan Township—most the time with his wife;
Two daughters they had, and also one son,
And each one was busy from sun to sun.
Each season the weather made crops of the best
Till Abner was wealthy, he one time confessed.
The farm fairly sparkled with brand-new machines,
His daughters had clothes so they dressed just like queens;
The son went sparking in a great big car,
And mother was happy, like most mothers are.
Old Abner said grace each time at the board,
In fact they all seemed to trust in their Lord.
On Sundays they always were found in their pew
At the Methodist church and Sunday-school, too;
They gave of their money the preacher to pay
And supported the church in a whole-hearted way.
Now to outward appearances, everyone said,
That all of this family by the Spirit was led;
But wait up a minute, for 'twas the collection
That came very near breaking up their connection.
One Sunday our pastor in his kindliest way,
With his heart full of love for a land far away,
Asked Abner to give to the missionary's call,
And the look that he got pretty near made him fall.
'Twill be better, we think, to have the old man
Tell the story to you as well as he can:
"Now pastor, you know how I've give to the cause,
How I've tried to obey all the scriptural laws;
My money has kept this old church out of debt,
But this I must say, even though with regret,
My old wife and me will do all that we can
To help in this church on most any good plan,
But we cannot comply with this foreign demand
And give to some other old heathenish land.
We always have thought that our own church conditions
Were in bad enough shape without foreign missions.
So old wife and me, even though we lose heaven,
Can't give to a bunch of old lazy heathen."
The pastor was shocked, not a word did he say,
But he felt pretty sure that the Lord would hold sway.
Then he fell to his knees and prayed loud and long
That God would show Abner just where he was wrong.
A few days at the farmhouse passed wearily by,
And often was heard from the old folks a sigh,
When one morning poor Abner arose with a fright
And said he had spent just the awfullest night.
He said 'twas a vision, though visions are rare,
But the daughters insisted that he had a nightmare.
"I dreamed I was lying prone on to the floor
When what should come marching right in at the door
But a thousand starved children of many a race,"
Said old Uncle Abner with fear on his face.
"They stood on my fingers, one each on my toes,
They stepped on my ears, and they trod on my nose;
So helpless was I and so near out of breath
I thought I had surely come nigh unto death,
I pushed some aside, but they seemed so undaunted,
That I asked them at last what it was that they wanted.
'God has given you wealth while we've nothing to eat,'
Said each little voice, so pathetic and sweet.
'He has sent us to you to show you the way
To follow your Savior and to live as you pray;
So please give to missions, or we won't go away,
We'll camp on your carcass till the judgment day.'
Then I woke with a start, and I tell you, dear wife,
From this moment on I shall lead a new life."
The next Sunday came, but it came oh, so slow,
To old Uncle Abner who to church wished to go.
His family pew was filled as of old,
And the sermon and hymns seemed purer than gold.
Now once in awhile in the life of a pastor
A thing will occur to make his heart beat faster
And thus did he see in the Corntassel pew
A form knelt in prayer—an event rather new;

(Continued on Page 64)

Conducted by Aunt Adalyn

"Pigs" and Primers

RUBY WEYBURN TOBIAS

DO you know, Uncle Don," sighed Margie one day, "sometimes I think I'm a very wicked little girl." They were out on the front porch having confidences and enjoying the spring twilight.

Uncle Don glanced down at the sober face of the child nestled against him, and breathed a prayer of thanksgiving that in the world which he had traveled far and wide there were faces of such open purity and loveliness to be found. But Uncle Don was wise; he did not contradict his small niece on the subject of her state of heart. He knew that little girls of eight may often have burdens on their consciences. Instead, he only said, "How now, Puss?" in his sympathetic, Uncle Don way.

"Oh, I know mother thinks I like to go to school, and that it's easy for me to get good marks. I hate to disappoint her, but Uncle Don, sometimes I just hate school! Not always, you know, but days like this when I partic'larly wanted to go to the woods. Something just seemed to coax me out all day, but there I had to sit with that tiresome 'rithmetic and spelling. 'Course I know school is necessary," the little girl hastened to add, "but I do wish we had more vacations."

Uncle Don smiled, and thought how like grown-ups she was, sighing for smooth and easy places for her little feet! But since this was to be an exchange of confidences, he bravely made his. Uncle Don always played fair.

"When I was your age, Margie, I was more wicked than you; I not only wished there was no school, but I actually ran away one day and went fishing."

"You, Uncle Don! Why, I didn't know that missionaries—"

"Oh, the little boy Donny wasn't a missionary, I assure you. But he had a mother and a father like yours who expected he would be—if not a missionary, at least of some account in the world." Here Uncle Don smiled again. "So the punishment was such that he never tried that trick again!"

Margie waited a moment as if for more confidences, but her uncle turned the subject. "Yours was to be the next story, Puss; how would you like it now?"

"Oh, dandy, Uncle Don, but let me call Betty—I promised her." Quick as a flash her flying feet and dancing curls were out of the gate, and in less time than it takes to tell it, back they came with not only Betty, but little Jane Jones, and Betty's "company cousin" Polly! By some mysterious boy instinct Bob, too, and Lester were on hand, with Jimmy Carey, one of their inseparables.

Uncle Don always said, "The more the merrier," but this time, "It's a girl's story," he warned the boys. Jimmy puckered up his face, but Bob said agreeably, "Oh, well, we'd just as soon listen."

"If Aunt Nan were here, she could tell this much better than I. However, I'll do my best, though it's her story," began Uncle Don.

"After we had been in India about a year, one day there came a letter from a Sunday-school class back in Aunt Nan's home town. In it was a draft for twenty-five dollars. The letter said that the money was to be used in some place where it would do the most good—that it was a love offering from the girls and their teacher for Jesus.

"Now among the poor of India twenty-five dollars is a large sum of money. It will go a long way toward telling the glad

story of God's love; and the letter made Aunt Nan very happy. But the more she thought about how she should spend it the more puzzled she got. At that time it would pay a Bible woman for a whole year, or it would buy hundreds of Testaments, or keep an orphan in school for more than a year. Or it would buy rice for some of the poor in the hospital.

"All these ways were good, but at last, what do you think Aunt Nan decided upon? Well, you couldn't guess, so I'll tell you. She decided to build a schoolhouse with it."

A chorus of exclamations greeted this announcement, all of them with a question mark attached. "A schoolhouse—with twenty-five dollars?"

"Yes, it can be done in India, where labor is cheap," said Uncle Don, "for they built it, not out of timber or stone or brick, but out of mud. Holes for windows, an open side for a doorway, and there you are!

"The schoolhouse was scarcely finished and a native teacher from the town secured, before the little boys from the village began to pour in. How proud their fathers were to think that some day their sons should learn to read! Oh, yes, the little mud schoolhouse was very popular.

"But when the Mem-sahib (that was Aunt Nan) came to visit the new school the first thing she said was, 'But where are the little girls?' The native teacher smiled a smile that showed all his white teeth, and the boys tittered. 'Oh, Mem-sahib,' they exclaimed, 'girls do not go to school!'

"Aunt Nan stood aghast. She wanted the boys, oh, yes; but she also loved and pitied the poor little girls whose life is made so hard in that sad sunny land. It was the desire to reach and save them that had sent her to India.

"So she just made up her mind to go out herself and invite the little girls to come to school too. She started out that very day; and for many days she visited their houses, but it was of no use. The mothers listened eagerly to the story of how their boys were learning. Of course! Were they not to be the masters and leaders and lords of creation? It was fitting for little boys to learn.

"But girls! Why, girls can't learn, they told her again and again. 'It can not be done, Mem-sahib.' One mother laughed and told Aunt Nan to take her pig to school and teach it. She said, 'You may practice on the pig, and if it can learn to read, then I will send my daughter.' The pig indeed!

"But Aunt Nan wouldn't give up. In some way she must show these Hindu people that girls had brains and souls, too, the same as boys. So one day she took with her some little hand-sewed jackets, and asked the mothers if their little girls could learn to sew if she would teach them. 'O Mem-sahib, if you would be so kind,' they all said, 'they might learn to make their brothers' jackets.'

"So it was that little Ammah and Lela, and by and by all the little girls around, came to the village school. They sat with their brothers on the floor, for there were no benches. They sewed painstakingly, and drew patterns and figures on the white sand, for they had no paper, and for pencils they used their slender brown fingers. Sometimes their curious fathers would stop to look in at the wide open entrance, pleased, and by and by amazed, at what they saw. For if you will believe it, they saw their small daughters not always with needles, but often with primers in their hands.

"Yes, those 'little dogs,' those 'pigs,' those 'brainless, stupid, no-account women-children' were actually learning to read!

"One day when Aunt Nan came to the mission school for her mid-week Bible story and singing, she held up a beautiful red Bible-story book, printed in Hindustani. 'This,' she announced smilingly, 'is for the child who reads the primer through first.'

"Ah, a book! Always a coveted prize. The brown chests of the tiny boys swelled with determination. How they would work for it! As for those creatures, the girls, a man-child would not be afraid of them. They could only imitate—they could never learn!

"One day a little figure in a bright red sari flew up the path to the Mem-sahib's house. 'O Mem-sahib,' cried an excited little voice, 'the Jesus Book is mine. I have won it.' A strip of brown paper fluttered in the little brown hand—such a tiny hand,

surely the tiniest of all in the little mud schoolhouse.

"Mem-sahib took the note and read it. It was from the native teacher. It said, 'Give the book to Rama. She has read the primer through first.'

"Aunt Nan's heart gave a great leap. Rama had proved that Hindu girls could learn to read. They could learn as fast as little boys. Some of them could learn faster!

"Little Rama got her Jesus Book, with a card pasted in it signed by the teacher and Mem-sahib, telling how it was earned.

"So that was the end of saying, in that village, that girl has no brains!"

"Huh!" exclaimed Jimmy Carey as Uncle Don finished, "I guess it's the same over there as over here. The fellows have to hustle to get ahead of the girls. We don't stand any chance in the spelling class with Margie Mason and Betty Jones in it."

At which generous admission every one laughed; and Margie, not to be outdone in generosity, replied, "Well, you boys expect us girls to have brains, so how can we help it?"

Then Betty spoke up. "I just guess we ought to be 'shamed if we ever don't love to go to school, when we have such a nice one, don't you, Margie?"

And Margie, catching Uncle Don's eye, answered soberly, "'Shamed to pieces!"—S. S. Times.

BIRTHDAY CALENDAR

Feb. 1, 1816, James Quinter, eminent Brethren preacher, born in Philadelphia, Pa. Died on his knees at the Great Conference at North Manchester, Ind., May 19, 1888.

Feb. 5, 1837, Dwight Lyman Moody, American evangelist, born in Massachusetts. Died in 1899.

Feb. 12, 1809, Abraham Lincoln was born in a log cabin in Kentucky. Was assassinated April 14, 1865, occupant of the White House.

Feb. 22, 1732, George Washington, "Father of his Country," was born in Virginia. Died in 1799.

ACROSTIC

F etch my fountain pen this way
E re my "poem" gets away!
B ring a sheet of paper too—
R ough or smooth or brown will do;
U p my big idea flies,
A iming at the topmost skies;
R ound it circles—watch it fall!
Y ou have seen it now—that's all.

BY THE EVENING LAMP

Your name
and address

2c
Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

This is a sample, Juniors, of an envelope addressed to your department. When you write, always copy this same form. Then you and I will always be sure that your letter gets to its destination safely, provided, of course, there isn't a railroad wreck on the way. I hope soon to have a whole basketful of letters from all over—city lots and country acres. Tell what your class is doing in Sunday-school, what the young people are up to in Christian work, how to make things, whether you have anything you'd like to trade for something else, how to make a new kind of puzzle, or construct an original story. For the last, you may use material you can get anywhere, but you must write it in your own words. Maybe some of you are collecting foreign postage stamps. The Visitor has a nice assortment of foreign stamps and coins, which it will draw on as a reward for good work done.

Every time you write, remember this invariable rule: Write very plainly, with ink, on one side only of the paper. People often read one's character, you know, by the way he puts up his letters. Hail Uncle Sam on his next round!

BRING THE NUT CRACKER!

Inventions

1. Put together equal and competent, and make a story.
2. Put together a girl's name and a rodent, and make a mountain.
3. Put together a rubber tube and a girl's name, and make an exclamation.
4. Put together a transparency and mud, and make the name of one of our missionaries.
5. Put together a letter of the Greek alphabet and a tart fruit, and make one of the books of the Bible.
6. Put together a cave and a stamp, and make one of our mission fields.

Transpositions

(A list of worthies in Eph. 4: 11.)

1. Lit eve sang.
2. Mary is in so.
3. Stop lea.
4. Pert hop.
5. Roast P.
6. The race.
7. Rise mint.
8. Sob hip.

Conundrums

1. What was the first sign of progress in the education of the ancients?
2. How do we know that Abraham had a garden of small fruits?
3. How do we know that Jacob was homely?
4. Why ought Joseph to have put side boards on the wagons he sent to bring his father to Egypt?
5. What was a familiar story to the Hebrews in Egypt?
6. When did the land of Israel have an epidemic of mumps?

Now all you bright little chaps who can crack all the "Nuts," get busy, and send in your kernels, and your names will be printed on the Honor Roll. If you cannot crack them all, try anyhow.

FOR A VALENTINE

Saint Valentine's a jolly soul;
I caught him on his morning stroll—
"Will you deliver this for me?"
"Sure! that's my business, sir!" said he.

"Don't you know that it takes push to get pull?"

December Nuts Cracked

I. Decapitations. 1. Hur, Ur. 2. Mark, ark. 3. Abib, bib. 4. Agag, gag. 5. Babel, Abel. 6. Brick, rick. 7. Lice, ice. 8. Crust, rust. 9. Manna, Anna. 10. Swine, wine.

II. Word Square. 1. Feast. 2. Ember. 3. Above. 4. Seven. 5. Trend.

III. Hidden Name. Messiah.

AM I MY BROTHER'S KEEPER?

Mary Lesh

They will never know the glory
Of the kingdom that's to come;
They will never hear the story
Just because our lips were dumb.

They will never see the beauty
Of the streets all paved with gold;
We have never seen our duty,
Just because our hearts were cold.

They will never know that sighing
Over there is done away;
They shall be alone when dying,
Just because we went our way.

They will never see the brightness
Of the saved and countless throng;
Not for them are robes of whiteness,
Just because our lives were wrong.

They will never know the dearness
Of the arms that safely hold;
They will miss the Father's nearness,
Just because we kept our gold.

They can never through the ages
Of the hopeless, black despair,
Do away with sin's dark wages,
Just because we did not care.

They will miss the saintly greeting
Given to pilgrims from below;
They will miss the heavenly meeting,
Just because we did not go.

"Don't you know that many who are not on the job all the time find themselves out of a job in no time?"

JINGLE

Hickory, dickory, dock,
A grin is on the clock,
He means to shorten February's sting;
It's awfully stiff with starch,
But soon the winds of March
Will blow the littered highway clean for spring!

FINANCIAL REPORT

Corrections: No. 18. See November Visitor—Under China Share Plan, contribution of Lower Miami Aid, Ohio, $50 should instead have been credited to India Share Plan.

No. 19. See January Visitor—Under Emergency Fund, So. Ill., contribution of Okaw congregation, $32.70 was since designated for their missionary support account.

During the month of December, the Board sent out 5,033 tracts.

The following contributions to the Board's funds were received during December:

WORLD-WIDE

California—$312.38
No. Dist., Cong.: Lindsay, ... $ 152 38
So. Dist., Cong.: Covina, ... 160 00

Idaho—20c
Cong.: J. C. Neher (Nampa), ... 20

Illinois—$9.20
No. Dist., Cong.: Jennie Harley (Elgin), $1.20; Indv.: Mrs. Susan Kessler, $8, ... 9 20

Indiana—$695.94
Mid. Dist., Cong.: W. Manchester, $57.65; "A Sister in Christ" (Pleasant View), $5; S. S.: Burnettsville, $32.83, ... 95 48
No. Dist., Cong.: Goshen, $500; Nappanee, $75; Shipshewana, $10.46; John Whitmer and Wife (Wawaka), $10, ... 595 46
So. Dist., Cong.: Mrs. Henry Roeger (Muncie), ... 5 00

Iowa—$71.92
Mid. Dist., Cong.: R. L. Sink (M. N.) (Ankeny), 50c; Indv.: Albert Morris, $4.25, .. 4 75
No. Dist., Cong.: Kingsley, $50; S. S.: Greene, $15.17, ... 65 17
So. Dist., Cong.: Mrs. Mary Henderson (Monroe), ... 2 00

Kansas—$19.62
N. E. Dist., Cong.: Washington, $4.12; W. W. Peebles (Chapman Creek), $10, ... 14 12
N. W. Dist., Cong.: Eld. A. J. Wertenberger (M. N.) (Maple Grove), ... 50
S. W. Dist., Cong.: Mrs. A. Gump (Garden City), ... 5 00

Maryland—$115.67
E. Dist., S. S.: Westminster (Meadow Branch), $36.07; Indv.: Annie A. Kepler, 25c, ... 36 32
Mid. Dist., Cong.: Welsh Run, $78.85; David R. Petre (Hagerstown), 50c, ... 79 35

Michigan—$3.01
Indv.: Lydia E. Newman, ... 3 01

Minnesota—$80.00
S. S.: Root River, ... 80 00

Missouri—$173.97
No. Dist., Cong.: Smithfork, $62.47; Perry Williams (Smith Fork), $75; A Sister (Kidder), $1.50, ... 138 97
Mid. Dist., Indv.: P. C. Peterson, ... 10 00
S. W. Dist., Cong.: Eld. D. W. Teeter (Dry Fork), ... 25 00

Nebraska—$10.00
Beatrice C. W. S. and S. S., ... 10 00

Ohio—$92.60
N. E. Dist., Cong.: Woodworth, $6.91; Black River, $5; A Brother (Baltic), $1,.... 12 91
N. W. Dist., Cong.: Emma Kyser (Lick Creek), $2; Eld. O. P. Haines (M. N.) Lima), 50c; Indv.: Maria Zellner, $1, ... 3 50
So. Dist., Cong.: Minnie Hollinger (Palestine), $10; Emma Kilmer (Springfield), $1; S. S.: Primary Class, Palestine, $2.81; Circleville Mission, $10; Bethel, Salem Cong., $52.38, ... 76 19

Pennsylvania—$1,533.08
E. Dist., Indv.: Nathan Martin, (M. N.), 50
Mid. Dist., Cong.: Mrs. Hannah Puderbaugh (Clover Creek), $6; Mrs. Aaron Teeter (New Enterprise), $2, ... 8 00
So. Dist., Indv.: J. H. Keller (M. N.), .. 50
W. Dist., Cong.: Manor, $17; Andrew Chrise and Wife (Markleysburg), $10; Eld. C. Walter Warstler (M. N.) (Pittsburgh), 50c; Eld. S. P. Early (M. N.) (Shade Creek), 50c; S. S.: Scalp Level, $15; Plum Creek, $18.31; Locust Grove, $20, ... 81 31
S. E. Dist., Cong.: 1st Philadelphia, $1,250; Coventry, $65; S. S.: Royersford, $127.77, ... 1,442 77

Texas—$17.90
Cong.: G. B. Landis (Ft. Worth), ... 17 90

Virginia—$18.25
First Dist., Cong.: T. W. Washtner (Selma), $9.25; Indv.: Mrs. Sallie E. Pursley, $5, ... 14 25
No. Dist., Cong.: W. F. Sherman (Salem), ... 2 00
Sec. Dist., Indv.: Bettie F. Lamb, ... 2 00

Washington—$74.00
Cong.: No. 55278 (Wenatchee), $40; S. S.: Teacher's Training Class (Outlook), $5; Junior Boys' Class (Outlook), $4; Gleaner's Class (Outlook), $25, ... 74 00

West Virginia—$23.12
First Dist., Cong.: Old Furnace, ... 13 12
Sec. Dist., Cong.: Bethany, ... 10 00

Wisconsin—$13.75
Cong.: White Rapids, ... 13 75

Total for the month, ... $ 3,264 61
Total previously reported, ... 14,756 33

Total for the year, ... $ 18,020 94

STUDENT FELLOWSHIP FUND, 1921

Indiana—$351.00
Mid. Dist., Students and Faculty of Manchester College, ... 341 00
So. Dist., Cong.: Paul D. Stoner (Mt. Pleasant), ... 10 00

Total for the month, ... $ 351 00
Total previously reported, ... 4,048 24

Total for the year, ... $ 4,399 24

AID SOCIETY FOREIGN MISSION FUND

California—$6.00
So. Dist., Aid Society: Inglewood, ... 6 00

Colorado—$16.50
W. Dist., Aid Society: First Grand Valley, 16 50

Illinois—$72.00
No. Dist., Aid Society: Milledgeville, $30; Hastings St., Chicago, $2; Franklin Grove, $40, ... 72 00

Missouri—$1.00
No. Dist., Aid Societies, ... 1 00

Ohio—$20.00
So. Dist., Aid Society: Painter Creek,.... 20 00

Wisconsin—$3.00
Aid Society: Stanley, ... 3 00

Total for the month, ... $ 118 50
Total previously reported, ... 7,409 62

Total for the year, ... $ 7,528 12

HOME MISSIONS

Iowa—$15.00
Mid. Dist., Cong.: Iowa River, ... 15 00

Total for the month, ... $ 15 00
Total previously reported, ... 106 23

Total for the year, ... $ 121 23

EMERGENCY FUND
(For World-Wide Missions)

Alabama—$10.00
Cong.: Fruitdale, ... 10 00

Arizona—$10.00
Indv.: Nancy D. Underhill, ... 10 00

California—$1,362.06
No. Dist., Cong.: Fresno, $7.14; Chico, $13.50; Bethel, $25.55; Patterson, $100.13; Laton, $62.50; McFarland, $66.16; Raisin City, $79.42; Figarden, $75.32; Empire, $41.75; Walter Pence (Figarden), $4; Mrs. John Fagg (Sacramento Valley), $5; L. S. Custer and Wife (Sacramento Valley), $10; A Brother and Sister (Fresno), $9, ... 499 47

So. Dist., Cong.: So. Los Angeles, $127.41; Pomona, $68; Inglewood, $45.40; Tropico, $6.80; Hermosa Beach, $9.85; Pasadena, $422.45; V. Garber Cole (La Verne), $10; Mary Kilian (La Verne), $50; A Brother and Wife (Egan), $10; S. L. Gross and Wife, (Santa Ana), $50; Verna A. Cooney (Glendora), $1.75; No. 55674 (So. Los Angeles), $30; Grace H. Davis (La Verne), $2; S. S.: Primary Dept. (So. Angeles), $3.93; Aid Society: So. Los Angeles, $25, ... 862 59

Colorado—$449.64
N. E. Dist., Cong.: Antioch, $4; Sterling, $37.91; Colorado Springs, $29, ... 70 91

S. E. Dist., Cong.: Rocky Ford, $311.96; McClave, $16.77; Coffman Family (Cheraw), $50, ... 378 73

Florida—$183.41
Cong.: Sebring, $147.01; Bethel, $11.40; Zion, $10; Indv.: Rev. J. E. Young, $10; J. A. Seese, $5, ... 183 41

Idaho—$226.76
Cong.: Bowmont, $11; Clearwater, $3.20; Twin Falls, $99.10; Nampa, $24.21; Boise Valley, $40.50; Nezperce, $18; Weiser, $5; S. S.: Nampa, $25.75, ... 226 76

Illinois—$1,981.01
No. Dist., Cong.: Milledgeville, $59.73; Waddams Grove, $10; Franklin Grove, $242; Mt. Morris, $152.61; Dixon, $38.65; Freeport, $27.65; Sterling, $48.41; Yellow Creek, $34; Shannon, $62.30; Douglas Park Mission (Chicago), $35; Hastings St. Mission (Chicago), $60; Bethany (Chicago), $666.72; Hickory Grove, $7.50; S. S.: Chinese, Bethany (Chicago), $32.35; "Willing Workers'" Birthday Offering, Milledgeville, $6.74; "True Blue" Class, Milledgeville, $5; Aid Society: Milledgeville Sisters, $10; Indv.: O. E. Gibson, $1; Osborn Family, $1, ... 1,500 66

So. Dist., Cong.: Oakley, $18.03; Cerro Gordo, $133.25; Liberty, $26.35; Macoupin Creek, $32; Woodland, $41.48; La Motte Prairie, $34; Girard, $36.29; Virden, $90; Panther Creek, $30; Fannie Bucher (Woodland), $1; S. G. Bucher (Woodland), $10; R. D. Dierdorff (Romine), $5; C. W. S.: Astoria, $20.45; Indv.: Glenn M. Garber, $1.50; Mary and Lois Garber, $1, ... 480 35

Indiana—$1,951.43
Mid. Dist., Cong.: Manchester, $502.35; Andrews, $21; Bachelor Run, $25.95; No. Liberty, $62; Wabash, $20; Pipe Creek, $35; Huntington, $61.83; Huntington City, $125; Ogans Creek, $16.65; A Sister (Manchester), $10; E. and L. A. Eckman (Loon Creek), $20; Grace Miller Murphy (Mexico), $5; J. W. Shively and Wife (Manchester), $150; S. S.: Truth Seekers' Class, Lower Deer Creek, $12.75; Hickory Grove, $60; Wabash City, $7.25; Aid Society: Lower Deer Creek, $10, ... 1,144 78

No. Dist., Cong.: Wakarusa, $15; Second So. Bend, $19.35; Solomon Creek, $16.83; Cedar Lake, $50; Ft. Wayne, $3.77; La Porte, $37.50; Cedar Creek, $7; W. Goshen, $254.37; Osceola, $5; Pleasant Valley, $25.36; Center, $6; Blue River, $12.50; Cecil C. Reed (Union), $2; Samuel B. Reppert and Wife (English Prairie), $20; Jas. R. and Mary B. Kelley (First So. Bend), $2; Willard R. Sellers and Wife (Yellow River), $5; Frank Reed and Wife (Shipshewana), $5; S. S.: Osceola, $5; Class No. 3, "The Forward Class," Goshen City, $20; A Class of Nappanee, $8.51; C. W. S.: Plymouth, $18.68; Indv.: Mrs. Sarah Wolf, $5; Unknown Donor of Argos, $1, ... 549 87

So. Dist., Cong.: Mississenewa, $18.11; Anderson, $96.68; Buck Creek, $16.45; Beech Grove, $18; Indianapolis, $1; Four Mile, $43; Pyrmont, $7.54; Nettle Creek, $12; Mrs. Chas. Miller (Fountain), $3; Mrs. Myrtie Foust, $3; Aid Societies: Ladoga, $10; Hannah Jackson, White Branch (Nettle Creek), $1; Indv.: D. E. Stong and Wife, $2; Dr. and Mrs. E. O. Metzger, $25, ... 256 78

Iowa—$999.42
Mid. Dist., Cong.: Panther Creek, $109.20; Coon River, $20.56; Brooklyn, $35.61; Garrison, $23.46; Iowa River, $15; Walnut Ridge, $12; Dry Creek, $23.70; Dallas Center, $80; Cedar, $56.36; A Brother (Iowa River), $10; S. S.: Dallas Center, $7.10; Panther Creek, $17.46; Sunshine Band, Panther Creek, $15.30; C. W. S.: Birthday Offering, Panther Creek, $9.35; Aid Society: Dallas Center, $25, ... 460 10

No. Dist., Cong.: Kingsley, $10; Spring Creek, $6.41; Waterloo City, $50; So. Waterloo, $134.25; Frances Beeghley (Grundy Co.), $5; A. M. Sharp and Wife (Spring Creek), $2; Mrs. Edward Zapf (Grundy Co.), $5, .. 212 66

So. Dist., Cong.: English River, $86.70; No. English, $30.25; Fairview, $42.50; So. Keokuk, $141.21; Libertyville, $20; Nellie Wonderlich (So. Keokuk), $1; Sarah Williams (So. Keokuk), $5, ... 326 66

Kansas—$1,132.66
N. E. Dist., Cong.: Rock Creek, $10; Chapman Creek, $5.71; Overbrook, $57; Ottawa, $74.76; Ozawkie, $17.50; Kansas City, $50; Richland Center, $52.17; Appanoose, $45; Sabetha, $69.05; Wade Branch, $26.35; Armourdale Mission, $5.53; Mrs. Lydia Kimmel (McLouth), $25; Dr. H. R. Tice and Wife (Richland Center), $10; S. S.: Beginners', Primary, Junior and Intermediate Classes, Ottawa, $12.95; C. W. S.: Ottawa, $33.87; Aid Society: Appanoose Sisters, $5; Indv.: Mrs. E. O. Slater, $25; Mrs. B. S. Katherman (Lawrence) $4, .. 528 89

N. W. Dist., Cong.: Quinter, $29.31; No. Solomon, $12.15; Burr Oak, $16.50; Maple Grove, $10, ... 67 96

S. E. Dist., Cong.: Mt. Ida, $10.30; New Hope, $43; Osage, $25.17; J. W. and A. L. Eikenberry (Independence), $2; Aid Society: Osage, $10; Indv.: L. A. Phillips, $2; Elizabeth Patteson, $5; Fannie Stevens, $3, .. 100 47

S. W. Dist., Cong.: Garden City, $46.71; McPherson, $192.60; Conway Springs, $25.58; E. Wichita, $107.50; Pleasant View, $43.95; M. C. Ruthrauff, Paint Creek, $5; Mrs. V. E. Whitmer (E. Wichita), $2; Aid Society: Conway Springs, $12, ... 435 34

Louisiana—$49.00
Cong.: Roanoke, ... 49 00

Maryland—$1,507.78
E. Dist., Cong.: Meadow Branch, $112.59; Bush Creek, $36.93; Beaver Dam, $6.94; Bethany, $46.23; Pipe Creek, $190; Denton, $47.60; Long Green Valley, $23.90; Locust Grove, $32.07; Woodberry (Baltimore), $74.56; Piney Creek, $20; Mary E. Bixler (Meadow Branch), $2.25; James K. Waters (Middletown Valley), $10; S. S.: Woodberry (Baltimore), $83.22; Rocky Ridge (Monocacy), $22.21; Detour (Monocacy), $3.44; C. W. S.: Long Green Valley, $2.81; Aid Society: Woodberry (Baltimore), $20; Indv.: Annie A. Kepler, $5, ... 739 75

Mid. Dist., Cong.: Brownsville, $316.51; Manor, $63.75; Broadfording, $141.95; Beaver Creek, $50; Long Meadow, $25.60; Rev. John Rowland (Broadfording), $11.50; A Sister (Pleasant View), $30; S. S.: Cheerful Gleaners, Brownsville, $9.53; Opening Buds Class,

Brownsville, $5; Junior Class, Brownsville, $5; Beacon Lights Class, Brownsville, $15; Helpers' Class, Brownsville, $10; Beginners' Class, Brownsville, $11. ..... 694 84

W. Dist., Cong.: Bear Creek, $37.04; Cherry Grove, $26; Pine Grove (Oakland), $9.15; Indv.: Clarence E. Coleman, $1, ... 73 19

Michigan—$220.80

Cong.: Beaverton, $59.19; New Haven, $11; Onekama, $19; Sunfield, $5; Harlan, $4.06; Battle Creek Mission, $3.37; Shepherd, $32; H. C. Royer and Wife (Sugar Ridge), $3; Margaret Shoe (Shepherd), $2; S. S.: Friendly Class, Beaverton, $19; Junior Dept., Grand Rapids, $2; Primary Dept., Grand Rapids, $4.29; Harvester's Class, Grand Rapids, $3; Faithful Workers' Class, Grand Rapids, $5.89; Daughters of the King Class, Grand Rapids, $6; Onward Circle Class, Grand Rapids, $11; Hart, $30; Indv.: "Sister in Christ," $1, ... 220 80

Minnesota—$215.02

Cong.: Hancock, $7.32; Lewiston, $44.05; Minneapolis, $39.21; Preston, $51.59; W. S. Ramer and Wife (Nemadji), $10; J. E. Wingert (Hancock), $2; Darius Broadwater (Root River), $5; Earl Broadwater (Root River), $5; S. S.: Preston, $21; "Busy Bees" Class, Lewiston, $2; Gallant Workers' Class, Lewiston, $10; Lewiston, $10; C. W. S.: Minneapolis Junior, $2.85; Aid Society: Lewiston Sisters, $5, ... 215 02

Missouri—$520.06

Mid. Dist., Cong.: Turkey Creek, $23; Prairie View, $30; Mineral Creek, $43.89; Warrensburg City, $30; So. Warrensburg, $39.13; John T. and L. C. Forehand, Mt. Zion (Spring Branch), $10, ... 176 02

No. Dist., Cong.: No. Bethel, 23; Rockingham, $135.51; John H. and Jane Mason (Pleasant View), $25; S. S.: Sunbeam Class, Rockingham, $14.62; Merry Maids' Class, Rockingham, $9; Aid Societies: Rockingham Dorcas, $5; Rockingham Mission Circle, $15.93; Indv.: Emma Schildknecht, $5; District Meeting, $51.78, ... 284 84

S. W. Dist., Cong.: Peace Valley, $13.20; Dry Fork, $8.84; Clara Miller (Nevada), $20; P. H. Killingsworth (Oak Grove), $6; S. S.: Dry Fork, $5.14; Intermediate Class, Dry Fork $1.02; Aid Society: Dry Fork, $5, 59 20

Montana—$16.65

E. Dist., Cong.: Grandview, $10.45; Chas. E. Wolff and Wife (Milk River Valley), $2, 12 45

W. Dist., Cong.: Kalispell, $2.20; Levi Learn and Wife (Kalispell), $2, ... 4 20

Nebraska—$80.94

Cong.: Red Cloud, $7.10; Bethel, $3; So. Beatrice, $68.84; Indv.: Mrs. Naomi Harry, $1; Grace M. Harry, $1, ... 80 94

New Mexico—$11.00

Cong.: Miami, ... 11 00

North Carolina—$148.05

Cong.: Pleasant Grove, $8.80; Melvin Hill, $114.25; Indv.: Ira W. Weidler and Wife, $25, ... 148 05

North Dakota—$49.85

Cong.: Zion (Cando), $10; Brumbaugh, $6.60; Kenmare, $13.50; W. W. and Emily J. Keltner (Williston), $10; S. S.: Brumbaugh, $1.40; New Rockford, $4.35; Indv.: Henry Baughman and Wife, $4, ... 49 85

Ohio—$2,187.02

N. E. Dist., Cong.: Reading, $15.25; Wooster, $52; Mohican, $7.89; New Philadelphia, $41.92; Black River, $62.75; Springfield, $17; Canton City, $13.55; Freeburg, $5; Baltic, $140; Maple Grove, $48.59; Danville, $66.45; W. Nimishillen, $35; E. Nimishillen, $24.73; Elizabeth Toms, (Owl Creek), $10; Dora A. Zook (Wooster), $2; Ruth M. Lechrone (W. Eel River), $10; Charlotte Orr (Black River), 25c; Effie Orr, (Black River), $5; Mary and Amanda Bender (Sugar Creek), $10; Irena Kurtz (W. Nimishillen), $10; S. S.: Wingfoot Corners (Springfield), $20; Aid Societies: Maple Grove Sisters, $20.96; Springfield, $25; New Philadelphia, $25; Indv.: Unknown donor of Alliance, $15, ... 763 34

N. W. Dist., Cong.: Poplar Ridge, $26.80; Marion, $20; Lick Creek, $57.88; Baker, $19.13; Fostoria, $2; Silver Creek, $111.61; Sugar Creek, $40; Greenspring, $21.30; S. S.: Perseverance Band, Class No. 4, Greenspring, $40; Aid Society: Greenspring, $20; Indv.: Fred Stutzman, $2, ... 360 72

So. Dist., Cong.: Bear Creek, $69.80; New Carlisle, $206.78; Marble Furnace, $4.80; W. Charleston, $202.57; Middle Dist., $23; Circleville Mission, $11.15; Trotwood, $168.06; Strait Creek Valley, $5; Springfield, $20; Lower Miami, $12.71; W. Dayton, $92.77; Salem, $160.92; Beech Grove, $14.32; Chas. E. Weimer (Greenville), $25; Oliver Royer (Circleville), $1.45; N. W. Rinehart and Wife (Covington), $20; A Sister (Lower Stillwater), $2; S. S.: Girls' Self-Denial Class, Bear Creek, $3.63; Wheatville (Upper Twin), $14; Aid Society: Bradford, $5, ... 1,062 96

Oklahoma—$153.52

Cong.: Big Creek, $45.52; Washita, $25; Thomas, $75; Indv.: Sarah Latimer, $8, .. 153 52

Oregon—$178.60

Cong.: Mabel, $31; Grants Pass, $32.23; Newberg, $34.87; Portland, $80.50, ... 178 60

Pennsylvania—$5,256.27

E. Dist., Cong.: Peach Blossom, $1.71; W. Green Tree, $56.50; Souderton Mission (Hatfield), $2; Little Swatara, $41.50; Mechanic Grove, $12; Ephrata, $118; Myerstown, $87.20; Ridgely, $33.18; Springfield, $8.40; Midway, $74.29; Conestoga, $68.20; Chiques, $97; Lititz, $152.91; Spring Creek, $5; Fredericksburg, $55; Hatfield, $196.25; Akron, $33.75; Quakertown (Springfield), $11.63; Harrisburg, $100; White Oak, $116.50; Annville, $86; Mountville, $68.41; Richland, $58.69; Lancaster, $108.25; Indian Creek, $124.32; W. Conestoga, $55.69; Schuylkill, $31.28; Mingo, $61; Heidleburg, $33.85; H. Y. Brandt (White Oak), $2; Samuel F. Gottshall (Mingo), $100; Franklin Burkwalter (Lancaster), $25; No. 55803 (Mingo), $20; Mrs. Chas. J. Weibly (Lake Ridge), $5; Dist. No. 2 S. S. and Missionary Meeting (Mingo), $64.63; S. S.: Organized Willing Workers' Class, Chiques, $20; Girls' Willing Workers' Class, Chiques, $12; Berean Bible Class, Quakertown (Springfield), $20.94; Gleaner's Class, Akron, $5; Lydia Ann Gettel, Lebanon (Midway), $5; C. W. S.: Ridgely, $2.40; Akron, $10, ... 2,190 48

Mid. Dist., Cong.: Snakespring, $29.80; Claar (Queen), $7; Huntingdon, $50; Roaring Spring, $6; Fairview, $6.19; 28th St. Altoona, $15; Mrs. Rachel Rhodes (28th St. Altoona), $2; Mrs. Sarah Replogle (Roaring Spring), $10; Eld. A. L. Simmons and Wife, Cross Road (Clover Creek), $10; S. K. Wisler and Wife, Cross Road (Clover Creek), $10; C. B. Beach, Cross Road (Clover Creek), $5; S. S.: 28th St. Altoona, $15; Mrs. C. B. Replogle's Class, 28th St. Altoona, $5; C. B. Replogle's Class, 28th St. Altoona, $5; Geo. Rhode's Class, 28th St. Altoona, $5; Aid Society: New Enterprise Sisters, $25, 205 99

S. Dist., Cong.: Hanover, $45.50; Poplar Grove, $50.73; Antietam, $185.55; Upper Conewago, $70.50; Codorus, $156.53; New Fairview, $73.83; Back Creek, $67.25; Marshcreek, $47.58; Cevilla C. Warley (Hanover), $5; Oliver W. Markey and Wife (York), $20; Blanche Griest (Upper Conewago), $4; S. S.: Waynesboro (Antietam), $87.73; C. W. S.: Hanover, $10, ... 824 20

S. E. Dist., Cong.: Coventry, $300; Brooklyn, $143.30; Bethany, $44; Calvary Mission (Philadelphia), $100; Three Sisters (Royersford), $6, ... 593 30

W. Dist., Cong.: Shade Creek, $122.21; Viewmont, $42; Elk Lick, $68.64; Greenville, $4; Ligonier, $21.91; Garrett (Berlin),

$10.44; Rummel, $60.42; Fairview (Georges Creek), $14.51; Roxbury, $31.39; Beachdale, (Berlin), $31.31; Middle Creek, $14; Purchase Line (Manor), $62.50; Montgomery, $42; Locust Grove, $15.10; Walnut Grove, $107.41; Greensburg, $100; John D. Minser and Wife (Rockton), $15; Mrs. P. A. Berkey (Johnstown), $4; Mrs. Annie M. Garber (Ten Mile). $1; Elmer Walker (Somerset), $5; S. S.; Diamondville, $15; Willing Workers' Bible Class, Diamondville (Manor), $40; Mrs. Wilbur Bloom, Greenville (Rockton), $2; Meyersdale, $13.28; Pike Run (Middlecreek), $20; Walnut Grove, $91.78; Children's Division, Penn Run (Manor), $6; Live Wire Class, Penn Run (Manor), $5; Conemaugh S. S. and Church (Johnstown), $66; Roxbury, $280; Women's Bible Class, Roxbury, $10; Summit (Brothersvalley) $52.63; Hooversville (Quemahoning), $37.41; Ligonier, $4.35; Elk Lick, $17.46; C. W. S.: Ligonier, $2.55; Aid Society: Middle Creek, $5; Indv.: Melita V. Rippee, $1, ... 1,442 30

South Dakota—$48.50

Cong.: Willow Creek, ... 48 50

Tennessee—$125.49

Cong.: Pleasant Hill, $79.65; Beaver Creek, $5; Meadow Branch, $12.84; Mrs. M. A. and Ruth Emmert (Cedar Grove), $10; S. S.: Pleasant Valley, $15; Indv.: Mrs. L. L. Rowe, $3, ... 125 49

Texas—$28.40

Cong.: Manvel, $15.40; Ft. Worth, $10; Della and Effie Ferguson (Nocona), $3, .. 28 40

Virginia—$1,603.37

E. Dist., Cong.: Fairfax, $78.75; Trevilian, $11.35; Valley, $17.58; Mt. Carmel, $5.64; Oakton (Fairfax), $20; Belmont, $6; Hollywood, $36.70; Midland, $8.35; Manassas, $23; Novella E. Utz (Madison), $10; Hontas Utz (Madison), $10; S. S.: Mt. Hermon (Midland), $1.87; Class No. 4, Mt. Hermon, (Midland), $2.15; Aid Society: Mt. Hermon (Midland), $7; Indv.: John A. Via, $5; J. L. Quinn, $3, ... 246 39

First Dist., Cong.: Oak Grove (Peter's Creek), $8.37; Copper Hill, $16.08; Daleville, $103.23; Cloverdale, $79.40; C. D. and Mattie E. Hylton (Troutville), $10; Frankie Showalter (Troutville), $10; S. S.: Crab Orchard, $22.04; Indv.: Lucy A. Manzy, $2, 215 12

No. Dist., Cong.: Flat Rock, $98.84; Harrisonburg, $36.63; Linville Creek, $20.20; Unity, $40.75; Mt. Zion (Greenmount), $15; Greenmount, $26.43; Woodstock, $9.47; Timberville, $87; Mattie E. Sites (No. Mill Creek), $2; S. S.: Sunshine Class, Fairview (Unity), $5.50; Bethel (No. Mill Creek), $7; Pleasant Run (Cooks Creek), $9.31; Luray (Mt. Zion), $6.53; Flat Rock, $10; C. W. S.: Cedar Grove (Flatrock), $6; Aid Society: Mt. Zion Sisters (Greenmount), $10; Linville Creek, $15, ... 405 66

Sec. Dist., Cong.: Pleasant Valley, $39.38; Bridgewater, $181.76; Lebanon, $50; Summit, $26.86; Sangersville, $42.45; Mt. Vernon, $15.76; Barren Ridge, $15.50; Beaver Creek, $3; Aid Societies: Mt. Vernon, $10; White Hill, $12; Indv.: Emma V. Hupman, $10,.. 406 71

So. Dist., Cong.: Antioch, $52.50; Red Oak Grove, $13; Topeco, $17.05; Bethlehem, $32.30; Germantown, $50.60; Fraternity, $50.50; Cloverdale (Bethseda), $30; C. W. Sutphin (Pleasant Hill), $2; Ellie Nolen (Smith River), $5; W. H. Lintecum (Coulson), $6; S. S.: Blackwater Chapel (Bethlehem), $14.54; Aid Society: Germantown, $5; Antioch, $15, ... 293 49

Washington—$412.63

Cong.: E. Wenatchee, $34.81; Spokane, $10; Sunnyside, $24.25; Olympia, $19.85; Wenatchee Park, $25; Wenatchee, $70.02; Outlook, $20.42; Yakima, $80; Mrs. S. O. Hatfield (Wenatchee), $50; S. S.: Forest Center, $17.54; Berean Class, Sunnyside, $30.74; Aid Society: Okanogan Valley, $14; Indv.: Willard Johnson, $10; Ada L. Winslow, $6, ... 412 63

West Virginia—$371.07

First Dist., Cong.: Keyser (New Creek), $2; New Creek, $43.70; Beaver Run, $41.21; Brookside (Eglon), $11.37; Maple Spring (Eglon), $95.10; Glade View (Eglon), $15.64; Bean Settlement, $6.55; Greenland, $42; Wm. H. Flory and Wife (Tearcoat), $5; B. F. Wratchford (Eglon), $5; Mrs. D. M. Showmaker (White Pine), $1.50; Indv.: W. W. Bane and Wife, $100, ... 369 07

Sec. Dist., Cong.: C. L. Phillips (Mt. Zion), ... 2 00

Wisconsin—$133.44

Cong.: Stanley, $19.89; Chippewa Valley, $6.73; J. M. Fruit (Ash Ridge), $50; S. S.: Young People's Class, Stanley, $25; Stanley, $31.82, ... 133 44

Total for the month, ... $ 21,623 85
Total previously reported, ... 8,998 52

$ 30,622 37
Correction No. 19, ... 32 70

Total for the year, ... $ 30,589 67

INDIA MISSION

California—$5.00

So. Dist., Cong.: Mrs. Alice Vaniman, .. 5 00

Indiana—$350.00

Mid. Dist., Cong.: J. W. Shively and Wife, (Manchester) for Anklesvar Girls' School furniture, ... 350 00

Iowa—$50.00

No. Dist., Cong.: Sheldon, ... 50 00

Ohio—$76.65

N. E. Dist., Cong.: Chippewa, $55.85; Children of 7 D. V. C. S., $15.80, ... 71 65

So. Dist., Indv.: Kate Riley, ... 5 00

Washington—$85.00

Cong.: No. 55278 (Wenatchee), $60; Indv.: Samuel Bock, $25, ... 85 00

Total for the month, ... $ 566 65
Total previously reported, ... 2,363 71

Total for the year, ... $ 2,930 36

INDIA NATIVE WORKER

Alabama—$5.00

Cong.: Fruitdale, Citronelle, Mobile and Brewton, ... 5 00

Florida—$15.00

Ind.: Rev. J. E. Young, ... 15 00

Florida—$20.00

Cong.: Fruitdale, Citronelle, Mobile and Brewton, $5; Indv.: Rev. J. E. Young, $15, 20 00

Iowa—$80.00

No. Dist., S. S.: Loyal Workers' Class, Ivester (Grundy County), ... 80 00

Maryland—$5.00

E. Dist., S. S.: Edgewood, ... 5 00

Michigan—$80.00

S. S.: Onekama, ... 80 00

Ohio—$80.00

N. E. Dist., S. S.: E. Nimishillen, ... 40 00

N. W. Dist., Aid Society: Pleasant View Sisters, ... 25 00

So. Dist., S. S.: Greenville, ... 15 00

Pennsylvania—$92.00

E. Dist., S. S.: Indian Creek, ... 32 00

S. E. Dist., Cong.: Harold High (Coventry), ... 60 00

South Dakota—$12.50

S. S.: Willow Creek, ... 12 50

Virginia—$20.00

Sec. Dist., Aid Society: Bridgewater, ... 20 00

Total for the month, ... $ 389 50
Total previously reported, ... $ 1,333 60

Total for the year, ... $ 1,723 10

INDIA BOARDING-SCHOOL

California—$5.00

So. Dist., Aid Society: Hermosa Beach, 5 00

Illinois—$25.00
No. Dist., S. S.: Primary Dept., Elgin, .. 25 00
Indiana—$75.00
Mid. Dist., S. S.: Willing Workers' Class, Flora, ... 30 00
No. Dist., Aid Society: Middlebury, ... 10 00
So. Dist., S. S.: Fairview, ... 35 00
Iowa—$5.00
So. Dist., S. S.: C. I. C. Class, So. Keokuk, ... 5 00
Kansas—$159.60
N. E. Dist., District Meeting, ... 146 60
S. W. Kans., S. S.: Birthday Offering, E. Wichita, ... 13 00
Ohio—$45.00
N. E. Dist., Cong.: Millard and Mary Moore (Goshen), ... 25 00
So. Dist., C. W. S.: New Carlisle, $10; Aid Society: New Carlisle Sisters, $10; 20 00
Pennsylvania—$96.25
E. Dist., S. S.: "Other Folks' Class" Hatfield, $8.75; Aid Society: W. Green Tree Sisters, $17.50, ... 26 25
Mid. Dist., S. S.: Missionary Committee (Huntingdon), ... 35 00
S. E. Dist., S. S.: Green Tree, ... 25 00
W. Dist., S. S.: The Busy Bee Class, Geiger (Brothersvalley), ... 10 00
Virginia—$35.00
No. Dist., Aid Society: W. Mill Creek (Mill Creek), ... 35 00
West Virginia—$3.45
First Dist., Cong.: Chester Buckew, Perry and Ersel Riggleman (Bean Settlement), $1.80; S. S.: Two Primary Classes, Glade View (Eglon), $1.65, ... 3 45

Total for the month, ...$ 449 30
Total previously reported, ... 2,022 35

Total for the year, ...$ 2,471 65

INDIA SHARE PLAN

Illinois—$50.00
No. Dist., Cong.: Katherine Boyer (Waddams Grove), ... 50 00
Indiana—$125.00
Mid. Dist., Cong.: Andrews, $25; S. S.: "Willing Workers" Class, Loon Creek, $25; "Excelsior" Class, Huntington City, $50, ... 100 00
No. Dist., Aid Society: New Paris, ... 25 00
Iowa—$12.50
No. Dist., S. S.: Junior League, Ivester (Grundy Co.), ... 12 50
Kansas—$10.00
N. E. Dist., S. S.: Junior Dept., Morrill, .. 10 00
Maryland—$112.50
E. Dist., S. S.: Men's Bible Class, Woodberry, Baltimore, $12.50; Woodberry, Baltimore, $25; Pipe Creek, $25, ... 62 50
Mid. Dist., Cong.: A Sister (Pleasant View), ... 50 00
Ohio—$19.00
So. Dist., S. S.: Busy Workers' Class, Pitsburg, ... 19 00
Pennsylvania—$190
E. Dist., Cong.: Hatfield, $15; Amanda R. Cassel and Rosa Young (Indian Creek), $50, ... 65 00
Mid. Dist., S. S.: "Willing Workers" Class, Snake Spring, ... 25 00
S. E. Dist., Cong.: Brooklyn, $25; Wm. P. Keim (Coventry), $50, ... 75 00
W. Dist., S. S.: Women's Adult Bible Class, Summit (Brothersvalley), ... 25 00
Washington—$37.50
S. S.: "Soul Savers" Class, Outlook, ... 37 50

Total for the month, ...$ 556 50
Total previously reported, ... 4,355 97

$ 4,912 47
Correction No. 18, ... 50 00

Total for the year, ...$ 4,962 47

ROSA KAYLOR MEMORIAL

Indiana—$390.00
So. Dist., Aid Societies: Four Mile, $35; Anderson, $20; Ladoga, $5; Muncie, $20; Bethel, $3; Brick (Nettle Creek), $35; Locust Grove, $20; White Branch, $20; Indianapolis, $11; Buck Creek, $30; Pyrmont, $40; White, $15; Beech Grove, $5; Antioch, $15; Arcadia, $25; Mt. Pleasant, $5; Rossville, $50; Summitville, $5; Mississinewa, $20; Indv.: Meda Whitehead, $1; District Fund, $10, ... 390 00
Ohio—$1.00
So. Dist., Indv.: Sara Bigler, ... 1 00

Total for the month, ...$ 391 00
Total previously reported, ... 1,184 87

Total for the year, ...$ 1,575 87

QUINTER MEMORIAL HOSPITAL

Pennsylvania—$20.00
S. E. Dist., S. S.: Class of Ada Fitzwater, Green Tree, ... 20 00

Total for the month, ...$ 20 00
Total previously reported, ... 141 00

Total for the year, ...$ 161 00

CHINA MISSION

Colorado—$9.50
S. E. Dist., Indv.: Mrs. Therese Lohmiller, ... 9 50
Kansas—$10.14
S. W. Dist., Cong.: Hutchinson, ... 10 14
Ohio—$60.79
N. E. Dist., Cong.: Chippewa, $55.85; S. S.: "Sunbeam" Class, New Philadelphia, $2.94, ... 58 79
So. Dist., S. S.: Class No. 6, Greenville, .. 2 00
Virginia—$56.88
First Dist., S. S.: Primary Dept., Roanoke, ... 56 88
Washington—$80.00
Cong.: No. 55278 (Wenatchee), ... 80 00

Total for the month, ...$ 217 31
Total previously reported, ... 2,314 28

Total for the year, ...$ 2,531 59

CHINA NATIVE WORKER

Ohio—$37.50
N. E. Dist., S. S.: Two Married Sisters' Classes, Akron, ... 37 50

Total for the month, ...$ 37 50
Total previously reported, ... 1,002 97

Total for the year, ...$ 1,040 47

CHINA BOYS' SCHOOL

Colorado—$60.10
S. E. Dist., Cong.: Rocky Ford, $10.10; G. E. Studebaker (Rocky Ford), $50, ... 60 10
Indiana—$22.00
No. Dist., Aid Society: Walnut Sisters, .. 22 00
Minnesota—$12.58
S. S.: Primary Dept., Root River, ... 12 58
Pennsylvania—$6.25
E. Dist., S. S.: "Diligent Workers" and "Character Builders" Classes, Ephrata, 6 25
Wisconsin—$2.50
Cong.: A Sister (Rice Lake), ... 2 50

Total for the month, ...$ 103 43
Total previously reported, ... 269 97

Total for the year, ...$ 373 40

CHINA GIRLS' SCHOOL

Colorado—$10.11
S. E. Dist., Cong.: Rocky Ford, ... 10.11
Minnesota—$12.57
S. S.: Primary Dept., Root River, ... 12 57
Pennsylvania—$6.25
E. Dist., S. S.: "Diligent Workers" and "Character Builders" Classes, ... 6 25

Wisconsin—$2.50
Cong.: A Sister (Rice Lake), ... 2 50

Total for the month, ... 31 43
Total previously reported, ... 414 28

Total for the year, ...$ 445 71

CHINA SHARE PLAN

Illinois—$25.00
No. Dist., S. S.: Dixon, ... 25 00

Indiana—$100.00
Mid. Dist., Cong.: Manchester, ... 100 00

Iowa—$6.25
No. Dist., S. S.: Primary Dept., Greene, 6 25

Maryland—$25.00
E. Dist., S. S.: Woodberry, Baltimore, 25 00

Ohio—$60.00
N. E. Dist., S. S.: "Teacher Training Class," Beech Grove (Chippewa), ... 25 00
N. W. Dist., S. S.: "King's Daughters" Class, Lima, ... 10 00
So. Dist., S. S.: Young Married People's Class, Pitsburg, ... 25 00

Pennsylvania—$68.75
So. Dist., Cong.: E. Jay, Olive and Mable Egan (Back Creek), $25; S. S.: "Always There" Class, Waynesboro (Antietam), $18.75, ... 43 75
W. Dist., S. S.: Maple Glen, ... 25 00

Virginia—$37.50
E. Dist., S. S.: Mothers' Class, Oakton (Fairfax), ... 37 50

Wisconsin—$31.25
Cong.: A Sister (Rice Lake), $6.25; S. S.: Young People's Organized Class, Stanley, $25, ... 31 25

Total for the month .....$ 353 75
Total previously reported, ... 1,186 91

$ 1,540 66

Correction No. 18, ... 50 00
Total for the year, ...$ 1,490 66

LIAO CHOU HOSPITAL BED FUND

Illinois—$1.25
No. Dist., S. S.: Two Classes, Mt. Morris, ... 1 25

Pennsylvania—$25.00
W. Dist., S. S.: Hooversville (Quemahoning), ... 25 00

Total for the month, ...$ 26 25
Total previously reported, ... 204 20

Total for the year, ...$ 230 45

LIAO CHOU HOSPITAL

Illinois—$10.75
No. Dist., S. S.: Two Classes, Mt. Morris, ... 10 75

Total for the month, ...$ 10 75
Total previously reported, ... 210 06

Total for the year, ...$ 220 81

SWEDEN MISSION

Missouri—$5.00
Mid. Dist., Indv.: P. C. Peterson, ... 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 29 00

Total for the year, ...$ 34 00

DENMARK MISSION

Missouri—$5.00
Mid. Dist., Indv.: P. C. Peterson, ... 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 2 70

Total for the year, ...$ 7 70

NEAR EAST RELIEF

Colorado—$42.85
N. E. Dist., Cong.: Antioch, ... 25 85
S. E. Dist., Cong.: Rocky Ford, ... 17 00

California—$31.66
No. Dist., Cong.: McFarland, $18.35; Little Folks of Rio Linda, $6.50; S. S.: Junior and Primary Classes, Patterson, $3.31; Stony Ford, $3.50, ... 31 66

Kansas—$27.23
N. E. Dist., Richland Center S. S. and Cong., ... 24 23
S. W. Dist., Cong.: Kate Yost (Peabody), 3 00

Maryland—$133.90
E. Dist., Cong.: Long Green Valley, $6.35; A Family (Middletown Valley), $24, ... 30 35
Mid. Dist., Cong.: Brownsville, $33.69; S. S.: "Opening Buds" Class, Brownsville, $10; Junior Class, Brownsville, $3.71; Broadfording, $41.15; Aid Society: Brownsville Sisters, $15, ... 103 55

Missouri—$13.05
No. Dist., Cong.: Honey Creek, ... 13 05

Nebraska—$3.05
Cong.: Bethel, ... 3 05

Oregon—$23.00
S. S.: Mabel, ... 23 00

Pennsylvania—$704.63
E. Dist., Cong.: Peach Blossom, $5; W. Green Tree, $56.50; Springfield, $8.25; S. S.: Mission Workers' Class, Lebanon (Midway), $10; Skippack (Mingo), $20.37; E. Petersburg, $30; Midway, $30; Salunga (E. Petersburg), $15.15; Ephrata, $10; Chiques, $10, ... 195 27
Mid. Dist., Cong.: Clover Creek, $22.56; S. S.: James Creek, $10; Clover Creek, $21; C. W. S.: James Creek, $15; Clover Creek, $10, ... 78 56
So. Dist., Cong.: Hanover, $50; R. J. Buterbaugh and Wife (Falling Spring), $5; S. S.: York, $53.50; New Fairview S. S. and Cong., $245.72, ... 354 22
S. E. Dist., S. S.: Royersford, ... 25 00
W. Dist., Cong.: Uniontown (Georges Creek), $8.05; Bearlib (Beachdale), $11.63; Garrett (Berlin), $6.05; S. S.: Elk Lick, $20.85; Indv.: C. L. Cox, $5, ... 51 58

Total for the month, ...$ 979 37
Total previously reported, ... 585 65

Total for the year, ...$ 1,565 02

ARMENIAN RELIEF

California—$5.00
So. Dist., Cong.: Mrs. Alice Vaniman (Pasadena), ... 5 00

Colorado—$31.35
N. E. Dist., Cong.: Denver, ... 31 35

Illinois—$54.05
No. Dist., S. S.: Elgin, ... 54 05

Indiana—$52.61
Mid. Dist., S. S.: Mexico, ... 34 01
No. Dist., S. S.: A Class of Nappanee, $8.60; No. Liberty, $10, ... 18 60

Minnesota—$60.00
C. W. S.: Worthington, ... 60 00

Nebraska—$3.05
Cong.: Bethel, ... 3 05

Pennsylvania—$194.24
Mid. Dist., Cong.: Mrs. Hannah Puderbaugh (Clover Creek), ... 3 00
So. Dist., Cong.: Antietam, $39.86; S. S.: E. Codorus, $60; Prices (Antietam), $15.30; Pleasant Hill (Codorus), $13.22, ... 128 38
W. Dist., Cong.: W. H. Fry (Windber), $10; S. S.: Maple Glen, $52.86, ... 62 86

South Dakota—$10.50
S. S.: Willow Creek, ... 10 50

Total for the month, ...$ 410 80
Total previously reported, ... 595 27

Total for the year, ...$ 1,006 07

RUSSIAN RELIEF

Florida—$5.00
Indv.: Eld. J. E. Young, ... 5 00

Illinois—$66.23
No. Dist., S. S.: Waddams Grove, $20; Elgin, $46.23, ... 66 23

Indiana—$111.85
No. Dist., Cong.: Bethel, ... 56 85
So. Dist., Cong.: Nettle Creek, $50; Aid Society: Brick (Nettle Creek); $5, ... 55 00

Iowa—$22.46
No. Dist., S. S.: Curlew, ... 22 46

Kansas—$20.00
N. W. Dist., Cong.: No. Solomon, ... 20 00

Maryland—$67.64
Mid Dist., S. S.: Manor, ... 67 64

Minnesota—$30.31
Cong.: Morrill, $9.90; Lewiston, $20.41, ... 30 31

Montana—$5.25
E. Dist., S. S.: Florenda, ... 5 25

Ohio—$74.45
N. W. Dist., Cong.: Eagle Creek, ... 74 45

Pennsylvania—$314.95
E. Dist., Cong.: Maiden Creek, ... 48 88
Mid. Dist., Cong.: Juniata Park, ... 166 07
So. Dist., S. S.: E. Codorus, ... 100 00

Tennessee—$5.00
Cong.: Mrs. Louiza C. Klepper (Niota), 5 00

Total for the month, ...$ 723 14
Total previously reported, ... 186 78

Total for the year, ...$ 909 92

STUDENT LOAN FUND

Illinois—$162.23
No. Dist., Union C. W. S. 162 23

Total for the month, ...$ 162 23
Total previously reported, ... 302 00

Total for the year, ...$ 464 23

ITALIAN MISSION

Ohio—$1.00
So. Dist. Indv.: Sara Bigler, ... 1 00

Total for the month, ...$ 1 00
Total previously reported, ... 41 90

Total for the year, ...$ 42 90

AFRICA MISSION

Missouri—$6.00
Mid. Dist., Cong.: D. H. Plank (Mound), 6 00

Total for the month, ...$ 6 00
Total previously reported, ... 131 00

Total for the year, ...$ 137 00

WAS IT A NIGHTMARE OR A VISION?

(Continued from Page 53)

At the service's close the pastor received
A check for a sum that his eyes scarce believed.
"For the Mission Field," some added lines read,
And "Glory to God," is what the pastor said.
Now whether 'twas a vision or a pesky nightmare
Is nothing to us for we weren't there,
But old Abner's secret shall be kept to the end
For 'tis known by only his folks and a friend.
The pastor has faith, great faith in his prayer,
But Abner isn't sure if it's faith or nightmare.

INDIA NOTES

(Continued from Page 45)

Brother and Sister Arthur Miller have moved into the new bungalow at Anklesvar. Some of the Christians have also moved out to the new compound. This change has made more room on the old compound for more girls to enter the boarding school. Some girls have been turned away because of the lack of room to accommodate them.

Bro. Lichty has left his work at Anklesvar for others to look after, and has gone to the Dangs to help in the building going on there.

A new missionary arrived at Bulsar Nov. 7—Master Jasper Henry Garner. He will soon accompany his parents to Palghar.

Bro. Holsopple and family have returned to their home at Vali. Although they extended their stay at Landour, in the hope of being quite well when they returned, they were not wholly successful, as Bro. Holsopple and Frances have had malaria since arriving home. Quite a number of the Indian people there are suffering from the same malady.

At present there are 140 boys in the Vali Boarding School. Although this is the season for fevers, the school is remarkably free from this disease.

Bro. Hoffert has moved from Vali to Bulsar, and Bro. Summer from Vali to Vyara.

The work of excavation on the new building for the girls' school at Vyara was started about the middle of October. The number of girls has increased so much and so rapidly that an immediate addition seems necessary.

Brother and Sister Blough and Sister Widdowson are out in the district in evangelistic work. They find much interest in their work.

Recently an election was held at Vyara, resulting in the election of three deacons and one minister.

GENERAL MISSION BOARD

ITS MEMBERSHIP

H. C. EARLY, Penn Laird, Va.
OTHO WINGER, North Manchester, Ind.
CHAS. D. BONSACK, Elgin, Ill.
J. J. YODER, McPherson, Kans.
A. P. BLOUGH, Waterloo, Iowa

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OTHO WINGER, Vice-President
CHARLES D. BONSACK, Acting General Secretary.
H. SPENSER MINNICH, Missionary Educational Secretary, Editor Missionary Visitor.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Illinois

ITS FORCE OF FOREIGN WORKERS

DENMARK

Hordum
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Glasmire, Leah S.
Bedsted St., Thy, Denmark
*Esbensen, Niels
*Esbensen, Christine

SWEDEN

Fritsgatan No. 1
Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.
Buckingham Ida

CHINA

Ping Ting Hsien, Shansi, China
Blough, Anna V.
Bright, J. Homer
Bright, Minnie F.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
Metzger, Minerva
Oberholtzer, I. E.
Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
Vaniman, Ernest D.
Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China Language School
Pekin, China
Bowman, Samuel B.
Bowman, Pearl S.
Blickenstaff, Miles
Blickenstaff, Erma
Coffman, Dr. Carl
Coffman, Ferne H.

Liao Chou, Shansi, China
Cline, Mary E.
Cripe, Winnie E.
Horning, Dr. D. L.
Horning, Martha Daggett
Hutchison, Anna
Miller, Valley
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida A.

Shou Yang, Shansi, China
Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary
Smith, W. Harlan
Smith, Frances Sheller

Tai Yuan, care of Y. M. C. A., Shansi, China
Myers, Minor M.
Myers, Sara Z.

On Fun, Shan Tai, Sunning Canton, China
*Gwong, Moy

On Furlough
Flory, Raymond C., McPherson, Kans.
Flory, Lizzie N., McPherson, Kans.

Detained beyond furlough period
Brubaker, Dr. O. G., North Manchester, Ind.
Brubaker, Cora M. North Manchester, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Grisso, Lillian
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Ziegler, Kathryn

Bulsar, Surat Dist., India
Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Nickey, Dr. Barbara M.
Ross, A. W.
Ross, Flora N.
Royer, B. Mary
Shickel, Elsie
Shumaker, Ida
Wagoner, J. Elmer
Wagoner, Ellen H.

Prospect Point, Landour Mussoorie, United Provinces, India
Holsopple, Q. A.
Holsopple, Kathren R.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Shull, Chalmer G.
Shull, Mary S.

Jalalpor, Surat Dist., India
Forney, D. L.
Forney, Anna M.
Replogle, Sara G.

Vada, Thana Dist., India
Brown, Nettie P.
Brumbaugh, Anna B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Kaylor, John I.
Kaylor, Ina Marshburn

Palghar, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.

Post: Umalla, via Anklesvar, India
Himmelsbaugh, Ida
Miller, Sadie J.

Vyara, via Surat, India
Blough, J. M.
Blough, Anna Z.
Mow, Anetta
Summer, Benjamin F.
Widdowson, Olive

On Furlough
Arnold S. Ira, McPherson, Kans.
Arnold, Elizabeth, McPherson, Kans.
Long, I. S., Bridgewater, Va.
Long, Effie V., Bridgewater, Va.
Powell, Josephine, Aurora, Mo.

Detained beyond furlough period
Cottrell, Dr. A. R., 3435 Van Buren St., Chicago
Cottrell, Dr. Laura M., 3435 Van Buren St., Chicago
Eby, Anna M., Trotwood, Ohio
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., Ashland, Ohio

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* Native workers trained in America.

Foresight

versus

Hindsight

DO YOU KNOW that the year just past left a trail of wreckage behind it unprecedented in the history of business in the United States? At times it looked as if the tidal wave of deflation would engulf half of the industries of the United States.

Your Case is Being Tried in the Court of Experience!

What Was Your Experience?

Perhaps in your case, your *hindsight* becomes witness to bad investments in stocks and bonds of industries which either "went to the wall," or will discontinue earnings for years to come, because of fickle management and the deflation conditions that have prevailed.

Permit your *foresight* to make a good investment record from now on. During these present months, when there is more than usual liquidation of and change in property holdings, is a good time to learn of the best investment you possibly can make.

Invest in Mission Annuity Bonds

The General Mission Board of the Church of the Brethren issues two kinds of such bonds secured by investments in first farm mortgages—nearly one and one-half million dollars so invested at this time. THE BEST SECURITY ON EARTH IS THE EARTH ITSELF. Learn all about this.

Ask for our Booklet V222

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

JAN 1923 3435 VAN BUREN ST., CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV March, 1922 NO. 3

BOYS OF THE SHOU YANG SCHOOL IN CHINA (Winter, 1920-1)
THEY ARE READY TO ESCORT THE DEPUTATION TO THE RAILROAD STATION

Foresight

versus

Hindsight

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INCORPORATED
Elgin, Illinois

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV MARCH, 1922 No. 3

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request the Visitor will be sent to ministers of the Church of the Brethren. All ministers' subscriptions are now being entered to expire December, 1923, when they should renew their request for the Visitor.

Foreign postage, 15 cents additional to all foreign countries, including Canada. Subscriptions discontinued at expiration of time.

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EDITORIAL

The Blessedness of Peacemakers

"Blessed are the peacemakers: for they shall be called the sons of God." A careful examination of the content of the message which Jesus was giving does not prevent us from believing it legitimate to place the emphasis on **makers**. The Church of the Brethren has always stood for peace, a fact of which we are not ashamed. However, in our individual interpretation of the divine will we may have placed more stress on the passivity of the teaching than on real, genuine promotion of peace. The true Christian is not so much concerned with the oft-debated question, "What privileges do we have as a matter of self-defence?" as in the genuine work of **peacemaking**. This is accomplished in many ways, some of which each Christian can use. We can be peaceable with all mankind; we can refrain from provoking others to wrath; we can pray for peacemaking bodies to prevail on the lawmakers of our country; we can elect men of Christian purposes, and we can send missionaries to carry the message of peace and good will.

Perhaps we can do most by a liberal exercise of an active evangelical spirit. Every lad we see who is not receiving Christian nurture is a potential criminal, a promotor of strife. If we win him for our Sunday-schools he immediately becomes a potential peacemaker. The fact of exceptions to the rule does not discourage us in the assertion that every child without the pale of Christian influence is a challenge to every true Christian. Yes, it seems we all can be blessed as peacemakers if we put the emphasis on **makers**.

Are Mission Boards Always Hard Up?

Do you remember the time when your General or District Mission Boards said they had enough money to carry on the work? Is the constant call for funds an evidence of mismanagement? How aggressive in their work should a Mission Board, elected by the church, be? Do you want boards that will be content with past achievements and that close their eyes to new opportunities and responsibilities? Do you personally want to be challenged to do bigger things next year than you did last year? No, Mission Boards are not always hard up; rather, their vision of the world's needs and the responsibility of the church impels them continually to challenge the mother church for lives and money. To accomplish the Master's will there must be consecrated soldiers of the cross; the soldiers are helpless without arms and the arms are useless without ammunition. Believing this, the boards will continue to call on the church for consecrated workers, equipment with which they work, and current funds to meet the continual need.

The Greatest Asset of Our Church—Consecrated Life

We are astonished at the magnificent wealth of the Church of the Brethren. We doubt if there is another church in the United States that possesses so much vital wealth as does our church. We are convinced of this just now because a questionnaire recently was sent to the volunteers for missionary service. We have never put out a questionnaire that was answered so promptly by such a large percentage of the people addressed. Did you ask a few years ago, "Where are our volunteers?" They have accepted your challenge and here they are. One question on the blank was, "When will you be ready for service?" It is remarkable to find the number of those who reply 1922 and 1923. God be praised for this wonderful and best asset—strong consecrated life!

An Uprising Needed Among Older Folks

We said, "Let the volunteers show their willingness to be used and we will find folks who will provide the means." Today the volunteers have answered the challenge and they are asking if we are going to keep our promise in finding the folks who will send them. **The Lord needs a missionary uprising among the older folks.** We challenge you today to meet the crisis in our church. Here are hundreds of young folks, hungry to serve, anxious, willing to live—yes, even to die if necessary for the cause. They are willing to brave the

dangers of climate and disease. They will follow the lead of Jesus Christ in service, as did our dear Brother Williams. Yes, we know many of our volunteers would go, even though they knew it meant death, if they could but be of service. How can they go except they be sent? How can they be sent except by our prayers, encouragement and money? The most difficult task the writer experiences these days is in answering the questions of the volunteers, as to whether there is a chance for them to serve. We have few millionaires, but you who read this may be the possessor of two, three or four farms. What a wonderful place you would fill in the missionary work of the church if one of these could be dedicated to the Lord! O Brethren! What will we do? Dare we pray in faith, believing that those possessed of this world's goods will meet the challenge as did the young folks of the church? O Lord, if it be thy will, may there be a missionary uprising among those who hold the ropes while others give their time to the ministry of thy Word!

Your Living Monument—A Church

Can the Lord find in the Church of the Brethren a family who will build a much-needed church building in China? The membership of the Liao Chou church is now about 200. In the boys' school there are practically 200 boys. The girls' school, too, is growing. Besides the members of the church and the pupils in the school there are many citizens of the town who are glad to attend our services. The building will not accommodate all the people that want to come. There is little chance to grow unless more adequate room is provided. The present church building is a Chinese house that has been converted into a church.

At the earnest request from the China Mission the board approved their plans for building a new church. We are praying that some good brother or sister, whom the Lord has blessed with this world's goods and a warm Christian heart, will find in this a chance to erect a living monument to his name.

The Workers' Corner of the Visitor

Do you want a suggestion? Would you like to know how the other fellow is getting along? Are you wondering what new missionary books are available? Is your church isolated, and do you hunger for the fellowship of other churches? If so will you do two things, please? First, become a reader of the "Workers' Corner," and be sure to offer suggestions so we can make it better. Second, will you think of the Workers' Corner whenever you have a missionary event and send in a brief account of your labor? If you try a good method and it works, tell the other 999 churches through the Workers' Corner.

Pass It On

Don't throw away your copy of the Visitor. Pass it on to another, who may not have had a chance to read it. Point out a good message to some one else. Did you read that splendid article, "Educating the Jungle Tribes," by Adam Ebey in the February Visitor? Many people are saving all of their Visitors and refer to them for methods, missionary poems and facts concerning our work.

Spiritual Poverty

The greatest problem of the world is sin, and in the church we are troubled with that particular variety of sin called spiritual poverty. It is extremely difficult to combat, for it is not always recognizable and appears at places least expected. Indeed, if any sin can be known as a wolf clothed in sheep's clothing it is spiritual poverty. If it were a sin such as murder, theft or adultery, we would immediately recognize it and could act accordingly.

It is pitiable to see a mother trying to nourish her child, and because her food is not nourishment the child grows weaker. We deplore the spectacle of a home masquerading under the name of such, when there is no love. The music teacher tries to teach music, but the pupil fails because in the soul of the teacher there is no understanding of harmony. Yet these are but examples of pastors trying to administer spiritual things when there is a poverty of spirit in the soul of the giver. Some church workers carry only a form of religion because they have never ascended higher than the hill of social goodness. Brethren!

These things ought not so to be. We are promised the Holy Spirit, and others have availed themselves of Christ's Spirit, so their works are wonderful. If others can do it, cannot we? Our churches are full of vexing problems, so that we are oft torn asunder. We have tried discipline, church committees, admonitions, all of which have their place, but possibly their true place is to give way to a greater dependence on spiritual things. Let us actually release Christ, in the fullest measure, and let us see if he is not able to accomplish more than we can do with our man-made devices to perform the work unto which we are sent.

The Children Among Us

IDA C. SHUMAKER
Missionary to India

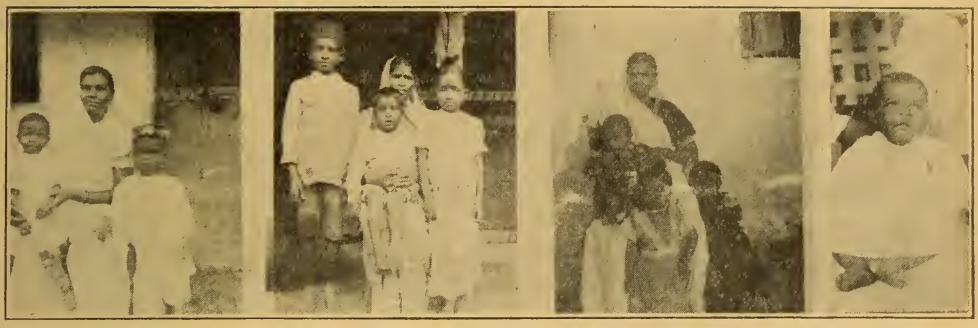
"My teachers are the children."—Froebel. It was the wonderful seer Froebel who found the secret. Hear his clarion call to all who would be helpers of childhood: "Come, let us live with the children." Is this call to mother only? Because a woman neither bears nor rears children, will she be barred out of their lives? Nay, verily, she may enter, if she will. Every little child, no matter what the race or color, will respond to Love's call.

Certain qualities in the little child indicate not alone specific needs, but an instructive grasping after One who shall satisfy their needs. If we have satisfied them by naming the God they seek and through story, song, Bible verse and prayer, making him real, then the response will be natural. His ideas of God are likely to be based upon his ideas of persons; and his regarding God as his most important factor of everyday life will spiritualize each circumstance and condition. What we make our children love and desire is more than what we make them learn (Adams).

Do you believe that a little child has natural sympathy and love? Have you seen him act when a grown person is suffering? Are not his moist kisses, his tight hugs, his desire to be cuddled, evidences of true affection? Has he not, in this way, drawn us closer to the God of comfort and love and taught us many needed lessons?

Here are two instances of the children among us which have quite recently come under our observation: When little Julius David, one year and twelve days old, was suffering so much, his devoted mother bent over him saying, "Dear Lord, I commend my child to thee. Do what is best for him and for us. If best, take him; if not, oh, save him, for we would like to keep him. Thy will, not ours be done." That evening as the rain came down in torrents we stood by the little flower-bedecked casket, and looked for a moment upon the sweet babe, Julius, sleeping on a bed of flowers. We turned as we heard the mother sobbing, to see little Kumund, two years five months, gently patting her mother's arm and singing a little song all her own: "Dear Julu, come here, mother is crying. Julu, do come back, mother is weeping." At the same time their oldest son, Isaac, three years seven months, was clinging to his father with his chubby arms around his neck, observing every move and asking many questions. Here are some of them:

"Mother dear, what happened to Julius? Why do they put him in that pretty box covered with those flowers? Is it because it is raining and he may take cold as they take him to the hospital, or is he going up to be with our dear Lord Jesus in heaven? Why did Jesus take him away? Has he gone to play with the Lord Jesus and will he give Julius some pretty toys? Does Jesus love my little brother so much? May I go to him and bring my dear brother back again? Or shall we all go to Jesus when he calls us? When I get fever again will Jesus take me away to heaven? Mother dear, where is heaven? Shall we go by train? Jesus has called Julu to him, now what shall I do? Now, dear father and mother, do not weep, some day Jesus will call us all to be together again and be happy, will he not?" It is a joy to note how



From left to right:
Ramabai the mother of Julius, with Kamund on her lap and Issac by her side.
Marcus on his mother's lap. Philip to her right and Eunice to her left.
Julius on his mother's lap.
Charles who died.

wisely these parents answered these questions.

In another home sat a sorrowing mother with one year two months baby Charles in her lap awaiting the end. At first she could scarcely see the hand of God and be reconciled, but finally she said, "Do you know how I look at this event now? It is like this: God has a beautiful garden in which are many rare and fragrant flowers. He needed a choice one for a special occasion. My child was a rare one, ready to be planted and he plucked it."

During the hard-to-understand moments, when bowed with grief, little Marcus, three years, stood before his mother and in a rebuking tone of voice said, "Mother dear, why do you weep so? Do you not know that my baby brother Charles has gone to live with the dear Lord Jesus? See, they are placing him on a bed of flowers in that pretty little box covered with flowers and will take him to the dispensary and then Jesus will give him the medicine and make him well. He has called Charles to be with him. It is best, and Charles is happy, so why should you weep?

"Mother dear, how nice it is that our Charles has gone to play with little Julius [both mothers are teachers in the same school here and these babes often played together]. When he has finished playing will he come back again?"

That night he called his mother on the veranda and looking toward the cemetery he said so feelingly, "Mother, may I go alone to the cemetery and bring Charles back, for see, it is raining so heavily and brother may feel cold—" (then his face brightened) "or will God our Heavenly Father keep him in his lap? Isn't it true, mother, that Jesus will bathe him daily and dress him in fine clothing? Isn't it true that my dear brother was very wise and that Jesus will give brother back to us when we shall go for him one day? Look, mother [pointing skyward], brother is looking at us from heaven."

The oldest boy, Philip, nine years, laments much for his little brother, but when he sees his parents in sorrow he says, "Dear parents, let us not be sorry, because some day we are to go to him. We shall leave this earthly house and go to our heavenly home. No one wishes to live in this world forever. Here we sorrow, there Charles is happy in our heavenly home, and is singing with the angels. There is no kind of sorrow in heaven, mother. When we go to be with Jesus and when Charles sees us coming, he will run to meet us and then we will all be together. How happy we shall be!"

Little Eunice, six years, took her part also in trying to comfort her broken-hearted mother. Putting her arms about her neck and creeping into her mother's arms she said sweetly, "Dearest mother, do not cry! Charlie is happy and is playing in the lap of Jesus now. There are very many little children like Charlie with Jesus and they are very near to him. He will take good care of them. In the Sunday-school picture I saw very many little children around Jesus' feet playing and some in his lap. He

put his arms around them. Mothers too were there bringing their children to Jesus. So why should you be sad? The Bible verse says, 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.'" How could the mother help but say, "We are much consoled by our children. They draw our attention heavenward. We are growing stronger and firmer in our Father day by day and our hopes are brighter and greater. It is our belief that Christ rebukes and chastens those whom he loves. We believe in this verse."

Surely the CHILDREN AMONG US are our teachers. "And these are they that were sown on good ground—such as hear the word and accept it and bear fruit."

The Power of Faith

ALBERT D. HELSER

Under Appointment to Africa

"Without faith it is impossible to be well-pleasing unto him."

By faith Abraham, by faith Moses, by faith Jesus, by faith Martin Luther, by faith Alexander Mack—tracked unknown paths and blazed a trail to God.

Let us think briefly of three aspects of the power of faith, namely, faith in God, faith in self and faith in others.

Faith in God is a tendered gift to all who will receive. It brings human life under the sway of the Almighty.

Faith in God made Job say: "Though he slay me I will trust him." That kind of faith will not down. The pilgrims were swept across the Atlantic by the impact of their abiding faith in God.

Through faith the curtains are drawn back and we get a glimpse through the windows of heaven. The most brilliant investigation of the Bible or of God outside the realm of faith is like child's play in comparison with the revelation made to the human mind that is under the power of faith. He walks and he talks with us because we have faith in him.

Faith lifts us out of our difficulties and gives us perspective and poise. In Mark Twain's book, "Joan of Arc," he pictures Joan being questioned by clever theologians at her trial in Paris. We see in the picture how Joan of Arc was lifted by the mighty cords of faith above the traps set by the Pharisees of her time. She seems to take the wings of an eagle and rise through the fog and clouds into the sunshine of God's face.

We need something to hold us steady when the clouds about us turn black. The touch of God's hand through faith is enough. In 1873 H. G. Spafford, a leading lawyer in Chicago, through some misfortune lost all his property. This so grieved his wife and four children that they almost lost their health. Friends of the family sent the wife and children to Europe to forget their trouble. In mid-ocean their ship was wrecked and the four children were drowned. The wife was picked up and carried the rest of the way by another ship. When her husband received the cable he went to his study and dropped on his knees, and while there in prayer he composed these words:

"When peace, like a river, attendeth my way,
When sorrows like sea-billows roll;
Whatever my lot, thou hast taught me to say,
'It is well, it is well with my soul.'"

Faith in self in spite of God is the devil's trap to catch ambitious men. Faith in self as a child of the most high God begets a compelling purpose to accomplish the Father's work.

Jesus, before Pilate, had faith in himself because of his relationship to God. Paul, in his appeal to the church at Jerusalem, had faith in himself because he was keeping himself keen to the mind of Christ. As sons and daughters of the God of heaven we must believe in our Father's children.

Every courageous Christian, because of the dignity of his God-given personality and purpose, has faith in himself as a tool in the hands of the Carpenter of the ages. We are called to be ambassadors of a great King. May we go forth with confidence that he is able.

Christ's faith in himself made him bold in the temple and meek in the garden.

Faith in others is the distinguishing mark of the man who is doing great things in the kingdom. Jesus put confidence in some of the most lowly and made men out of them. He told them to go sin no more, and his confidence strengthened their weak wills.

Jesus trusted men in the face of their failure. He knew that nothing weakens a man so much as to distrust him. It is hard to trust one who has been untrue, but that may be the price of saving his soul. The disciples forsook Jesus and warmed themselves by the enemy's fire but he trusted them again and took them back. It not only saved them from despair, but made them into mighty servants of the cross.

In our trusting men with superhuman tasks we drive them back to God for power. Let us always look at the other man in the light of the promises of God.

May the passion of every life that reads this be—

"Faith of our fathers! living still
In spite of dungeon, fire and sword,
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word;
Faith of our fathers! holy faith!
We will be true to thee till death."

Livingstone College,
London, England.

DECEMBER INDIA NOTES

Sara G. Replogle

Bro. Lichty is at Ahwa, overseeing the building of the new bungalow. The work on the walls is progressing nicely and the bungalow likely will be finished by monsoon. Soon after Bro. Lichty's arrival at Ahwa he had a hard attack of malaria but is better.

About four hundred rupees have been subscribed to the Williams Memorial Fund, for the first year, by the people at Ahwa.

Recently the missionaries at Ahwa were invited to a tea given in honor of the postmaster, who was transferred. Brahmans, Parsees, Varnias, Mohammedans, and Christians drank tea together. At a later date the Jalalpor missionaries were invited to the mamlatdar's (chief man of the village), and refreshments were served to Hindus, Parsees, Mohammedans, and Christians. These may be slight evidences of the fact that caste is disappearing.

Every child of the Christian community of Ahwa is now in school, with the exception of two boys. Ninty-five per cent of the Christians were present throughout the year at church and Sunday-school. The superintendent was on hand every Sunday during the year except one, which he spent at the District Meeting.

About one hundred and forty girls are now enrolled in the Girls' School at Anklesvar. Four girls in the preparatory class in the Normal Training College passed. In the class of '21 they passed 1, 3, 9 and 13, respectively. Two girls in the Second Year Normal Training College passed. All will return at the beginning of the year to take up the work to which they are promoted after examination.

The head master of the Girls' School, who had a year's leave of absence to complete the senior year in the Training College, passed and has resumed his work. One of the assistant teachers also passed his work in the Second Year Normal Training and has resumed his school work.

Christmas was observed in an appropriate way at the various mission stations. Sweets and other useful gifts were given to many needy people. At Dahanu at the close of the program an offering of eighty-five rupees was lifted for the purpose of giving a treat of sweets to all the village schoolchildren.

Many of the boarding-school boys and girls spent Christmas vacation at their homes. From the Vyara schools two hundred and fifty went to their homes, and about a hundred from the Anklesvar school.

In March, 1921, two of our girls, Elizabeth Lallu and Rupa Dhanji, entered the Mrs. William Butler Memorial Hospital of the Methodist Mission at Baroda, for nurses' training. Their quarterly reports show good work and the superintendent speaks well of them. After their vacation they will go to

Nadiad Hospital for three months for their surgical training.

Early in December Bro. Hoffert moved to Anklesvar, to help in the village work in the absence of Bro. Lichty. In company with Luther Vishrambhai, our special Indian temperance worker, and two other Indian workers, almost two weeks were spent among the villages to the east of Anklesvar. Slides on the Life of Christ were shown each evening, followed by those on sanitation and temperance. Six temperance societies were formed in villages where we have Christian masters. During the day the Gospel was preached to small groups that could be assembled, and literature was sold or distributed.

During the past four weeks Brother and Sister Blough and Sister Widdowson have been spending most of the time among the villages in evangelistic work. The services as a rule are largely attended.

On Saturday evening, Dec. 10, a love feast was held at Vyara. This meeting took place out in the open, in the light of the moon, stars and lanterns, and with the ground serving both for tables and chairs. Quietness and reverence prevailed throughout. The communicants numbered about 330. During the afternoon eighty-four were baptized, most of whom were boys and girls. Yes, India is coming to Christ, and with little children leading the way. A rich opportunity it is to be present and witness this homeward bound procession.

The new 60-foot extension building which was begun on the Girls' School Compound at Vyara during the latter part of November, is progressing nicely. The carpenter work is being done by the manual training force from the Boys' Boarding School, the head of this department being the chief carpenter.

Brother and Sister Wagoner now are located at Bulsar, and will take over the larger part of the work which Brother and Sister Ross will leave when they go home on furlough.

We are glad to report that Brother and Sister Wagoner and Bro. Summer were successful in their first-year examination which they took recently. Sister Kintner passed in her second-year examination.

Bro. Summer moved to Vyara and will assist in the work there.

For the first time since early in September the hospital part of the medical bungalow has been cleared of patients. Little Jasper H. B. Garner went to his new home at Palghar the day he was six weeks old.

The schoolboys with Sister Eby came from the hills the first week in December. All were well except one boy from a neighboring mission, who broke out with measles on the way home.

The work is moving along nicely on the new building which is being erected at Jalalpor as workers' quarters.

Four persons were baptized at Jalalpor recently. One was a village teacher. He is from a higher caste.

The Kaylors are fitting into the work nicely at Vada. Sister Kaylor is using every opportunity to get the language, while Bro. Kaylor has taken over the station work, together with putting up the Miss Sahibs' bungalow. The Vada Sahib folk as well as the Christian community extend to Brother and Sister Kaylor a most hearty welcome.

Dec. 30, previous to the communion service at Vada, thirteen persons were baptized.

Bro. Ross and family are visiting some of the mission stations previous to their going on furlough.

Sister Shickel is well started in her language work and enjoys herself very much in it.

On Dec. 20 one of the girls in the boarding-school at Vada died of tuberculosis. One of the old Christian men died after a long siege of asthma.

Home Fields

M. R. Zigler - - - - Home Mission Secretary

An Indian Girl Makes History

FRANCES L. GARSIDE

Y. W. C. A. Photo Service

Miss Ruth Muskrat of the Cherokee Tribe (North American Indians) who will represent her race at the World's Student Christian Federation Conference at Peking, China.

WHEN the World's Student Conference, representing 200,000 young men and young women the world over, meets in Peking this spring, one of the delegates from the United States will feel like pinching herself and repeating the Mother Goose rhyme, "Am I me, or is this not me?" for even the long journey across the Pacific will not be long enough to make a reality of what will seem a pleasant dream.

Her name is Ruth Muskrat; as the name signifies, she is an Indian, being of the Cherokee tribe. She goes to the conference as the guest of the National Board of the Young Women's Christian Associations, that she may interpret to the delegates of other lands the friendship existing between the whites and the Indians. They still think in other lands that every Indian wears feathers, converses in war cries, and deals in raising terror and scalps. The appearance of a young woman in serge instead of doeskin, wearing a hat instead of feathers, and shoes instead of moccasins, will reassure those whose first instinct on being told an American Indian is to address them would be to eye the door and not be reassured unless it were within easy reach.

The Cherokee tribe is of a higher mentality than other tribes, being the first of the Indians to have an alphabet. Driven from the Carolinas and Georgia, they settled in Oklahoma, and much of the fair name of the young sister State is due to their intelligence, thrift, ambition and integrity. Miss Muskrat's home is in Tahlequah, but when the "Magic Carpet" sailed away with her as its passenger, it was from Lawrence, Kans., that it rose in the air, for the young girl still in her teens is a student in the Kansas University, and in her sophomore year, working her way through, all of which makes the trip the greater delight.

The World Student Movement has had a magic growth. It had its inception in a gathering of six men in Vadstena, Sweden, in August, 1895. They represented North America, Great Britain, Germany and Scandinavia; today the movement has a membership of 200,000, gathered from the continents of Europe, Asia, North and South America, Africa and Australia. Its purpose is to study the needs and ideals of the stu-

dents of the world, that they may work together in such a way that through them the will of God will be done on earth and that his kingdom may come in the hearts of the students of the earth.

In 1895 this Student Movement had a material growth, represented in twenty-one buildings in all the world at an aggregate value of $400,000. It now has ninety-one buildings valued at two and one-half million, one-half of which is in North America, and of the other half the majority is found in student centers in Asia. The student membership of the Young Women's Christian Association is the strongest, by far, of the women students, entering the Federation in 1898. It was not until 1909 that women were permitted to sit on the committee. The Y. W. C. A. serves not only through the students of this country, but also through students in foreign lands, of whom there are annually ten thousand in the United States alone, eight hundred of whom are women.

It is a great movement with an inspired purpose. The presence of an Indian girl as a guest and delegate will be more eloquent of the democracy and broadness of its vision than volumes of the written word. Miss Muskrat is making more than history; she is giving a sense of reality to what to some might seem an "iridescent dream."

Our Mexican Brothers

ELGIN S. MOYER
Professor of Missions, Bethany Bible School

(For much of the following account of our work among the Mexicans in California I am indebted to Sister Grace H. Miller of La Verne.)

IT was about six years ago that our people in La Verne became especially interested in the Mexican people. A certain Protestant family had moved to La Verne. This family was invited to attend our services. They were glad to come, but were able to understand very little of the English language. The Presbyterian church in Los Angeles, from which they had come, soon sent a representative to encourage this family and to establish a little mission in the neighborhood. A mission was opened, and our church was asked to coöperate with them and assist them in the singing. The invitation was accepted. This was the beginning of our work among the Mexican people at that place.

La Verne is a splendid location to do work among the Mexican people. About five hundred of them are living there, of whom about fifty are Protestants and about one hundred more are interested in Protestant Christian services. Most of the people are Roman Catholics. Sister Miller says, "The Mexican people know only two denominations, Catholic and Protestant; unless they are very well Americanized, any effort to explain different Christian denominations is very bewildering and destructively confusing." One woman, however, has joined the Church of the Brethren.

This group of foreigners is especially blessed in having come to a town where there is a Christian college in which are many college people who are vitally interested in their welfare and are willing to help them. The Mexican people greatly appreciate the interest that the Volunteer Band of La Verne College is taking in them. The vital "Christian disposition" of these volunteers in service touches their hearts and gains a lively response.

The work at La Verne is under the supervision of Grace H. Miller, director of Christian Americanization. About one hundred and fifty college students volunteer their services regularly for the Christianizing and Americanizing of these aliens. The students are coöperating with Sotero Mageno, a wide-awake Protestant pastor among the Mexicans.

The workers are successfully following several lines of activity, that they may reach and help these people. One method, that is proving fruitful and mutually beneficial, is the conducting of cottage prayer meet-

Primary Class La Verne Mexican Sunday-school. Grace Miller, Teacher

ing between six and seven o'clock each Thursday evening. This has been a means of carrying into the homes the real Christ spirit of love and service. Ten or twelve groups of volunteers of from eight to fifteen members each go regularly into private homes to have a season of song and worship. Each group goes into the same home week by week. The Mexicans like music and will stop their work to listen to or join in the singing. These visits have had good effect also in elevating the home life and raising the standards of sanitation. These visitors note that the homes and the people gradually are improving in cleanliness and neatness.

On Wednesday evenings another group of students gather in front of the mission for an hour of vocal and instrumental music.

A night school is conducted at the mission two evenings of the week, at which time eight classes are given instruction in various practical subjects. Besides the work done in our mission, some of the students of the college assist the State Americanization teacher two evenings a week.

Another line of activity is supervised play for the Mexican children each afternoon for an hour in the front yard of the mission. Another is classes in sewing and cooking, which finds ready response among the Mexican women. The former "sewing school" has recently developed into a Mexican Sisters' Aid Society, which teaches the women practical sewing, conducts a class for girls, and helps to introduce Christian ideas and principles through devotional services and singing. Other phases of regular work are teaching children and women in their homes in the afternoons, a Sunday afternoon story hour, friendly visits in the homes, assisting in the Sunday evening services and helping the Mexican pastor in his Sunday-school. Several of the college students teach classes.

On Christmas, Thanksgiving and other special days the workers put forth extra efforts for these people, all with good results and with expressed appreciation. Dinners are provided, second-hand clothing is distributed, treats are given and a mutual feeling of interest and love is developed between the American and the Mexican people.

Last summer during July a Daily Vacation Bible School was conducted for a month with good success. The first day there were present forty-one children. The total enrollment for the term was seventy-two, with an average attendance of fifty-two. Of the group attending, forty were Protestant, thirty Catholic and two Jewish. Both American and Mexican workers faithfully assisted in the Vacation Bible School. Sister Miller says, "Our Daily Vacation Bible School at the Mexican Mission was a decided success in the way of interesting the Mexicans in the Bible and of breaking

down walls of prejudice." "Several new families as well as a number of parts of new families have been added to the list of attendants at the regular services of our Protestant Mexican Mission through the Daily Vacation Bible School."

Regarding an effort of one of the Sunday-school classes of La Verne, Sister Miller says, "Some of the girls of the Altruistic Sunday-school class of the Church of the Brethren, La Verne, Calif., have decided to be 'big sister' to a little Mexican girl. The plan is for each girl to be responsible for one little Mexican girl—to go into her home and have the girl return the visit. It is a great inspiration to Mexican girls to be treated kindly by Americans."

The Mexican people in La Verne are very appreciative of all that is being done for them. Their words of praise and gratitude more than repay the workers. This appreciation can be duplicated elsewhere if earnest Christian effort is put forth to help these people.

A little more than two years ago work was started among the two hundred Mexicans at Garden City, Kans. Although there were a half dozen Protestant churches in the city, nothing had been done for these people prior to Bro. H. D. Michael's coming to Garden City. In 1919, at the suggestion of Bro. Michael, the churches held a joint meeting to consider opening work among the Mexicans. Bro. Michael, who was able to speak some in the Spanish language, was chosen superintendent of the four o'clock Sunday-school. When the first Sunday-school was held in August, forty-seven Mexicans came to it. The average attendance for the following year was twenty-four. It soon became necessary to start a night school. This was open three nights a week, and English was taught. This school later was placed under the supervision of the city school board.

For further account of the work among the Mexicans of Garden City, see Bro. Michael's article in the Visitor of November, 1921, page 310. Bro. Michael closes his article with this paragraph: "Over two years have elapsed since the organization of the work, and it is still progressing nicely. Twice while we were there the government naturalization agent favored us with a visit and spoke in no small terms of praise concerning the work. It is more and more recognized as a large factor in the Chrisian Americanization of the Mexicans of that city."

Regarding the proposed work in Falfurrias, Tex., recent articles have appeared in the Missionary Visitor (January, 1922) and in the Gospel Messenger (February 4, 1922). An industrial school has been planned by Bro. John Stump, who has do-

Christmas at La Verne Mexican Mission. 167 Children Were Present

nated $35,000. Twenty thousand dollars more is to be raised by the District of Texas and Louisiana, which has the privilege of soliciting the General Brotherhood for half of this sum. Four hundred and seventy-two acres are in possession of the District for this school. Only a small percentage of the money has yet been raised. Yet the plans have been made to have the buildings ready by October. Here is a great opportunity for helping to Americanize and Christianize some of the 450,000 Mexicans in Texas. We ought to be doing more such work to reach these people who are coming to us from the South. For further light on the plans for this industrial school the reader may see the articles above referred to.

The Mexican people in the United States present to our church a big challenge. Every one of the million and a half Mexican people within our borders is an opportunity of service for the Master. Of this number only a very few are Protestant Christians. Most of them are Catholics, but their religion means little to them in the way of vital reality. To them it is largely a form and a name. They need to know more of the love and the spirit of Jesus Christ. Their need is a challenge to us. This is another of those opportunities to do foreign mission work at home. These people, coming across our southern border, give us a silent appeal and a powerful challenge to help them. The Americans living among them are appealing to us to do more to help these foreign neighbors living in our midst. Will we do our duty? Will we be a big brother to them?

3435 Van Buren St., Chicago.

Children Start a Mission

ENOCH J. EBY
Superintendent of Pontiac Sunday-school

THE statement that "a little child shall lead them" has been demonstrated in the work that has been done in Pontiac, Mich. Over a year ago, on a Sunday afternoon, a few of the neighbor children came over to my home to play with my children. By the way of entertainment they gave some recitations which they had learned at Sunday-school and sang some Sunday-school songs. The next Sunday the little visitors came again and invited a few more of their playmates to come with them. They gave some more recitations and sang songs again. They also read short stories. They kept this up for several Sundays and the number grew. One day a girl said, "Let's make a Sunday-school out of it," and the rest agreed to do so. We had only one class to start with and used store boxes for seats. Some of the children asked, "May we bring our parents along?" We answered, "Certainly, if they want to come they will be welcome." So their parents came and it became necessary to form three classes.

We ordered some supplies from the Brethren Publishing House, of Elgin, Ill. We needed song books and the people made an offering to cover that expense. The work has grown so rapidly that we have seven classes that meet each Sunday at 11 A. M. with an average attendance of sixty. There are no halls or other suitable places for the Sunday-school, so we hold it in our home at 139 North Jessie Street. We use the living-room and the dining-room for the audience-room. We have classes in the basement, kitchen and in the upstairs rooms. The primary class meets in the basement.

There is no church in this part of the city, so a great many of the children do not attend any place of worship. These children are the ones we especially try to reach.

My twelve-year-old boy has a small printing press which we use for getting out our notices of special meetings. The children are always glad to help distribute notices over the neighborhood for some distance.

We thought it would be nice for the Sunday-school to attend the service at De-

Pontiac Sunday-school After One Year of Organized Work

troit, so we hired a truck and conveyed all who cared to go. It was a trip of about twenty-six miles. We took our dinner along. After services we went to Belle Isle for lunch. In the afternoon we escorted the children through the Zoo, the Greenhouse and the Aquarium.

At the present writing we are raising funds to build a church. Many of our people have been out of work for some time and have promised to donate their services if we raise enough to pay for the material. Already we can see a great change in the community. The children used to sing many of the popular songs that were not the most elevating. The graphophones also played pieces that were not the most desirable. Now we can hear the children singing their Sunday-school songs and the parents are buying a different class of records for the graphophones. One of our Sunday-school teachers testified one evening in prayer meeting, that she had danced in our house before we had moved in, but that she never expected to attend dances again.

As we said before, this is new work for us, but we feel that the Lord is highly rewarding our efforts. We often feel that it is more than we can carry on, but we go ahead and do the best we can, and when we see the enthusiasm and eagerness of the children we feel encouraged.

Sister Ida Herr is in charge of the Cradle Roll. We use the "Star Cradle Roll," sold by the D. C. Cook Company. We have fifty-four stars on the roll.

Recently we organized a "Home Department," under the supervision of Mrs. George Steel. We think we have made a very good showing for our first year.

Last Decoration Day we had a picnic at one of the lakes near by. We hired a truck and one touring car. There were sixty-one on the trip. The children enjoyed singing their Sunday-school songs on the way to the lake. We had games and races and a picnic dinner in a beautiful grove.

The people who had invited us to their cottage furnished lemonade for the crowd. The part these friends took in our entertainment was very much appreciated by all.

Our latest venture has been the purchase of a church site. This has long been our desire and it is needless to tell you how very much interested we are in planning our place of worship. The lot is located in one of the most desirable parts of the city. It is within a block of the street car, and being a corner lot, we can have two entrances independent of each other, thus avoiding interruptions in the service. As there is no church within nearly a mile of our lot, we believe we have selected a most ideal site. Owing to the fact that this certain lot had been selected for a place of worship, the people who sold it made us a price that is

(Continued on Page 90)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

Sadie J. Miller Writes from India of a Wonderful Love-feast Service

Out in the jungle, where 100 communicants participated, twenty-three persons received baptism just before the communion and took part in the service. Praise God for the turning of the natives of India to righteousness! Let us continue to pray for the missionaries to hold up Jesus Christ as the Savior of mankind.

The Boone Mill, Va., Sunday-school

Contemplates a new library and has appointed a committee to select books that are suitable for the school. This is a splendid chance to put fine missionary stories into the hands of the children.

An Interesting Letter

"Enclosed find check covering first year's support of our missionary in China. We prefer to have the name withheld from publication. Credit it to our congregation in Southern Pennsylvania. Would be glad to receive some tithing literature for some of my friends as I feel the Lord has wonderfully blessed us ever since we began to tithe. Fraternally yours,

"A Pennsylvania Brother."

The Morrill Church, Kansas,

Has a class of twenty-seven women that are missionary both in spirit and deed. They have completed the study of "Ancient Peoples at New Tasks," and now plan to continue in some other text. These are women between the ages of 35 and 40 years. How we wish that all the children of the world could have the Christian heritage that these mothers are giving to theirs!

The Junior C. W. of the Ottawa Church, Kansas,

Have read all the books on the present Missionary Reading Course and are wanting the new course so they can continue reading and secure stars for their diplomas. The new course will be announced before Conference in June. The prospectus of the new course will be ready for mailing in May at least.

Our Missionaries Tell Us

That they are unable to use Sunday-school papers or any literature printed in English, for so few of the natives can read English. They are glad for the large picture rolls, as they use them in their school work as well as in their evangelistic efforts. These charts help much in the itinerating work among the villages.

Our China Missionaries Write

Much interesting news of their work. Notice these words: "Never in the history of the China Mission have the people been so open to teaching of the Gospel. The famine work opened many doors. The people are willing to listen and to be taught. This is a most golden opportunity which we dare not slightly pass by, for if we do we will never again have such a wonderful privilege. I hope that the response from the home church will be such that this follow-up work may not be hindered." Another writes: "The way the people are responding, and really learning to know the One who died for them, brings joy complete to me. I like my work and would rather be right here in it than any other place the world has to offer me. And here I want to continue until there are little groups of churches all over this territory."

The Secretary of the Elk Run Church in Virginia

Replies to the letter sent out from the Elgin office, stating the amount still due on Forward Movement pledges. They say money is very, very tight and their mem-

bership scattered, but they will do their best to get the amount of their pledge in on time. This is a splendid spirit and the best is all the Lord expects of us.

A Good Brother in Ohio

Has sold a piece of property and wants to place some of the proceeds with the General Mission Board on the Annuity Plan. By this method there will be paid interest as long as either he or his wife lives. After their death the interest will be turned into mission work. If he so designates, all the money may be used for mission work when they die.

The Share Plan Supporters

Are making their payments in a splendid way. In a few places where they are unable the payments have been discontinued, but large numbers of the shareholders will continue their payments for the full five-year period.

Shares issued since January 1:

INDIA

Anklesvar Girls' School

1922
1-23, Adult C. W. Society, Meyersdale, Pa., ..$25.00
2- 9, Primary Dept., Salamonie Cong., Mid. Ind. 25.00
1- 9, C. W. Society, Golden Gate Cong., Oakland, Calif., ... 25.00
1-10, Onward Circle S. S. Class, Sabetha, Kans., ... 25.00

Vyara Boys' School

1922
1-30, Della A. Bechtel, Huntingdon, Pa., ... 50.00
1-27, Elementary Dept., Monticello S. S., Minn., 25.00
1- 4, J. B. Emmert and family, La Verne, Calif., ... 25.00

Bulsar Station

1922
1-20, Endeavor Class No. 4, Philadelphia, Pa., 25.00
1-20, Help One Another Class, Philadelphia, Pa., ... 25.00

CHINA

Ping Ting Station

1922
1-23, Ira E. Long and family, Andrews, Ind., 50.00

Liao Chou

1-10, Sabetha Onward Circle S. S. Class, Kans., ... 25.00

Boys' School

1-20, Community Helpers' Cass, McFarland Calif., ... 25.00
1-30, Shining Star Class of White Branch S. S., Nettle Creek cong., So. Ind., ... 25.00

Shou Yang Girls' School

1922
1- 9, C. W. Society, Golden Gate cong., Oakland, Calif., ... 25.00
1-10, Mechanic Grove S. S., E. Pa., ... 25.00
1-10, Sabetha, Kans., Onward Circle S. S. Class, ... 25.00
1-11, C. W. Society, Markle cong., Mid. Ind., 75.00

OUR BOOK DEPARTMENT

Foreign Missions Material

The Why and How of Foreign Missions. 1921. Revised Edition. By Arthur Judson Brown. A book which has become a classic in missionary literature because of its clear and authoritative presentation of the aims and character of the modern missionary enterprise. A new opening chapter presents the changed situation facing the missionary forces following the War. The material of the other chapters has been revised and brought up to date. Illustrated with photographs. Price: cloth, 75 cents; paper, 50 cents; postpaid.

"Suggestions to Leaders" of study classes using "The Why and How of Foreign Missions," by B. Carter Millikin. Price, 15 cents, postpaid.

The Kingdom and the Nations. 1921. By Eric M. North. To both men and women this book is of value and importance. It gives vivid glimpses of present conditions throughout the world—political, social, religious. It will compel thought, prayer, and action, and should be used in open forum as well as in study classes. Published by the Central Committee on the United Study of Foreign Missions. Price: cloth, 75 cents; paper, 50 cents; postpaid.

"How to Use 'The Kingdom and the Nations.'" Price, 15 cents, postpaid.

World Friendship, Inc. 1921. By J. Lovell Murray. A general introduction to the whole subject of foreign missions has been long needed for young people. Within the compass of this single volume is a treatment of present-day practice in foreign missions which demonstrates how the forces of Christianity are addressing themselves to all phases of human life and need. Illustrated with photographs. Price: cloth, 75 cents; paper, 50 cents; postpaid.

"Suggestions to Leaders" of study classes using "World Friendship, Inc." Price, 15 cents, postpaid.

A Noble Army. By Ethel Daniels Hubbard. The stories of six famous missionaries serving in different parts of the world, each of whom performed some service which Christ the Master initiated with his own life. The characters treated are: Robert and Mary Moffat, William Carey, John G. Paton, Mary Reed, George C. Reynolds,

and Mary Morrill. Published by the Central Committee on the United Study of Foreign Missions. Illustrated with photographs. Price: cloth, 65 cents; paper, 40 cents; postpaid.

"How to Use 'A Noble Army.'" Price, 15 cents, postpaid.

Under Many Flags. By Katharine Scherer Cronk and Elsie Singmaster. The many-sided enterprise of foreign missions will be made very real to boys and girls through the stories of these men and women who serve one great purpose by doing well their widely different tasks. The stories center about Cyrus Hamlin, Hugh Tucker, Fred Hope, Barbrooke Grubb, Mary Slessor, David Day, Jennie Crawford, and Albert Shelton. Illustrated with photographs. Price: cloth, 65 cents; paper, 40 cents; postpaid.

"Suggestions to Leaders" of study classes using "Under Many Flags," by Edith D. Glen. Price, 15 cents postpaid.

Homes Around the World. Six primary stories about the home life of children in foreign lands. Accompanied by six pictures, 9x13 inches. Price, 50 cents, postpaid. Ready in September.

The Missionary at Work. Picture Sheet Series. A sheet of twelve pictures, 5x8 inches, showing the varied activities of the missionary at work. Price, 25 cents, postpaid.

Home Missions Material

Theme: Facing Our Unfinished Task in Americ-

Making Life Count. By Eugene C. Foster. Boys and girls starting out in the world will find this book full of inspiration. It will help them in making their life worth while to themselves and to their community. It is full of stimulating stories of people who have overcome obstacles and achieved success. Price: cloth, 75 cents; paper, 50 cents; postpaid.

"Suggestions to Leaders" of study classes using "Making Life Count," by Mary Maynard Chalmers. Price, 10 cents, postpaid.

Stay-at-Home Journeys. 1921. By Agnes Wilson Osborne. Six interesting stories about different kinds of homes, showing what Christian helpfulness of missionaries has meant to children who live in an orphanage, in Porto Rico, in Alaska, in migrant shacks, and in the crowded tenements of a great city. Illustrated with photographs. Price: cloth, 60 cents; paper, 40 cents; postpaid.

"Leader's Manual" for "Stay-at-Home Journeys," by Alma N. Schilling. Especially rich in suggestions for class activities and service. Price, 15 cents, postpaid.

Young Americans. By Anita B. Ferris. A collection of six primary picture stories through which children will learn some of the needs of the frontier and mountaineer child, the Negro, Indian, and Oriental, and how the average American child can help them solve their problems. These are accompanied by six pictures 9x13 inches. Price, 50 cents, postpaid.

America at Home. Picture Sheet Series. A sheet of twelve pictures, 5x8 inches, illustrating all sorts of American homes, from the city apartment house to the berry-picker's shack, the mountaineer and the Negro cabin and the Porto Rican home. Price, 25 cents, postpaid.

GENERAL MISSIONARY NEWS

Help for Starving Russia

The number of men, women and children who are actually face to face with starvation in Russia is estimated at 15,000,000. The area affected by famine conditions is twice as large as the States of New England, New York, New Jersey and Pennsylvania combined, and has about the same population as these States—30,000,000.

The first relief efforts have been directed to saving the 5,000,000 children, only 2,000,000 of whom are said to have been provided for by the various agencies at work. Colonel Haskell, who is in charge of the American Relief Administration in Russia, cabled Dec. 17: "Conditions are growing worse by leaps and bounds. I am thoroughly convinced that half of the population of the Tartar Republic will starve before the end of the winter. Unless the outside world awakens to real conditions, I doubt if we shall save more than half the children we are feeding today."

The problem is so great the Soviet Government cannot begin to cope with it, and

even the grant by the American Congress of $20,000 for the purchase of grain does not offset the need of private charity.

Rev. Jerome Davis, of Dartmouth College, who visited Russia last summer, writes in The Congregationalist of the opportunities for spiritual and social help that are calling to American Christians. The church is more popular than before the revolution, he says, in spite of Bolshevik hostility, and its leaders would welcome new methods with which to meet the new aspirations and longings of the masses.—Missionary Review of the World.

One Denomination's Gifts

The Seventh-Day Adventists make it a regular practice not only to tithe, but to give free-will offerings. The results of such giving are shown in the following figures: The funds increased from $8,577,050.86 in 1919 to $11,854,404.23 in 1920, a gain of $3,277,353.37 in one year. Of this amount, $7,195,463.04 was given in tithes and $4,658,941.19 in offerings for home and foreign mission work. The denominational membership in 1920 was 185,450 and the per capita contribution $63.92 for all religious purposes.—Missionary Review of the World.

Development of Missions in the Church of the Brethren

ELGIN S. MOYER

AN EXPLANATION

The purpose of this program is not to entertain or to introduce something new. It is to make more vivid and to emphasize a subject too much neglected and too little known or thought about. It is intended as a brief survey of the development of the missionary spirit and activity and the present work of the church. In such a short program only the high points can be touched.

Wherein our brethren of from three to seven decades ago sometimes seemed a little slow or hesitant in missionary aggression, or even objected to foreign missions, it was our church only passing through the common experience of almost all other churches in the development of the missionary consciousness. The "home field" first has always been the normal development of missionary expansion. Acts 1: 8.

In a detailed study of this subject we have seen some of the great things our brethren have done for the missionary cause. While perhaps they made some mistakes, and sometimes moved too slowly, they laid a foundation upon which our present day missionary movement is built. Truly we cannot but say that many of these church fathers were our missionary forefathers.

Although some other churches were active in foreign mission work before our Brotherhood caught the vision, we are glad to know that upon the foundation laid by our missionary forefathers, a healthy and growing missionary structure stands. While some of the churches today have one missionary on the foreign field to about 4,000 of their membership, and the general average may not be much more than that, the Church of the Brethren has one foreign missionary to about 800 members.

Praise the Lord that our fathers laid well the foundation, and that we are catching the vision! Much is still to be done. Let us broaden our vision and keep at work.

This program was worked out in connection with the regular course in missions of the Church of the Brethren, at Bethany Bible School, and given by the class at the close of the quarter.

Following are the various characters to be impersonated: Annual Meeting, Missionary Promoter, Non-Missionary Sentiment, Northern Illinois, General Mission Board, Visiting Elders, Special Committee, Mission in Scandinavia, Mission in Asia Minor, Mission in France and Switzerland, Mission in India, Mission in North China, Mission in South China.

One person should write the dates on the board during the progress of the program.

THE DEVELOPMENT OF MISSIONS IN THE CHURCH OF THE BRETHREN

1850. (Enter Annual Meeting, Missionary Promoter and Non-Missionary Sentiment.)

Mis. Pro.—Surely, we have an obligation to preach the Gospel to the whole world.

Non-Mis. Sen.—Yes, but our first and biggest duty is at home.

1852. Mis. Pro.—(To An. Meet.) What will we do with Matt. 28: 19-20?

An. Meet.—It is the duty of each member to do all within his power to fulfill that commission.

Non-Mis. Sen.—True, that is a command of Christ, but many hindrances stand in the way of carrying it out.

1856. Mis. Pro.—(To An. Meet.) Will you not devise a plan whereby the church can more effectually carry out the command of Jesus, that your decision of 1852 may not remain a dead letter?

An. Meet.—I recommend that each church seriously consider the subject.

Non-Mis. Sen.—We are hardly ready to do missionary work yet.

1859. Mis. Pro.—(To An. Meet.) Several of the churches are demanding that something be done.

An. Meet.—I will give liberty to any of the Districts to spread the Gospel and request that a report of their success be given to me next year. I will appoint Daniel P. Sayler, John Kline, John H. Umstad, Samuel Layman, John Metzger and James Quinter (enter Special Committee) as a committee to propose a plan so that the entire Brotherhood may have part in the good work. This plan will be submitted next year.

1860. Spec. Com.—I, your committee, appointed

in 1899, submit the following: Since the preaching of the Gospel to every creature is a command of Christ, and comes down to us as such, I recommend, first, that the churches organize themselves into Districts; second, that the treasury of the local churches be supplied by weekly contribution, according to 1 Cor. 16, and that the churches in turn supply the District treasury; third, that each church send at least one delegate to District Meeting, and that this meeting dispose of the funds to the glory of God and the salvation of souls; also that each District send a delegate to Annual Meeting; fourth, that while the general conviction is that the Gospel should be preached everywhere, this plan should not supersede the labors of our ministers in their individual capacities, nor hinder them from preaching without money and without price as far as their circumstances will allow, as they have hitherto done; and fifth, that our preachers submit this plan to their congregations. Respectfully submitted, D. P. Sayler, John Kline, John Metzger, James Quinter.

An. Meet.—So very few of our congregations are represented this year, I deem it expedient to defer action on this report. (Exit Spec. Com.)

1868. Mis. Pro.—Now the war is over, and we ought to do something. (To An. Meet.) You have at different times favored missions. I request you to adopt some plan.

An. Meet.—I will adopt the report that was presented eight years ago.

Non-Mis. Sen.—Really, there is not much urgency or demand for so much missionary sentiment, and we have a great work here at home. (Enter N. Ill.)

1875. N. Ill.—Bro. Hope and other Scandinavians have been baptized here at home, and now there is a call from Denmark. We must send some elders to baptize those applicants. (Enter Vis. Eld.) You go and baptize those who are calling, and bring back a report of the needs there.

Vis. Eld.—I do not know the language. I request you to send a Scandinavian brother with me.

1876. N. Ill.—I will call Bro. Hope to the ministry and send him. He shall go as soon as he can make proper arrangements.

Mis. Pro.—Bro. Hope has been sent to Denmark, and I rejoice to learn that several have already been baptized.

N. Ill.—Yes, that is true, and those people are needing a missionary. I will ask Annual Meeting to send one. (About to present a query to An. Meet.)

Non-Mis. Sen.—No, I urge you not to present that query. It will cause much agitation and confusion. Our people are hardly ready for such action.

N. Ill.—Perhaps we had better not push this matter too hard.

Mis. Pro.—But those people are needing help and guidance. They are just young in the church.

1877. N. Ill.—Annual Meeting, I request you to inquire into the missionary work now begun in Denmark, and if you think advisable, to recommend it to the sympathy and support of the general Brotherhood.

An. Meet.—I think it advisable; and I approve of a collection being taken at this meeting for the Danish Mission.

N. Ill.—I am glad that Annual Meeting has sanctioned the work, and approved of a collection being taken for the Danish Mission, but for some reason no funds were raised. I must raise $2,000 and send two elders and their wives to Denmark. (Enter Vis. Eld.) Here is $1,000. You take it and go to Denmark to help and encourage the brethren there. (Exit Vis. Eld.) Soon we will have a young church in Europe, I am quite sure. (Reënter Vis. Eld. with Scand.) Now I have a daughter in foreign lands. Annual Meeting, will you adopt this child, **1878**? I think she really belongs to you. You can better care for her and support her than I. (Exit Vis. Eld.)

An. Meet.—No, I will not take her; she belongs to you. But I will help to support her. You ask my churches for money.

Mis. Pro.—Why are you not doing more to get mission work started? Let us get some workable plan. Let me submit a plan. (Ogan's Creek plan.)

An. Meet.—Your plan may be good, but it has not come to me in regular order, and therefore cannot be considered.

1879. Mis. Pro.—Will you not use all fair means to accept and encourage the work of evangelism?

An. Meet.—I will just defer your question for the present.

1880. Mis. Pro.—Don't forget my petition of last year. We must do something definite.

An. Meet.—I will appoint a committee (enter Spec. Com.) to present us a plan that will harmonize with other plans that I have accepted. You work out a plan and submit to me yet at this Conference. (Exit Spec. Com.) It is time we are getting a Mission Board to assist us. Reënter Spec. Com.)

Spec. Com.—I recommend, 1. That you appoint five brethren, sound in the faith, and fully alive to missionary interests to superintend the domestic and foreign missionary work of the Brotherhood. 2. That the five brethren organize as they deem necessary. 3. That the Board does not interfere with local or District mission work. 4. That the Danish Mission and work of such general nature be committed to the supervision of this Board. 5. That the funds in the hands of the "Brethren's Work of Evangelism" be committed to the treasury of this Board. 6. That the Board make no further appointments than the means in the treasury will justify. 7. That regular report be made to Annual Meeting. 8. That every church in the Brotherhood appoint a solicitor to raise funds. 9. That the Board be instructed to proceed to its work at once. 10. That the members of the Board be elected every four years. (Signed), J. W. Stein, John Metzger, Hiel Hamilton, J. D. Livengood, J. W. Fitzgerald, Committee. (Mission Board enters).

An. Meet.—N. Illinois, now I will adopt your daughter. I am glad we have a workable plan.

Mis. Bd.—(To An. Meet.) I will serve you as best I can in my inexperience.

1881. Non-Mis. Sen.—I feel that we are not ready for and that we cannot properly carry on mission work till our church is united in her efforts.

1882. Mis. Pro.—Much is said these days, but too little done. Since 1852 mission queries have been before Annual Meeting twelve times, and at last we have a workable plan. Yet the best plan in the world will amount to nothing if it is left dormant. Why! We could raise $100,000 a year if we just thought so!

Non-Mis. Sen.—We must be careful about introducing into the church the "salaried ministry" idea. Our custom of "preaching without money and without price" has gained the heartiest sanction of many of our brethren and sisters, and we must be careful not to offend them. If missionaries go out, bearing their own expenses, it might be a good solution to the whole problem.

Mis. Pro.—Yes, we must move cautiously. Yet the Book says "Go," and we must go till it says "Stop." (To Mis. Bd.) Perhaps you ought to push the work a little harder. I wonder how Scandinavia is getting along.. (To Scandinavia.) How does it fare with you, Scandinavia?

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

Scand.—Quite well. My people are giving a good response to Bro. Hope's faithful and efficient leadership. But he has some very difficult problems, and the cause is suffering for lack of full support and sympathy from America. But, on the whole, he is doing good work and is helping me very much. My people love Bro. Hope, and are truly grateful to you people for sending him to them.

1883. Mis. Bd.—I am almost discouraged. The churches are not standing back of me as I hoped they would, and consequently I have not done much the past year. I wonder what can be done to gain a more hearty response and a better support.

An. Meet.—Perhaps a reorganization and a new constitution will bring a new response. We will try it. I will appoint a committee to look into the matter. (Exit Mis. Bd. Enter Spec. Com.)

1884. Spec. Com.—I, your Special Committee, appointed last year, respectfully submit the following: 1. I recommend that five brethren be appointed to compose this committee, and that the committee be called "The General Church Erection and Missionary Committee." 2. That the committee be nominated by Standing Committee and approved by Annual Meeting, to serve for a term of three years. 3. That the object of the committee be to assist in building churchhouses and to send suitable brethren to preach the Gospel. 4. That each State District work out some effective plan similar to that of this committee, to build houses and to send out preachers. 5. That this committee shall keep the Brotherhood in touch with what is being done. I further recommend that each member of the church, that can at all do so, be asked to contribute at least one cent a week for mission work. Let each congregation adopt some plan to solicit its members regularly, and forward this money to the General Committee. (Signed) Daniel Vaniman, W. R. Deeter, S. S. Mohler, Enoch Eby, John Zuck.

An. Meet.—I am pleased with the report and hereby approve of it. (Exit Spec. Com.) I also approve of Standing Committee's nomination of the personnel of the committee: Enoch Eby, Daniel Vaniman, D. L. Miller, C. P. Rowland and Samuel Riddlesberger. (Reënter Mis. Bd.)

Mis. Bd.—I hope to have the most hearty support of the whole Brotherhood. A big task is before the church. I must call for and appropriate much money for the support of Scandinavia. Yes, I must make appropriations every year for her work. That means that the church will have to contribute liberally. I will urge every member to give one cent a week. That will give us sufficient funds.

Mis. Pro.—Now we must provide sufficient funds to keep the work going.

1886. Mis. Bd.—Bro. Hope asked last year to come back to America. I requested him to stay another year. But his wife is sick, and now I must let him return to America. I hope he can go back again.

1888. Scand.—Since Bro. Hope has left, I need help very badly. Annual Meeting, won't you send me a missionary or at least some visiting brethren?

1889. An. Meet.—I need some missionaries, and must have a plan worked out to get them. Special Committee (enter Spec. Com.), you present a plan next year.

1890. Special Com.—I will submit the following report: 1. Let churches having men with proper qualifications from time to time hold elections, that we might meet this growing need, and let these ministers when elected hold themselves in readiness to be used wherever the church needs them. 2. Let the Board occasionally publish these following missionary qualifications: He must be sound in faith. He must be submissive to the Mission Board. He must be able and willing to teach and defend the principles of the Gospel and the doctrines of the church. If married his wife must possess similar qualifications. 3. Let each District appoint three elders who shall report to the General Mission Board, the names of any qualified young ministers who are willing to serve the Board. 4. Let the Mission Board assure the regular missionaries steady employment nad necessary support as long as they work properly.

An. Meet.—I approve of that plan. It will help us get missionaries. (Exit Spec. Com.)

Scand.—Won't you send me some help?

1891. Mis. Bd.—I must send some one to help Scandinavia. I will send Brethren Christian Hope and D. L. Miller, and will ask Bro. Hope to remain several months. (Enter Vis. Eld.) You go and see how the work fares in Scandinavia. (Vis. Eld. go to Scand.)

1892. Annual Meeting, will you permit me to send Visiting Elders to Denmark every three years to see how the work is coming and to encourage the brethren there?

An. Meet.—Yes, that will be a wholesome plan.

Mis. Bd.—Another big problem is before us this year. Here is Wilbur B. Stover, who wants to go to India as a missionary, and the Waynesboro church agrees to stand back of him in support and sympathy. I think we had better send him on certain conditions.

Mis. Pro.—I am glad we are catching a vision of the need of the heathen.

1893. Mis. Bd.—Bro. Stover for some reason did not go to India last year. Now Brother and Sister A. W. Vaniman are applicants before us. So also is Bertha Ryan. Annual Meeting, I recommend A. W. Vaniman and wife, W. B. Stover and wife, and Bertha Ryan to you as missionaries to India, three of whom are to be sent at present.

1894. An. Meet.—Since Brother and Sister Vaniman are withdrawing their application in preference to the Stovers, who applied before they did, I approve of W. B. Stover and wife and Bertha Ryan, to go to Bombay, India, as missionaries this fall. (Enter India.)

1895. Mis. Bd.—It is time to send elders to visit Scandinavia again. I will again send Brethren Hope and Miller. (Enter Vis. Eld.) You brethren may go and encourage the church in Europe. Bro. Miller, you may go and see and give advice or assistance to India. (Vis. Eld. go first to Scandinavia, then to India.)

India.—Bro. Stovers have located at Bulsar, my headquarters. He is entering into the work with much zeal. I am glad to have you, Bro. D. L. Miller, here for a few weeks. (Exit Vis. Eld.)

Mis. Bd.—I feel that we ought to reëstablish primitive Christianity in the old home of the church, among the Seven Churches of Asia. And here we have a man, Bro. G. J. Fercken, who has recently come into our midst from another denomination. He seems thoroughly consecrated and knows the Greek and Arabic languages as well as the French and English. Annual Meeting, will you permit me to send him to Asia Minor?

An. Meet.—I approve of him as missionary to Asia Minor.

Mis. Bd.—He will go this fall. (Enter Asia Minor.)

Asia Minor.—I have an organized church already with a deacon and minister. (To Mis. Bd.) May I start an orphanage, to care for some of the

Armenian children whose parents have been killed by the Turks?

Mis. Bd.—You may.

1897. Asia Minor.—There are twenty-five orphans in the orphanage already.

Mis. Bd.—Our child in Asia Minor is growing and prospering wonderfully.

India.—The Lord is blessing my labors. Several were baptized this year. An orphanage was opened to take care of a few of the famine children. I rejoice to have the new missionaries come. I need them so much. The work is hard and the opportunity is so great, especially since the famine is here.

1898. Asia Minor.—The blessings of the Lord have been upon me again this year. I have organized the second church, and then the two churches have been organized into a District, the First District of the Brethren Church of Asia Minor. I have forty-one members and have elected several ministers. The orphanage is prospering. I now have work both in Smyrna and Philadelphia. Soon primitive Christianity will be reëstablished in all the Seven Churches of Asia, I trust.

Scand.—(To An. Meet. and Mis. Bd.) Can't you send me some help? I am suffering for want of assistance.

Mis. Bd.—Here it is time to send the Visiting Elders to Europe again. (Enter Vis. Eld.) Bro. Hope and Bro. Miller, you may go again. (Vis. Eld. go to Scand.) I wonder if Bro. Hope would consider staying. I will confer with his wife, and see if she can go. I will ask Bro. Hope to remain at least three or four months.

Asia Minor.—All had been moving nicely this year, when suddenly false reports were circulated against my elder, Bro. Fercken, at the time when four of the orphans were baptized. The children were Armenians. Not only the Mohammedan Turks are against me, but the Armenian Christians and the Protestant Missions are against me. What shall I do? Bro. Fercken has had to flee for his life.

Mis. Bd.—I will send Bro. Fercken my sympathies. I do not believe him guilty. The work will be placed in the care of Bro. D. L. Miller for the present.

1899. Bro. Fercken may begin work in Switzerland. Bro. Miller will visit Asia Minor and encourage the brethren, and investigate further the situation. (Vis. Elders return.) Now I will hear what the visiting elders have to say regarding Scandinavia.

Vis. Eld.—(To Mis. Bd.) Scandinavia is in great need of help. Things look very discouraging. Young Danish ministers in America should be sent back to help. The problems are many.

Scand.—I am sorry that Bro. Hope cannot labor permanently for me. I need some one so badly.

Mis. Bd.—I will send a missionary as soon as one can be found. (To Vis. Eld.) Now go and see what can be done for Asia Minor. (Go to Asia Minor. Enter France and Switz.) I am glad to announce the birth of a new church, a new child in Europe.

France and Switz.—I am very young, but I am growing. Although born just this year, I already have about thirty members and two organized churches—one in Switzerland and one in France.

India.—This year I have grown to the extent that two churches, Bulsar and Jalalpor, have been organized. (Return of Vis. Eld.)

Vis. Eld.—(To Mis. Bd.) I have investigated Asia Minor Mission. I find Bro. Fercken guiltless. But the field is a hard one. (Exit Vis. Eld.)

1900. Mis. Bd.—I will discontinue the support of Asia Minor till I find a suitable brother to go. (Asia Minor approaches door.)

India.—Another severe famine is on. I am trying to help the people and to reach as many souls as possible. The famine is an awful tragedy; but it does give me some wonderful opportunities. I have over 500 orphans now to save, to train and to convert.

1901. Mis. Bd.—I recognize the great need in Scandinavia. Annual Meeting, I recommend that Brother and Sister Vaniman go to Scandinavia.

An. Meet.—I approve of their going.

Scand.—I am so glad to have our American brother and sister to come and help.

Mis. Bd.—I find it will be very difficult to locate a missionary in Asia Minor now. The Turkish laws are against us. But we must give the brethren there a little support. (Asia Minor comes back into the group.)

1902. India.—And now another famine is on, this time caused by rats. But my opportunities are greater this year than before. I am better acquainted with the people and the needs, and the doors are open to me. The people are coming into the church in considerable numbers. I need more teachers to teach them in the way of the faith. I also need a doctor. Bro. Adam Ebey has been dispensing medicines, helping the people in their physical ills, and has even been performing operations. I need doctors badly. Bro. McCann has been doing a wonderfully courageous and self-sacrificing work in caring for the sick and dying orphans during the serious plague epidemic. He isolates himself and risks his life to do what he can for the [my] poor, stricken people.

1903. Mis. Bd.—Since Dr. Yereman cannot go to Asia Minor, his homeland, I will send him to you. Several other recruits are coming also.

India.—That is good news.

1904. France and Switz.—My work is prospering. I now have fifty-nine members, three ministers, besides Eld. Fercken, an orphanage and several outstations.

1905. Scand.—And now Bro. Vaniman is forced to leave me so soon—what will I do! But before he left he helped me organize a Scandinavian Mission Board, for which I am glad. I can now work better than I could before he came, four years ago.

1906. Mis. Bd.—My heart is saddened. Our trusted Bro. Fercken has betrayed his trust. He has left his work in France and has gone with the Swedenborgians. I will temporarily place Bro. Pellet, of Switzerland, in charge. I will locate an American missionary as soon as possible. I will also send a committee to France and Switzerland. (Enter Vis. Eld.) You go and investigate the field and withdraw membership from G. J. Fercken. (Vis. Eld. go to France and Switz., then exeunt.) Furthermore, Dr. Yereman feels under obligation to withdraw from the field so soon.

India.—Death has entered my ranks and claimed within twelve months all four of Brother and Sister Adam Ebey's children.

1908. Mis. Bd.—Truly, our people are becoming interested in missions. The pressure has been strong for over two years to open a mission in China. So now I recommend to you, Annual Meeting, Brother and Sister Crumpacker, Brother and Sister Hilton and Sister Emma Horning.

An. Meet.—I am pleased. Send them this fall. (Enter China.)

India.—I think I should give you a word concerning the orphanage. The work is becoming more and more pleasant all the time. It is because the children are fewer and we have more

room, better accommodations, better health, the children are getting big, school runs smoother, a strong Christian spirit prevails, and the missionaries are getting rich in their experience in directing the work. I might say also that I have had many interesting experiences in making matches. This responsible work of marrying these boys and girls falls to me, and I must find wives for the boys and husbands for the girls.

1909. Mis. Bd.—I think I must send somebody to Scandinavia as soon as I can find a man. Through unfaithfulness of Bro. Chirighotis in Asia Minor, our mission there is considered closed. (Exit Asia Minor.) I also hear of trouble in France. (Enter Vis. Eld.) Visiting Elders, you go and investigate. (Vis. Eld. go to France.) Some members have brought charges against Bro. Pellet. (Return of Vis. Eld.)

Vis. Eld.—I do not find Bro. Pellet guilty. But I do see the real need of an American missionary being there. (Exit Vis. Eld.)

Mis. Bd.—I will confer with several brethren and see if I cannot find one willing to go to France and Switzerland. India, how is your work developing?

India.—Very encouragingly. I have recently organized a native Mission Board. That is one step toward a self-supporting and self-propagating church. This Board is sending out a native missionary the first year, and will support him and his family and will also build a house for him.

Mis. Bd.—China, what are the prospects for your work?

China.—Splendid! The other missions have been helping me. My missionaries are acquiring the language remarkably well, and have been prospecting—sowing the seed and looking for a permanent location. You know it takes a year or two for the missionaries to learn the language, but in the meantime they can distribute tracts and Gospels, and can talk to their teachers about Christ. That is what my missionaries are doing.

1910. India.—Death has again entered my family, this time to take one of my much-needed missionaries, Bro. Chas. Brubaker. I know it will bring sorrow to your hearts.

Mis. Bd.—(To India.) I extend my sympathies to you in your bereavement.

China.—I have finally located permanently at Ping Ting. Prospects for my future seem good. I have just opened an opium refuge. The opium curse is terrible among my people, and I hope to do all I can for them. I am sorry that Bro. Hilton's had to return to America so soon. He is needed here so much. I rejoice, however, in the coming of Sister Metzger.

1911. Mis. Bd.—I am glad that at last I have found a man for France and Switzerland, and one for Scandinavia. Annual Meeting, will you approve of Bro. Paul Mohler and wife as missionaries to France and Switzerland and Bro. Graybill and wife for Sweden?

An. Meet.—Yes, I am glad you have found men to go.

China.—My heart this year has mingled emotions of rejoicings and anxiety. I rejoice because several people have been baptized—the first fruits of my work. The first love feast was held, and six new missionaries have come, and also Bro. Hilton has returned. But rebellion is on and I fear for the welfare of my people, both Chinese and American. Everything has been quiet and peaceable at Ping Ting thus far, however. I have kept most of my missionaries at the coast during the rebellion.

1912. France and Switz.—Conditions have become serious with me. Bro. Mohler has just found that Bro. Pellet has been untrue and unfaithful. He feels that to stay by me will mean to start a new mission. I wonder what will be done.

Mis. Bed.—The France Mission is to be closed and Bro. Paul Mohler is to return to America. (Exit France and Switz.)

China.—I am glad to report progress. A new station, Liao, has been opened and my two churches have been organized into a District, with seventeen members.

1913. Mis. Bd.—A sad cablegram has come to me at the opening of the year—"Heckman dead. Smallpox." Perhaps, if we had had doctors there, Bro. Heckman might have been spared to the work. I must put doctors on both fields. Annual Meeting, will you approve of Dr. Wampler and Dr. Brubaker for China, and Drs. Raymond and Laura Cottrell for India, this year?

An. Meet.—Most heartily.

Mis. Bd.—I am glad to be able to send a brother and wife to Denmark and a sister to Sweden also, this year.

Scand.—I am truly glad for these recruits from America.

Mis. Bd.—I think we must send elders to visit the churches on the foreign field again. (Enter Vis. Eld.) Bro. Royer and Bro. Early, you may visit the fields this year, both in Europe and in Asia. (Go to those fields and then exeunt.)

1915. India.—I am glad for Dr. Nickey, who has come to help heal the bodies of my poor, afflicted people. Great are the opportunities for the missionary doctor.

1916. China.—The Volunteers, the last year or two, have been organizing and making concentrated efforts. I am glad to hear of it.

India.—So am I. Students have been volunteering for missions, but somehow they do not get to the field. I hope this will bring them. We have been getting almost no men for several years.

1917. China.—It gives me much joy and encouragement to have such a band of recruits to come in war times. Other missions are almost jealous of me. They cannot get helpers, and I got ten all at once.

1918. India.—I **must** have MEN. I have now just about the same number of men I had on the field twelve years ago, and I ought to have twice as many to man our field and to push out in the work.

Mis. Pro.—(To Mis. Bd.) I have for some time been feeling that we must do something to care for our brethren and their families in S. China. Should we not send a missionary?

Mis. Bd.—Of course, these people need the Gospel, but it is an unusual situation, and a problem difficult of solution. I will ask Annual Meeting. (To An. Meet.) What shall I do?

An. Meet.—We must give those people pastoral care.

1919. Mis. Bd.—Here comes a call from India, "Send eight men." I must find them.

Mis. Pro.—Yes, now is the time for the church to do her duty.

Mis. Bd.—Annual Meeting, I am presenting to you this year, thirty-two men and women to be missionaries to Scandinavia, India and China. Will you accept them?

An. Meet.—I assuredly will.

1920. Mis. Bd.—(To An. Meet.) We have found two men trained in America—Niels Esbensen from Denmark and Moy Gwong from S. China. Will you approve of them as missionaries to their native countries?

An. Meet.—Yes, send them on with my support and prayers. (Enter S. China.)

Mis. Bd.—It has been seven years since I sent a deputation to the mission fields. This year I will send Brethren Williams and Yoder to visit all the regular mission fields, to investigate the South China field, and to look into the prospects for opening Africa.

S. China.—There are some hard problems to be worked out for me. Sisters Shick and Arnold have been here for some little time, teaching and helping my boys and girls. Three years ago two people were baptized and just now two girls have been baptized.

1822. Mis. Bd.—I think the mother church and the rest of the sister churches would like to know and ought to know just what are the latest developments and attainments on our various fields. I wish each one would tell me how many members, how many missionaries, how many native ministers and deacons and how many organized churches you have. I realize that the latest statistics you can give are the Dec. 31, 1920, records.

Scand.—In Denmark I have seventy-six members and in Sweden 153. In Denmark are two American missionaries and in Sweden three. In Denmark I have six ministers and six deacons, and in Sweden eight ministers and six deacons. In Denmark I have two organized churches and in Sweden five.

India.—I have 2,382 members, sixty-six missionaries, including those on furlough, six native ministers, twenty-eight deacons and nine organized churches.

China.—I have 401 members, fifty-one missionaries, three native ministers and two organized churches.

S. China.—I have seven members, one native missionary sent by the Mission Board and one independent, and two missionaries not under the Board. My native missionaries are ministers. I have no organized church.

Mis. Bd.—How many doctors and nurses do you each have?

India.—I have three American doctors and three nurses, with several native helpers.

China.—I have three doctors and four nurses. I have one native doctor and several helpers.

Mis. Bd.—What about your schools?

Scand.—I am not doing much educational work. Both Denmark and Sweden have good schools. I have S. S. and am reaching some people that way.

India.—Schools are one of my good points of contact. Government encourages me along this line, and even assists, giving what we call grants-in-aid. Notice some facts I can give you along this line. I have 122 men and forty women teachers of all grades. I have seventy village day schools scattered far and wide, and twenty-two night schools; 104 teachers serve these ninety-two schools; 1,747 children attend them. Only one in ten of the pupils is a girl. I have thirteen boarding schools at the mission stations, with 443 boys attending regularly and 284 girls, or 727 in boarding schools, with fifty-five teachers. I have seventy-nine young men and women in training schools, such as college, high school, medical school, normal school, Bible school. So you see the schools are a great hope of the future of my work. As to Sunday-schools, I have seventy-four with 155 teachers, a total enrollment of 2,591 and an average attendance of 1,888. Of the 984 pupils who entered the regular Sunday-school examination 773 passed and got certificates. Thus more than 78 per cent of those entering passed—a pretty good record, don't you think?

China.—The schools have a big place in China also. A good many of the converts come through the boarding schools and Sunday-school. There are six boarding schools with 637 pupils and eleven day schools at the out-stations with 376 pupils; 32 per cent of the pupils are girls. Mission education is meaning much to the young women of China, and is helping them to find a larger, freer life. Forty-three teachers are helping to educate these 1,013 boys and girls. I have two organized Sunday-schools with an average attendance of 261, and thirty-two teachers and officers. A few more years will show the results of our present work. Much of our work is comparatively new.

S. China.—Education is my main hold thus far. But I cannot give any glowing account yet. A few years will tell the story.

Mis. Bd.—What are the prospects for the development of the native church?

Scand.—As to my people, you know they are already a Christian people. But their Christianity has become so dead and formal. My greatest hope is to awaken them spiritually and get them to see the real purpose and motive of Christianity. I am gratified with results that are being reached. When the people come into the church from the state church they make good, earnest and faithful members.

India.—It is my greatest hope to get the Indian people to interpret religious motives in terms of Christianity. They are already more religious than you Americans, but have on the whole not found the true religion. When they come to understand Christianity and to accept it they will make devoted and earnest workers for Christ. I am working toward the goal of making the church self-supporting, self-propagating and self-governing. My industrial work, educational system, Bible and normal training, placing of ministerial and other official responsibility are all tending toward the goal. I feel gratified over my twenty-seven years of work. We all hope some day to see a strong native Church of the Brethren in India.

China.—My hopes are much the same as India's. One big difference is, my people are not so religious, but are more practical, like you Westerners. I think it is harder to get them to catch the religious or spiritual ideals than it is for the Indians, but they are responding well.

S. China.—I am starting from the very first with strong convictions that I must and can build a self-supporting and independent native church. My only ministers are natives. With your prayers I hope to build a strong indigenous church.

Mis. Pro.—I wonder how soon our prospective work in Africa will become a reality and we can have yearly reports from there also.

Mis. Bd.—I wish I could peer into the future and say a word to the rest of you about Africa. But by the grace of God we hope soon to help in the evangelization of that great continent. God help us to do our part in heralding the glad tidings to the nations of the earth. (Exeunt all.)

The Development of Missions

in the

Church of the Brethren

This program is printed in leaflet form and can be secured for 10c each.

GENERAL MISSION BOARD

Elgin, Ill.

THE JUNIOR MISSIONARY

Conducted by Aunt Adalyn

BIRTHDAY CALENDAR

March 19, 1813, David Livingstone, celebrated African explorer and missionary, born at Blantyre, near Glasgow, Scotland. Died at Chitambo, central Africa, April 30, 1873. His body was carried to the coast by natives, shipped to England, and buried in Westminster Abbey April 18, 1874.

WHAT I THINK ABOUT MARCH

March is a loud and blust'ry fellow,
He drowns a voice that's soft and mellow;
He blows his breath in people's faces,
And pokes his nose in private places;
He makes the kiddies cut up capers,
And scatters all their lesson papers;
What makes him act so rude and saucy?
I don't like folks that are so bossy!

GET SOMEBODY ELSE

(For Recitation)

The Lord had a job for me; but I had so much to do
I said, "You get somebody else, or wait till I get through."
I don't know how the Lord came out; no doubt he got along;
But I felt kind o' sneakin' like; I knew I'd done God wrong.

One day I needed the Lord—needed him right away;
But he never answered me at all, and I could hear him say,
Down in my accusin' heart, "Child, I've got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord has a job for me, I never try to shirk;
I drop what I have on hand and do the Lord's good work,
And my affairs can run along or wait till I get through;
Nobody else can do the work that God has marked out for you.

—Selected.

Your name
and address

2c
Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Aunt Adalyn: I feel rather bashful, but somehow I'd like to be in the circle where the lamp shines. I am one of Alix Bonner's chums, but she couldn't come this time, so I came all by myself. I'm not much of a talker, but I like to listen. I'm not a secretary, or a committee, or anything like that, but I always get to class before Sunday-school opens. Once I got a $5 prize for regular attendance, offered by the superintendent. He was a colonel in the war, and had only one arm. We all loved him. I like to work puzzles, but some of these seem a little hard. But I'll keep on pounding till I'm sure some of them will crack. But maybe I'm crowding. All right; I'll make room for somebody else now. Barbara Crayton.

Dear Aunt Adalyn: I was out skating this afternoon, and accidentally broke through a thin place in the ice. It was a chilly bath, all right, and my clothes got soaked. So now while they are drying, I'll read the "Junior Missionary." I like the new things you are putting in. I often thought I'd like to write a story, but somehow I can't make it work. I have to know beforehand what happened, before I can tell about it. The answer to the enigma in the January number is "Wilbur Brenner Stover." I have brought a question for the

Juniors to answer: Where in the Bible does it say that men wore bonnets? I'd like to stay longer, but mother says supper is ready. Chauncey Deane.

Both Barbara and Chauncey followed instructions exactly in addressing their letters, and I 'most knew before I slit the envelope what I was going to find inside. Now, every little John and Mary in the country throw on your wraps, jump into your Overland or Studebaker (if you don't have that you surely have a Ford) and make for Elgin, and we'll have a regular April picnic! We'll have one in May, too, if you say so. We'd like to have every meeting so jolly and interesting that you'd rather come than not.

"Poke the lazy pine-knot, Jamesie!"

Aunt Adalyn.

IN BUSINESS

(For Recitation)

Marie has taken baby out
To sniff the morning air;
While Nellie wipes the dishes dry,
And handles them with care.
John brings a bucket full of coal
Up from the dusty bin;
While Harry scampers to the pump
And brings the water in.

Estelle has gone for grandma's specs,
Her dear old Book to read;
While Margie takes a pan of corn
Her brood of chicks to feed;
Ralph whistles as he turns the cows
Out of the barnyard gate;
Tom screws his mouth while working out
The sums upon his slate.

Ruth has an errand up the street,
To bring a pound of rice;
And to be sure she knows it well,
Sue spells her lesson twice;
Joe takes a turn beside the churn,—
Just hear the dasher fly!
While Sam is cleaning mother's shoes,
And isn't asking "why!"

And scattered all along between
Are little kindly words;
The "Thank you," "Sir," and "If you please,"
Sound like the notes of birds;
'Tis such a busy family,
Not one is known to shirk;
For every day, before they play,
The Juniors are at work!

A. H. B.

BRING THE NUT CRACKER

Decapitations

1. Cut off the head of the first man, and leave a barrier.
2. Decapitate a precious stone, and leave a passage-way.
3. Behead astray and leave a girl.
4. Behead an unfinished tower, and leave a member of the first family.
5. Behead what God made on the sixth day, and leave a direction.
6. Behead to strike, and leave to devour.
7. Behead to stoop, and leave termination.
8. Behead censure, and leave crippled.
9. Behead a smudge, and leave a piece of ground.
10. Behead a very sore place, and leave grease.

Resemblances

(The words to be supplied in the parentheses sound alike, but are spelled differently.)

1. My (relative) told me to study the (insect).
2. When he lost his (plaything) he began to (cry).
3. Johnny began to (drag) his sled through the (passage).
4. The (Turkish ruler) went sailing down the (body of water).
5. The wind (chased) the girl's (color) hat off.
6. The (branch) of the tree hung over the (stem) of the ship.
7. The girl with a (plait) is afraid of the mule that (made harsh noise).
8. The well (reared) boy likes to eat (loaf).

Send all cracked "Nuts" in promptly, addressing your envelope according to the form show on page 88. The names of all who send in correct answers will be published. If you answer all, maybe we'll do better by you!

January Nuts Cracked

I. **Enigma.** Wilbur Brenner Stover.

II. **A Package of Fruits.** Apple. Peach. Plum. Cherry. Raisin. Lemon. Orange. Quince. Fig. Currant.

(February "Nuts" cracked in April)

CHILDREN START A MISSION

(Continued from Page 78)

within our reach. We can truthfully say there is no other lot in the city to compare with it in location or in price. We feel that our cause has been helped in every way.

Eld. L. T. Holsinger, of Brethren, Mich., was with us during January for a ten days' evangelistic service. Sixteen made a public confession, ten of whom were baptized. We used the First Baptist church fount for all but one baptism. I cannot refrain from telling you about one of our services, it was so impressive and beautiful. The Monday following the Sunday on which we had baptism, a young man appeared very anxious to join us. We were unable to secure the use of the church fount, and in accordance with his wishes went to the Clinton River for the immersion. The scene was most impressive, taking place about sundown.

We are in earnest and are striving with all our might to make our endeavor come true. We want and will have a church. We now have the following services regularly:

Sunday-school, 11 A. M.; preaching and Christian Workers' Society each Sunday evening; cottage prayer meeting each Wednesday evening; Sisters' Aid Society every other Thursday afternoon; teachers' meeting every other Tuesday evening. Twenty-seven members now live in the city.

AQUA REGIA

In the chemistry class we learned how acids act on different substances. Sometimes they make a mixture that explodes or bursts into flames. Sometimes they eat up the substance to which they are applied. Sometimes they act slowly, showing that they do not have much power over what has been exposed to their action.

In the course of our experiments the professor gave us a bit of gold and told us to dissolve it. We tried one acid after another, but none had any effect on the gold. We left it all night in the strongest acid we had but in the morning it was just as it had been the night before; we might as well have tried to dissolve it in water. We tried combinations of different acids, but still the gold remained unaffected. Finally we told the professor that we thought gold could not be dissolved.

He smiled. "I knew you could not dissolve the gold," he said. "None of the acids that you have there will attack it; but try this," and he handed us a bottle labeled, "Nitro-muriatic Acid (Aqua Regia)."

We poured some of the contents of the bottle into the tube that held the piece of gold. And the gold that had resisted so easily all the other acids quickly disappeared in the royal water. The gold at last had found its master.

The next day in the classroom the professor asked, "Do you know why it is called royal water?"

"Yes," we replied; "it is because it is the master of gold, which can resist almost everything else that can be poured on it."

"Boys," said he then, "it will not hurt the lesson today if I take time to tell you that there is one other substance that is just as impervious as gold; it cannot be touched or changed though a hundred attempts are made upon it. That substance is 'the sinful heart.' Trial and affliction will not break it down; riches and honor will not soften it; imprisonment and punishment will not master it. Even education and culture will not dissolve the sinful heart and purify it of its dross. There is but one element that has power over it—the blood of Jesus Christ the Savior, the aqua regia of the soul. Your souls are precious, infinitely more precious than the gold you have been working with. Do not trust your souls to the action of these other influences. They cannot touch or change them. But bring them under the blood of Jesus Christ and the sin of your soul will be dissolved away in the precious blood of the Son of God."—Selected by Anna Lesh, Goshen, Ohio, from Youth's Companion.

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."—Herbert Hoover.

FINANCIAL REPORT

During the month of January, the Board sent out 10,741 tracts.

The following contributions to the Board's funds were received during January:

WORLD-WIDE

California—$172.05

No. Dist., Cong.: H. S. Sheller (Raisin), $5; Eld. D. F. Sink (M. N.) (Reedley), 50c; Indv.: D. S. Musselman, $1.15, ... $ 6 65

So. Dist., Cong.: First Los Angeles, $149.40; David Blickenstaff (La Verne), $5; Mary M. Hepner (Covina), $5; J. P. Dickey (La Verne), $1; Indv.: A Sister, $5, ... 165 40

Canada—$2.50

Indv.: Mrs. C. S. Blong, ... 2 50

Colorado—$6.50

N. E. Dist., Cong.: Conrad Fitz (Denver), ... 2 50

W. Dist., S. S.: 5th Sun. Collection and Birthday Offering, Grand Junction, ... 4 00

Delaware—$75.00

Cong.: Wm. A. Hochstedler and Wife (Bethany). 75 00

Florida—$2.00

Cong.: J. N. Smith (Sebring), $1; J. M. Lutz (Sebring), $1, ... 2 00

Idaho—$34.46

Cong.: L. Clanin (Clearwater), $2.50; S. S.: Weiser, $31.96, ... 34 46

Illinois—$139.49

No. Dist., Cong.: Mt. Morris, $75.93; John C. Lampin (Polo), $5; Eld. J. S. Flory (M. N.) (Polo), 50c; Daniel H. Stauffer (Polo), $2; E. P. Trostle and Wife (Mt. Morris), $5; Jennie Ruble (Chicago), $1; A. L. Moats (Dixon), $1.20; Wm. Wingert (Lanark), $12; E. Weigle (Shannon), $5; W. R. Bratten (Mt. Carroll), $5; Wm. R. Thomas (Mt. Morris), $1; S. S.: Franklin Grove, $22.86, ... 136 49

So. Dist., Cong.: Mrs. D. C. Vaniman (Virden), ... 3 00

Indiana—$146.80

Mid. Dist., Cong.: Peru, $32; Pleasant Dale, $31.85; A Sister (Peru), $10; Frank Fisher (Mexico), $1; M. E. Miller (Peru), $1; Odis P. Clingenpeel (Flora), $2; Emma Fair (Manchester), $1; J. D. Rife (Roann), $1.20; Addie Olinger (Mexico), $4; John W. Hoover (Manchester), $1.25; Wm. M. Eikenberry (Manchester), $3; Indv.: Walter Balsbaugh, $5, ... 93 30

No. Dist., Cong.: E. F. Haynes (Cedar Lake), $25; Enos W. Bowers (N. Liberty), $1; Samuel E. Good (No. Liberty), $1; Melvin D. Neff (New Paris), $10; Mrs. Annetta Johnson (Nappanee), $2.50; Indv.: E. and R. Fashbaugh, $7.50; Floyd Leeper (M. N.), $1; Jacob B. Neff, $5, ... 53 00

So. Dist., Indv.: Eld. E. A. Norris (M. N.), ... 50

Iowa—$314.50

Mid. Dist., Cong.: E. L. West (Des Moines Valley), $33; Franklin Rhodes (Dallas Center), $200; Indv.: Mrs. Vinton Artz, 50c; C. Z. Reitz, $40, ... 273 50

No. Dist., Cong.: Mrs. C. A. Shook (Greene), $2; U. S. Blough (Waterloo), $4; Hannah C. Messer (Grundy Co.), $1; Louisa Messer (Grundy Co.), $2.50; Conrad Messer (Grundy Co.), $2.50; Mrs. Edward Zapf (Grundy Co.), $5; Eld. W. I. Buckingham (M. N.) (Franklin Co.), 50c; Mrs. L. H. Slifer (Grundy Co.), $10; S. S.: Home Dept., Greene, $5; Indv.: Elizabeth Albright, $5, ... 37 50

So. Dist., Cong.: Council Bluffs, $3; Indv.: D. P. Miller (M. N.), 50c, ... 3 50

Kansas—$22.75

N. E. Dist., Indv.: Johanna Jolitz, ... 10 00

N. W. Dist., Cong.: Isaac B. Garst (Quinter), ... 75

S. E. Dist., Cong.: McPherson, ... 12 00

Kentucky—90c

Indv.: Owen Barnhart, ... 90

Louisiana—$3.70

Indv.: John Metzger, $2.50; W. B. Woodard, $1.20, ... 3 70

Maryland—$59.88

E. Dist., Cong.: Frederick, $10; Middletown Valley, $24.88; Amos Wampler (Meadow Branch), $1; John D. Roop (Meadow Branch), $3; Annie R. Stoner (Pipe Creek), $15; No. 56121 (Frederick City), $5, ... 58 88

W. Dist., Indv.: Clarence E. Coleman, .. 1 00

Michigan—$22.53

Cong.: Joseph S. Robison (Vestaburg), $1; S. S.: Durand (Elsie), $12.35; Birthday Offerings, Shepherd, $9.18, ... 22 53

Minnesota—$6.50

Cong.: David F. Landis (Lewiston), $1.50; Indv.: Mrs. Melissa Longhenry, $5, ... 6 50

Missouri—$37.17

Mid. Dist., Cong.: Wm. H. Wagner (Mound), $5; Indv.: B. S. Kindig, $5; James P. Harris and Wife, $10, ... 20 00

S. W. Dist., Cong.: C. W. Gitt and Wife (Cabool), $15; Emma E. Wyland (Carthage), $2.17, ... 17 17

Ohio—$94.73

N. E. Dist., Cong.: Unknown donor (Danville), $1; Sadie Moherman (Ashland), $1; Wm. Domer (Baltic), $20; Sarah A. Dupler (Jonathan Creek), $15.38; Indv.: Mary Shroyer, $3; Louisa Burkhart, $5, ... 45 38

N. W. Dist., Cong.: Eld. O. P. Haines (M. N.) (Lima), 50c; Indv.: Samuel Leaman, $1.90; J. R. Spacht, $5, ... 7 40

So. Dist., Cong.: W. Dayton, $15; Jesse K. Brumbaugh (West Milton), $2.40; Mrs. Sarah C. Johnston (Brookville), $1; Eli Niswonger (Pitsburg), $1.20; Indv.: Katie Beath, $2; W. C. Teeter, $1.20; Albert C. Lyday, $1.75; Levi Stoner, $15; W. H. Folkerth, $1.20; John H. Rinehart, $1.20, ... 41 95

Oklahoma—$11.20

Cong.: Eld. Jacob Appleman (Thomas), $9; Mrs. J. W. Murray (Ames), $1; Indv.: Wm. P. Bosserman, $1.20, ... 11 20

Oregon—$21.75

Cong.: Portland, $14.25; Rev. J. U. G. Stiverson (M. N.) (Portland), 50c; S. Brewer (Myrtle Point), $2; Aid Society: Portland Ladies, $5, ... 21 75

Pennsylvania—$645.61

E. Dist., Cong.: Abram Fackler (Big Swatara), $1; Henry R. Gibbel (Lititz), $1.20; S. Frances Harner (Lancaster), $1.20; S. S.: Mingo, $25.20; Indv.: Fanny Yoder, $1; Nathan Martin (M. N.), $1, ... 30 60

Mid. Dist., Cong.: Jacob S. Hershberger (Everett), $2; Mary A. Kinsey (Dunnings Creek), $10; Marietta Brown (Woodbury), $3; T. T. Myers (Huntingdon), $1.50; Mrs. Samuel R. Snyder (New Enterprise), $3; John Snoberger (New Enterprise), $3; O. Perry Hoover (Huntingdon), $6; Jas. C. Wineland (Clover Creek), $1; Galen B. Royer (Huntingdon), $1.40; Mrs. Hannah Puterbaugh (Clover Creek), $5; J. F. Snyder (Everett), $2; S. S.: "Shining Star" Class, Lewistown, $10; Indv.: Thomas Harden, $1, 48 90

So. Dist., Cong.: Isaac S. Miller and Wife (Upper Conewago), $100; Chas. C. Brown (Hanover), $10; Helen Price (An-

tietam), $2.50; D. E. Brandt (Upper Conewago), $2; Indv.: Ellen S. Strauser, $1,.. 115 50
S. E. Dist., Cong.: Upper Dublin, $3.70; Parkerford, $152.14; Pottstown, $11.95; Germantown, $203.12, ... 370 91
W. Dist., Cong.: I. G. Miller (Rockwood), $1.20; Indv.: Francis F. Durr (M. N.), 50c; Sarah A. Johnson (deceased), $2; Samuel C. Johnson, $70; D. L. Miller, $6, ... 79 70

Tennessee—$1.27
Cong.: Mrs. L. C. Klepper (M. N.) (Niota), 50c; Indv.: Mrs. G. C. Mottern, 77c, ... 1 27

Virginia—$229.76
E. Dist., Deputation of Hebron Seminary, 33 79
First Dist., Cong.: T. S. Moherman (Daleville), $1.80; A. C. Riley (Cloverdale) $25; S. S.: Birthday Collection, Troutville, $18.75; Pleasant View (Chestnut Grove), $3.77, .. 49 32
N. Dist., Cong.: Timberville, $75.30; Mt. Zion, $24.60; D. R. Miller (Harrisonburg), 25c; S. C. Miller (Harrisonburg), $1; D. M. Good (Mill Creek), $2.50; P. S. Thomas (Harrisonburg), $3; Rena S. Miller (Harrisonburg), 50c; S. S.: Salem, $5; Indv.: Benj. Cline, 50c; Madison Kline, 50c; Mitylene Dettra, $1.75; John H. Kline,, $5, .. 119 90
Sec. Dist., Cong.: N. A. and Lydia Evers (Bridgewater), $1; John S. Flory (Bridgewater), $1.50; D. S. Thomas (Bridgewater), $1; S. Frank Cox (Bridgewater), 50c; John L. Driver (Bridgewater), $1; Mary S. Zimmerman (Bridgewtaer), $2.50; Jas. R. Shipman (Bridgewater), $1.50; S. A. Garber (Lebanon), $1; Jacob H. Cline (Staunton), $1; Lucy E. Evers (Bridgewater), 25c; Samuel Garber (Bridgewater), $3; S. I. Stoner (Middle River), $3.70; Indv.: M. G. Sanger, $1; E. G. Wine, 25c; E. D. Kindig, $2; Mrs. P. J. Craun, 50c; Fannie A. Wampler, $1.10; Barbara A. Wampler, $1.10; S. N. Wine, 25c; A. B. Glick, 50c; S. T. Flick, $1; Bessie V. Wampler, $1.10, ... 26 75

West Virginia—$10.00
First Dist., Indv.: R. E. Reed, ... 10 00

Total for the month, ...$ 2,061 05
Total previously reported, ... 18,020 94

Total for the year, ...$ 20,081 99

STUDENT FELLOWSHIP FUND—1921

Illinois—$776.00
No. Dist., Students and Faculty of Bethany Bible School, ... 776 00

Indiana—$141.50
Mid. Dist., Students and Faculty of Manchester College, ... 141 50

Pennsylvania—$40.00
E. Dist., Students and Faculty of Elizabethtown College, ... 30 00
S. E. Dist., Cong.: Rev. H. Stover Kulp (First Philadelphia), ... 10 00

Virginia—$56.50
Sec. Dist., Students of Bridgewater College, ... 56 50

Total for the month, ...$ 1,014 00
Total previously reported, ... 4,399 24

Total for the year, ...$ 5,413 24

AID SOCIETY FOREIGN MISSION FUND

California—$43.50
So. Dist., Aid Societies: Boyle Heights Mission, $3.50; Glendora, $25; Covina Ladies, $15, ... 43 50

Illinois—$70.00
No. Dist., Aid Societies: Chippewa Valley, $5; Dixon, $10; Elgin, $30; Hickory Grove, $10; Yellow Creek, $15, ... 70 00

Indiana—$25.00
Mid. Dist., Aid Societiy: Salamonie, .. 25 00

Iowa—$5.00
So. Dist., Aid Society: Libertyville, ... 5 00

Kansas—$17.60
N. E. Dist., Aid Societies: Chapman Creek, $7.60; Holland Ladies, $10, ... 17 60

Ohio—$115.00
N. W. Dist., Aid Societies, ... 90 00
So. Dist., Aid Societies: Bradford, $5; Prices Creek, $10; West Milton, $10, ... 25 00

Pennsylvania—$10.00
W. Dist., Aid Society: Ligonier, ... 10 00

West Virginia—$50.00
First Dist., Aid Societies, ... 50 00

Total for the month, ...$ 336 10
Total previously reported, ... 7,528 12

Total for the year, ...$ 7,864 22

HOME MISSIONS

Kansas—$3.00
N. E. Dist., Indv.: Daniel Rickenbach, .. 3 00

Total for the month, ...$ 3 00
Total previously reported, ... 121 23

Total for the year, ...$ 124 23

EMERGENCY FUND
(For World-Wide Missions)

California—$664.23
No. Dist., Cong.: Golden Gate, ... 16 16
So. Dist., Cong.: Covina, $10; Egan, $30.34; La Verne, $607.73, ... 648 07

Canada—$25.00
Cong.: James Wellington (Redcliff Mission), ... 25 00

Colorado—$55.41
N. E. Dist., Cong.: Denver, ... 19 66
W. Dist., Cong.: Fruita, $32.25; Rose Richardson (Fruita), $3.50, ... 35 75

Florida—$10.00
Indv.: Eld. J. E. Young and Family, .. 10 00

Illinois—$542.30
No. Dist., Cong.: Waddams Grove, $56; Bethany (Chicago), $4; Franklin Grove, $100; Wm. H. Lampin and Wife (Polo), $280; In memory of Bernice Wingert (Franklin Grove), $58.55; Aid Society: Elgin, $30, .. 528 55
So. Dist., S. S.: Decatur, ... 13 75

Indiana—$376.23
Mid. Dist., Cong.: Manchester, $36; Pleasant Dale, $18.50; Ogans Creek, $3.35; Monticello, $4.60; Flora, $52.60; S. S.: Monticello, $10; Indv.: Boyd Bechellheimer, $5; Viola Priser, $1, ... 131 05
No. Dist., Cong.: Turkey Creek, $12.50; New Paris, $127; Middlebury, $20.19; Bethany, $39.11; Mrs. Benj. Stone (Elkhart City), $20; S. S.: Turkey Creek, $24.38, ... 243 18
So. Dist., Cong.: D. D. and Fannie Blickenstaff (Anderson), ... 2 00

Iowa—$82.00
Mid. Dist., Cong.: Cedar Rapids, ... 82 00

Kansas—$51.64
N. E. Dist., S. S.: Ladies' Bible Class (Morrill), ... 6 00
N. W. Dist., Cong.: Maple Grove, ... 15 64
S. W. Dist., Cong.: Eden Valley, $22; S. Ebbert and Wife (Eden Valley), $3; M. Keller and Wife (Larned), $5, ... 30 00

Maryland—$339.95
E. Dist., Cong.: Fulton Ave., Baltimore, $17.75; Pipe Creek, $15; Washington City, $10; W. B. and Emma J. Youndt (Meadow Branch), $100; S. S.: Fulton Ave., Baltimore, $56.52; Pipe Creek, $3.75, ... 203 02
Mid. Dist., Cong.: Pleasant View, $71.93; Samuel Reese and Family (Beaver Creek), $15, ... 86 93
W. Dist., S. S.: Bear Creek, ... 50 00

Michigan—$58.75
Cong.: Thornapple, $27; Walter Kimmel (Thornapple), $25; E. G. Sellers (Onekama), $2; S. S.: Primary Dept., Beaverton, $4.75, 58 75

Missouri—$46.00
Mid. Dist., Cong.: Abe Replogle (Osceola), 1 00

No. Dist., Cong.: No. St. Joseph, $12; Mrs. Emma Van Trump (Wakenda), $15; Aid Society: Rockingham Dorcas, $10, ...
S. W. Dist., Cong.: Amos Shank and Wife (Carthage), ...

Nebraska—$20.20
Cong.: Afton, $10; Indv.: J. E. Nedrow and Wife, $10.20, ...

New Mexico—$24.43
Cong.: Clovis, ...

North Dakota—$5.00
Aid Society: Berthold Helping Hand, ..

Oklahoma—$2.61
Cong.: Clyde Beckner (Big Creek), ...

Ohio—$256.85
N. E. Dist., Cong.: Zion Hill, $45; Sister Buchwaltz (Wooster), $3; Martha J. S. Loomis (Mt. Zion), $5; W. M. Mohn and Family (Canton Center), $5; S. S.: Missionary Bible Class, Black River, $36.75; Class No. 2, Black River, $15; Willing Workers' Class, Hartville, $25; Intermediate Class, Hartville, $4.71; Hartville, $3.11; Indv.: John H. Basinger, $2, ...
N. W. Dist., S. S.: Primary Dept., Lick Creek, ...
So. Dist., Cong.: Sidney, $40.50; Ft. McKinley, $47.88; Harris Creek, $12.65; Julia A. Gilbert (Bradford), $1; S. S.: Primary Class, Castine (Prices Creek), $8.25, ...

Oregon—$12.00
Cong.: Albany, $5; Bandon, $7, ...

Pennsylvania—$2,237.69
E. Dist., Cong.: Spring Grove, $14; Lititz, $10; Lake Ridge, $22.03; E. Fairview, $48.34; Elizabethtown, $247.76; William Breshore (Fredericksburg), $2; E. W. Wenger (Fredericksburg), $2; No. 56143 (Elizabethtown), $40; S. S.: E. Fairview, $50; Paxton (Big Swatara), $25; Bareville (Conestoga), $18.25; Lake Ridge, $12.40; The Andrew and Philip Bible Class (Lancaster), $25, ...
Mid. Dist., Cong.: Woodbury, $18.05; Huntingdon, $950; S. S.: "Christ's Friends" Class, Replogle (Woodbury), $12; Children's Dept., Fairview, $1.74, ...
So. Dist., Cong.: Antietam, $3.25; Lost Creek, $22.16; Pleasant Hill, $78.55; Sugar Valley, $14; Upper Conewago, $2.50; John Plasser (Upper Conewago), $10; Mrs. M. B. Dittmar (Carlisle), $2; A. E. Price (Antietam), $10; S. S.: Birthday Box Fund, Browns Mill (Falling Spring), $10.14; "Willing Workers" Class, Eastville (Sugar Valley), $11; Mechanicsburg (Lower Cumberland), $66.58, ...
S. E. Dist., Cong.: Coventry, $21.15; Germantown, $100.25; Norristown, $26.67; Parkerford, $21.16; Wm. I. Book and Wife (First Phila.), $20; S. S.: Germantown, $87.15; Norristown, $78.79; First Phila., $62,
W. Dist., Cong.: Meyersdale, $86.77; Conemaugh (Johnstown), $5, ...

Tennessee—$56.40
Cong.: Limestone, ...

Texas—$1.00
Indv.: S. T. Davis, ...

Virginia—$154.48
E. Dist., Cong.: Nokesville, $53.59; No. 56363 (Madison), $20, ...
First Dist., Cong.: Mrs. M. A. Riner (Chestnut Grove), ...
No. Dist., Cong.: Greenmount, $3; Powells Fort, $4, ...
Sec. Dist., Cong.: Moscow (Elk Run), $20; Addison Crummit, Hiner (Valley Bethel), $10; J. W. and Elva May Hevener (Hevener), $10, ...
So. Dist., Cong.: Pleasant Hill, $3.40; Laurel Branch, $26.49; Indv.: Sarah J. Hylton, $2, ...

Washington—$30.12
Cong.: Reuben Breshears (Omak), $1.50; C. W. S.: E. Wenatchee, $25.62; Indv.: James Wagoner and Wife, $3, ...

37 00	
8 00	
20 20	
24 43	
5 00	
2 61	
144 57	
2 00	
110 28	
12 00	
230 18	
417 17	
91 77	
56 40	
1 00	
73 59	
2 00	
7 00	
40 00	
31 89	
30 12	

West Virginia—$213.63
First Dist., Cong.: Sandy Creek, $211.63; Indv.: Susan Harney, $2, ... 213 63

Total for the month, ...$ 5,265 92
Total previously reported, ... 30,589 67

Total for the year, ...$ 35,855 59

INDIA MISSION

Canada—$25.00
Cong.: No. 56375 (Irricana), ... 25 00

Illinois—$1.00
No. Dist., C. W. S.: Shannon Junior, ... 1 00

Maryland—$18.50
E. Dist., S. S.: Fulton Ave., Baltimore, 13 50
W. Dist., Cong.: Mrs. Mary E. Arnold (Oakland), ... 5 00

Ohio—$1.45
N. E. Dist., S. S.: Beginners' Class, Hartville, ... 1 45

Oregon—$3.00
Cong.: Portland, ... 3 00

Pennsylvania—$11.00
Mid. Dist., S. S.: "Shining Star" Class Lewistown, ... 10 00
So. Dist., Indv.: J. N. Davis, ... 1 00

Tennessee—$2.00
Indv.: Mrs. D. T. Keebler, ... 2 00

Total for the month, ...$ 61 95
Total previously reported, ... 2,930 36

Total for the year, ...$ 2,992 31

INDIA NATIVE WORKER

California—$20.00
So. Dist., S. S.: Gleaners' Class, First Los Angeles, ... 20 00

Florida—$10.00
Indv.: Eld. J. E. Young and Family, .. 10 00

Indiana—$33.27
No. Dist., S. S.: Guardian Class (No. Winona Lake), ... 20 00
So. Dist., S. S.: Arcadia, ... 13 27

Maryland—$85.00
E. Dist., S. S.: Edgewood, $5; Meadow Branch, $80, ... 85 00

Total for the month, ...$ 148 27
Total previously reported, ... 1,723 10

Total for the year, ...$ 1,871 37

INDIA BOARDING SCHOOL

Colorado—$60.00
N. E. Dist., Cong.: Chas. Ullery (Sterling), ... 60 00

Indiana—$82.40
Mid. Dist., S. S.: Old Sisters' Class, Flora, $28.65; Indv.: Ira W. Porter and Wife, $1, ... 29 65
No. Dist., C. W. S.: Turkey Creek, ... 8 75
So. Dist., Cong.: Anna E. Wagoner (Fairview), $35; C. W. S.: Pyrmont, $9, ... 44 00

Iowa—$5.00
So. Dist., S. S.: So. Keokuk, ... 5 00

Kansas—$6.67
S. W. Dist., S. S.: Conway Springs, ... 6 67

Ohio—$92.50
N. E. Dist., S. S.: Young Men's Class, Wooster, $25; Young Girls' Class, Wooster, $15, ... 40 00
N. W. Dist., S. S.: Bellefontaine, $17.50; Junior, Intermediate and Primary Classes, $35, ... 52 50

Oklahoma—$35.00
Indv.: Jennie M. Garber, ... 35 00

Oregon—20c
Cong.: Portland, ... 20

Pennsylvania—$363.64
E. Dist., S. S.: Hanoverdale (Big Swatara), $36; Mission Workers' Class, Lebanon

(Midway), $20; Lititz, $70; C. W. S.: Indian Creek, $50, ... 176 00
Mid. Dist., S. S.: Young Men's Bible Class, First Altoona, $17.50; Leamersville, $30; Aid Society: Koontz, Snakespring, $35, ... 82 50
So. Dist., S. S.: Second York, ... 31 00
S. E. Dist., S. S.: First Phila, ... 10 00
W. Dist., S. S.: Junior Class, Purchase Line (Manor), $19.55; Primary and Beginner's Classes, Purchase Line (Manor), $14.59; Aid Society: Meyersdale Sisters, $30, ... 64 14

Total for the month, ... $ 645 41
Total previously reported, ... 2,471 65

Total for the year, ... $ 3,117 06

INDIA SHARE PLAN

California—$21.44
No. Dist., C. W. S.: Golden Gate, ... 6 44
So. Dist., Cong.: J. B. Emmert and Family (La Verne), ... 15 00

Illinois—$82.68
No. Dist., S. S.: Douglas Park (Chicago), $32.68; Primary Dept., Hastings St. Mission (Chicago), $25; Ladies' Div. of Mustard Seed Class, Milledgeville, $25, .. 82 68

Kansas—$50.00
N. E. Dist., S. S.: Onward Circle Class, Sabetha, ... 50 00

Maryland—$50.00
E. Dist., S. S.: Junior Class of Girls, Pipe Creek, ... 50 00

Michigan—$12.50
Cong.: C. M. and Olive N. Mote (Beaverton), ... 12 50

Minnesota—$12.50
S. S.: Elementary Dept., Monticello, ... 12 50

Nebraska—$25.00
S. S.: Beatrice, ... 25 00

Ohio—$22.50
N. W. Dist., Cong.: Sarah and Nancy Smith (Swan Creek), $10; S. S.: Primary Classes, Pleasant View, $12.50, ... 22 50

Oregon—$50.00
Aid Society: Portland, $25; C. W. S.: Portland, $25, ... 50 00

Pennsylvania—$610.00
E. Dist., Cong.: Hatfield, $35; W. A. Withers (Elizabethtown), $50; No. 56143 (Elizabethtown), $100; S. S.: Mechanic Grove, $25, ... 210 00
Mid. Dist., Cong.: Della A. Bechtel (Huntingdon), ... 50 00
S. E. Dist., S. S.: Endeavor Class, First Phila., $25; Help One Another Class, First Phila., $25; Grater Missionary Class, Norristown, $25, ... 75 00
W. Dist., Cong.: Mrs. Annie E. Koontz (Quemahoning), $50; Loyal Men's Class, Rummel, $100; Golden Rule Class, Maple Spring (Quemahoning), $50; Sunshine Class, Maple Spring (Quemahoning), $50; C. W. S.: Meyersdale Adult, $25, ... 275 00

Texas—$12.50
S. S.: Manvel, ... 12 50

Virginia—$81.25
First Dist., S. S.: Adult Ladies' Bible Class, Cloverdale, ... 50 00
No. Dist., S. S.: Willing Workers' Class, Mill Creek, ... 6 25
Sec. Dist., Aid Society: Summit Sisters, 25 00

West Virginia—$12.50
Sec. Dist., Cong.: Beans Chapel, ... 12 50

Wisconsin—$12.50
Cong.: O. L. Harley (White Rapids), .. 12 50

Total for the month, ... $ 1,055 37
Total previously reported, ... 4,962 47

Total for the year, ... $ 6,017 84

QUINTER MEMORIAL HOSPITAL

California—$5.00
So. Dist., Aid Society: Covina, ... 5 00

Total for the month, ... $ 5 00
Total previously reported, ... 161 00

Total for the year, ... $ 166 00

INDIA HOSPITAL

Iowa—$1.00
So. Dist., Indv.: Mrs. S. P. Miller, ... 1 00

Oregon—$9.57
Cong.: Portland, ... 9 57

Pennsylvania—$10.00
E. Dist., Aid Society: E. Fairview Sisters, ... 10 00

Total for the month, ... $ 20 57
Total previously reported, ... 62 13

Total for the year, ... $ 82 70

INDIA WIDOWS' HOME

Indiana—$1.00
Mid. Dist., Indv.: Ira W. Porter and Wife, ... 1 00

Total for the month, ... $ 1 00
Total previously reported, ... 31 00

Total for the year, ... $ 32 00

CHINA MISSION

Canada—$25.00
Cong.: No. 56375, Irricana, ... 25 00

Illinois—$5.00
Cong.: Lydia Bricknel (Rockford), ... 5 00

Indiana—$4.00
So. Dist., Cong.: J. B. Himes (Indianapolis, ... 4 00

Michigan—$4.50
Cong.: Lake View, ... 4 50

Pennsylvania—$320.67
So. Dist., Cong.: Falling Spring, $5.67; Upton (Back Creek), $310, ... 315 67
S. E. Dist., Aid Society: Upper Dublin Sisters, ... 5 00

Virginia—$13.86
Sec. Dist., Cong.: Bridgewater, ... 13 86

Total for the month, ... $ 373 03
Total previously reported, ... 2,531 59

Total for the year, ... $ 2,904 62

CHINA NATIVE WORKER

California—$10.00
So. Dist., S. S.: Inglewood, ... 10 00

Indiana—$42.53
No. Dist., S. S.: Lightbearers' Class, Oak Grove, $17.53; Winners' Class, No. Winona, $25, ... 42 53

Iowa—$37.50
Mid. Dist., S. S.: Gleaners' Class, Dallas Center, ... 37 50

Kansas—$30.00
N. E. Dist., S. S.: Overbrook, ... 30 00

Virginia—$30.00
First Dist., S. S.: Young Men's Bible Class, Cloverdale, ... 30 00

Total for the month, ... $ 150 03
Total previously reported, ... 1,040 47

Total for the year, ... $ 1,190 50

CHINA BOYS' SCHOOL

Indiana—$5.25
So. Dist., S. S.: Bright Lights Class, Anderson, ... 5 25

Iowa—$5.84
Mid. Dist., S. S.: Primary Dept., Cedar Rapids, ... 5 84

Oregon—$2.50
S. S.: Myrtle Point, ... 2 50
Pennsylvania—$15.50
So. Dist., S. S.: Second York, ... 15 50

Total for the month, ...$ 29 09
Total previously reported, ... 373 40

Total for the year, ...$ 402 49

CHINA GIRLS' SCHOOL

Illinois—$22.00
So. Dist., Indv.: Mrs. Harvey Mote, ... 22 00
Indiana—$1.00
Mid. Dist., Indv.: Ira W. Porter and Wife, ... 1 00
Oregon—$4.50
S. S.: Myrtle Point, $2.50; Indv.: Mrs. C. G. Burk, $2, ... 4 50
Pennsylvania—$15.50
So. Dist., Sec. York, ... 15 50

Total for the month, ...$ 43 00
Total previously reported, ... 445 71

Total for the year, ...$ 488 71

CHINA SHARE PLAN

California—$11.44
No. Dist., S. S.: Community Helpers' Class, McFarland, $5; C. W. S.: Golden Gate, $6.44, ... 11 44
Illinois—$13.00
So. Dist., Indv.: Cora Clingingsmith, .. 13 00
Indiana—$81.25
Mid. Dist., Cong.: Ira E. Long and Family (Andrews), $50; C. W. S.: Markle, $18.75, 68 75
So. Dist., Cong.: S. S.: Shining Star Class, White Branch (Nettle Creek), ... 12 50
Kansas—$75.00
N. E. Dist., S. S.: Onward Circle Class, Sabetha, ... 50 00
S. W. Dist., C. W. S.: Newton, ... 25 00
North Dakota—$6.25
S. S.: Banner Class, Surrey, ... 6 25
Ohio—$35.00
So. Dist., S. S.: Loyalty Class, W. Milton, $20; Aid Society: Eversole, $15, ... 35 00
Pennsylvania—$50.00
E. Dist., S. S.: Andrew and Philip Bible Class, Lancaster, ... 50 00
Virginia—$12.00
E. Dist., S. S.: Up-Streamers' Class, Oakton (Fairfax), ... 12 00
Wisconsin—$12.50
Cong.: A Sister (Rice Lake), ... 12 50

Total for the month, ...$ 296 44
Total previously reported, ... 1,490 66

Total for the year, ...$ 1,787 10

LIAO CHOU HOSPITAL BED FUND

Indiana—$20.00
Mid. Dist., Cong.: Ida A. Brubaker (Manchester), ... 20 00

Total for the month, ...$ 20 00
Total previously reported, ... 230 45

Total for the year, ...$ 250 45

PING TING HOSPITAL

Indiana—$10.00
No. Dist., Aid Society: A departed Sister of Middlebury, ... 10 00

Total for the month, ...$ 10 00
Total previously reported, ... 94 48

Total for the year, ...$ 104 48

CHINA HOSPITAL

Indiana—$27.71
Mid. Dist., Cong.: Pleasant Dale, ... 27 71

Total for the month, ...$ 27 71
Total previously reported, ... 68 00

Total for the year, ...$ 95 71

PING TING HOSPITAL BED FUND

Pennsylvania—$50.00
W. Dist., S. S.: Willing Workers' Bible Class, Moxham, ... 50 00

Total for the month, ...$ 50 00
Total previously reported, ... 50 00

Total for the year, ...$ 100 00

NEAR EAST RELIEF

Arizona—$25.78
Cong.: Phoenix, ... 25 78
Colorado—$15.50
W. Dist., Cong.: First Grand Valley, $11.50; S. S.: 5th Sun. Collection and Birthday Offering, Grand Jct., $4, ... 15 50
Florida—$5.00
Indv.: Eld. J. E. Young and Family,..... 5 00
Indiana—$67.41
No. Dist., Cong.: New Salem, $9; S. S.: Primary Classes, 2, 3 and 4, Yellow Creek, $43.41; Rock Run, $10; Indv.: Farrell C. Stouder and Wife, $5, ... 67 41
Kansas—$59.10
N. E. Dist., S. S.: Navarre, $38.15; Loyal Workers' Class, Navarre, $15.95, ... 54 10
S. W. Dist., Cong.: Garden City, ... 5 00
Maryland—$176.04
E. Dist., Cong.: Beaverdam, $39.04; S. S.: Pipe Creek, $15; Indv.: A Sister of Monrovia, $2, ... 56 04
Mid. Dist., S. S.: Pleasant View, $65; Willing Workers' Class, Pleasant View, $30; Men's Bible Class, Pleasant View, $25, 120 00
Minnesota—$2.00
Indv.: Mrs. Melissa Longhenry, ... 2 00
Missouri—$26.00
No. Dist., Cong.: Smith Fork, ... 26 00
Ohio—$5.00
So. Dist., S. S.: Constance, ... 5 00
Oregon—$12.00
Newberg, ... 12 00
Pennsylvania—$619.37
E. Dist., Cong.: Elizabethtown, $41.21; Conestoga, $58.73; Mingo, $62.63; Big Swatara, $78.12; S. S.: Mingo, $8.50; Gleaners' Class, Akron, $15.00; East Fairview, $38.64; Midway, $30; Lancaster, $33.93; Spring Creek, $39.68; Anchor Class, Spring Creek, $5; Primary Dept., Spring Creek, $20; Anchor Class, Spring Creek, $5; Shamokin, $1, ... 437 44
Mid. Dist., Cong.: Juniata Park, $20.81; Claar (Queen), $12, ... 32 81
So. Dist., Cong.: Chambersburg, $7.42; Isaac S. Miller and Wife (Upper Conewago), $50; S. S.: Hanover, $5.50, ... 62 92
S. E. Dist., Cong.: Parker Ford, $30; S. S.: Parker Ford, $25; First Phila., $31.20, 86 20
Virginia—$65.55
E. Dist., Cong.: Trevilian, $34.70; S. S.: Nokesville, $15.30; Drainville (Fairfax, $13.35, ... 63 35
So. Dist., Cong.: Coulson, ... 2 20
Washington—$41.50
S. S.: E. Wenatchee, $25; C. W. S.: E. Wenatchee, $16.50, ... 41 50

Total for the month, ...$ 1,120 25
Total previously reported, ... 1,565 02

Total for the year, ...$ 2,685 27

ARMENIAN RELIEF

California—$10.00
So. Dist., Cong.: V. Garber Cole (La Verne), ... 10 00

Idaho—$53.22
Cong.: Clearwater, ... 53 22

Illinois—$29.00
No. Dist., S. S.: W. Branch, ... 29 00

Indiana—$152.93
Mid. Dist., Cong.: Pleasant Dale, $29.51; A Sister (Peru), $10; J. Ray Emley and Wife (Sugar Creek), $10; S. S.: Bachelor Run, $55.92, ... 105 43
No. Dist., Cong.: No. Winona, ... 25 00
So. Dist., Cong.: F. A. Replogle (New Bethel), $10; S. S.: New Bethel, $12; Indv.: R. M. Arndt, 50c, ... 22 50

Iowa—$10.00
No. Dist., Cong.: Mrs. L. H. Slifer (Grundy Co.), ... 10 00

Maryland—$20.75
E. Dist., S. S.: Junior S. S. class and teacher, Rocky Ridge, $15; A Class of Grossnickle, $5.75, ... 20 75

Oklahoma—$10.00
Indv.: Jennie M. Garber, ... 10 00

Pennsylvania—$139.92
So. Dist., S. S.: Piney Creek, $26.13; Upper Cumberland, $6.84, ... 32 97
S. E. Dist., S. S.: First Phila., ... 13 70
W. Dist., Cong.: Windber, ... 93 25

Tennessee—$2.25
Indv.: Mrs. S. H. Beckner, ... 2 25

Virginia—$74.68
First Dist., Cong.: Troutville; S. S.: Young Men's Bible Class, Cloverdale, $28.50, ... 69 68
E. Dist., Indv.: R. A. Heddings, ... 5 00

Washington—$13.37
Cong.: Wenatchee City, ... 13 37

Wisconsin—$45.00
Cong.: J. M. Fruit, Ash Ridge, ... 45 00

Total for the month, ...$ 561 12
Total previously reported, ... 1,006 07

Total for the year, ...$ 1,567 19

RUSSIAN RELIEF

California—$89.35
No. Dist., Cong.: No. 56515 (Lindsay), $25; S. S.: Birthday Offerings, Laton, $16; Indv.: Isaac S. Metzger, $45, ... 86 00
So. Dist., S. S.: A Class of Covina, ... 3 35

Colorado—$100.00
S. E. Dist., Cong.: Rocky Ford, ... 100 00

Illinois—$116.20
No. Dist., Cong.: Milledgeville, $17.04; Polo, $57.30; S. S.: Mustard Seed Class, Milledgeville, $26.86; Aid Society: Franklin Grove, $15, ... 116 20

Indiana—$169.60
Mid. Dist., Cong.: Manchester, $55; Indv.: Marie Shively, $10, ... 65 00
No. Dist., Aid Society: Center Ladies, 30 00
So. Dist., Cong.: A Brother (Summitville), $40.20; S. S.: Pyrmont, $34.40, ... 74 60

Iowa—$29.95
So. Dist., Cong.: So. Keokuk Cong. and Friends, ... 29 95

Kansas—$4.00
N. W. Dist., Cong.: E. Maple Grove, ... 4 00

Maryland—$34.38
E. Dist., Cong.: Christian Krabill (Denton), ... 10 00
Mid. Dist., Cong.: Mercersburg (Welsh Run), $17.38; Amanda Ausherman (Pleasant View), $7, ... 24 38

Minnesota—25c
Indv.: Mrs. A. L. Montz, ... 25

Missouri—$35.50
No. Dist., S. S.: Pleasant Grove, ... 30 50
S. W. Dist., Cong.: C. W. Gitt and Wife (Cabool), ... 5 00

Nebraska—$104.14
Cong.: So. Beatrice, ... 104 14

Ohio—$68.40
N. E. Dist., Cong.: Sister Buchwaltz (Wooster), ... 10 00
N. W. Dist., Indv.: Maria Zellner, ... 1 00
So. Dist., Cong.: Beaver Creek, $21.75; Beech Grove, $13.65; S. S.: Bear Creek, $22, ... 57 40

Oklahoma—$25.00
Cong.: No. 56503 (Thomas), ... 25 00

Pennsylvania—$883.14
E. Dist., Cong.: Elizabethtown, $53; Midway, $38; Richland, $154.58; Indian Creek, $166.31; S. S.: Lansdale (Hatfield), $91.75; Hatfield, $109; Gleaners' Class, Akron, $10; Mingo, $8.50; Aid Society: Richland Sisters, $10, ... 641 14
Mid. Dist., Cong.: Mrs. Hannah Puderbaugh (Clover Creek), $4; No. 1022 (Clover Creek), $5; Curryville (Woodbury), $12; Mrs. Rebecca Falkner, Koontz (Snakespring), $1; Koontz (Snakespring), $15, .. 37 00
So. Dist., Cong.: Upper Conewago, $70; Indv.: D. B. Keeny, $60, ... 130 00
W. Dist., S. S.: Willing Workers' Class, Mt. Joy (Jacobs Creek), $10; Rayman (Brothersvalley), $50; Rockton, $15, ... 75 00

South Carolina—$5.00
Cong.: Mary Smawley (Mill Creek), ... 5 00

Tennessee—$4.00
Indv.: Mrs. D. T. Keebler, ... 4 00

Virginia—$114.90
E. Dist., Cong.: Trevilian, $34.75; S. S.: Midland, $7.02, ... 41 77
No. Dist., Cong.: Cooks Creek, $63.13; Indv.: Rebecca and Samuel H. Casady, $10, ... 73 13

Washington—$112.55
Cong.: Wenatchee, $67.05; S. S.: Utopian Bible Class, Seattle, $8.50; C. W. S.: Wenatchee, $30; Seattle, $5; Indv.: James Wagoner and Wife, $2, ... 112 55

West Virginia—$3.00
First Dist., Cong.: Mrs. D. M. Shoemaker (White Pine), ... 3 00

Wisconsin—$45.00
Cong.: J. M. Fruit (Ash Ridge), ... 45 00

Total for the month, ...$ 1,944 36
Total previously reported, ... 909 92

Total for the year, ...$ 2,854 28

STUDENT LOAN FUND

Illinois—$1.00
No. Dist., Cong.: Lydia Bricknel (Rockford), ... 1 00

Total for the month, ...$ 1 00
Total previously reported, ... 464 23

Total for the year, ...$ 465 23

AFRICA MISSION

Maryland—$1.50
E. Dist., Cong.: Mary E. Bixler (Meadow Branch), ... 1 50

Michigan—$100.00
Cong.: C. M. Mote and Wife (Beaverton), ... 100 00

Missouri—$1.50
Mid. Dist., Indv.; No. 56277, ... 1 50

Total for the month, ...$ 103 00
Total previously reported, ... 137 00

Total for the year, ...$ 240 00

JAPAN MISSION

Maryland—$13.50
E. Dist., S. S.: Fulton Ave., Balt., ... 13 50

Total for the month, ... 13 50
Total previously reported, ... 0 00

Total for the year, ...$ 13 50

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Ebey, Alice K.

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Holsopple, Kathren R.
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REWARD

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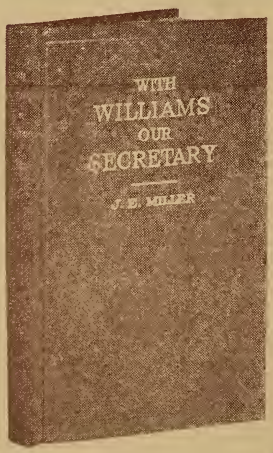
General Mission Board
ORG. 1883
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

JAN 1923 3435 VAN BUREN CHICAGO, ILL.

With Williams Our Secretary



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THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV April, 1922 NO. 4

"Suffer the Little Children to Come . . ."

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Elgin, Illinois

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV APRIL, 1922 No. 4

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EDITORIAL

Come and Go

"The most hopeful thing for the future of our country would be the sight of thousands upon thousands of our young men standing at the altar of Christ's church in answer to the inviting 'Come,' and then starting out to bring in God's kingdom of righteousness in response to the commanding 'Go.'"

We quote this from Bishop Edwin H. Hughes' article in the March issue of Association Men, "Come" and "Go." These are the two verbs of the Christian life. Christ said "Come" to the children, to the rich young ruler, to the sick and weary. Jesus called the disciples; he said "Come" and he would make them fishers of men. In Matt. 28: 19 he says "Go," but he did not drive them from him, for he said, "I am with you always."

In all efforts made by the Christian church these two verbs must be kept alive. If we say only "Come," we make the church a refuge for selfishness. Members of such a haven never become skilled workmen, and like those failing to exercise in their profession, forget their skill. If we say only "Go," the church is a buzzing machine that does nothing but make a noise, and eventually only the faint echo of previous activity can be heard above the turmoil of the world.

Entry into the church is not the consummation of salvation, but the beginning of active service. And yet it is the true beginning. The depth and breadth of our service is measured by the intimacy with him who saves and commissions us. We must "come" near ere we can "go" far. It is not strange that the church furnishes 90 per cent of the social workers. Few but those who have "come" feel impelled to enter the lives of poor, dirty, sick, wretched ones.

The church is the only institution that ever understood rightly the proportionate worth of the verbs "go" and "come." Even the church has at times grown zealous in the use of the one, to the sad neglect of the other. Even today we are made aware that some, neglecting the "come," seek to do the "go." Others, feeling safety in the "come," do not see clearly the "go." Each of these regrets the state of the other, until even their controversy is deplorable.

Can a man really become good unless he does good to others? In spite of good food, nourishing your body, can it be strong without exercise? We really wonder if one professing to have "come" has really done so unless he feels the urge in his soul to "go."

The young men of our country had little interest in joining the army when there was no opportunity to be used in real service. When the call came to "come" in order that they might "go," there was a general forsaking of schools, factories and of positions where the salaries were increasing.

The church is the recruiting organization for the kingdom. May we hear the continued news of those who, having heard the "Come," accepted it and went forth, full of savor, to be the salt of the earth.

Easy to Get In, Hard to Get Out, or Hard to Get In, Easy to Get Out: Which?

Do we want it easy or hard for folks to get into the church? Do we want it easy or hard for them to get out of the church? How is it at your church? A soul is not only worth winning for Christ, but it is worth winning for Christ's church. The work isn't done when the man accepts Christ, nor when he unites with the church, or even begins to attend the church services. Our churches are not judged by the number of members on the roll. In a certain city there are two Sunday-schools. The one with two hundred members has a much better reputation than the neighboring church with one thousand on the roll. They are not judged by the size, but rather by the quality of the output. Should it be easy for folks to get into the church? Yes and no. Indeed, the doors of the kingdom swing open wide and all may enter. Church membership in some cases is regarded so lightly that almost anybody can join as a before-breakfast matter. That certainly is easy enough. Again, entrance to the church is made so laborious and uninviting that it is

exceedingly difficult. As usual the happy medium seems about right. We would have it easy to get into the church, keeping in mind that coming into the church is not analogous to joining a social club. The lifeless condition in many churches was caused by accepting as members those without real conviction and conception of the meaning of church membership. We should make church membership consistent with the ideals of Christ.

If it should be easy to get in, it ought then to be hard to get out? No, we do not want to keep in any who desire to leave, but why should any wish to do that? Therein is our challenge. The claim of Christ should so thrill, so inspire as to enlist the best in every member of the church, so that even to think of going out would be death. One preacher has his church and home always full of young men and women. Why? Because he puts high and noble ideals (which he lives himself) before the young. He does not ask them to be good, nor how they liked his sermon, but it is typical of him to tap one of his young men on the shoulder and say, "How can we get hold of Arthur Brown? What can you do to help me reach William Green?" Or he would say to Walter, "Henry is going astray. He is not interested in the Sunday-school. He is going with the wrong crowd. We must get hold of him. How can we do it?" All unconsciously the pastor is getting Walter who, himself, needs renewed interest, into a healthful state of mind. They not only win Henry but increase the warmth of Walter. This pastor is making it hard for Walter, Henry and all his young people to leave the church. It is not accidental that this is a live, growing and serving church. To put what we mean in the inimitable words of Dr. John Timothy Stone we should say, "Keep the front door open but close the back door."

"Sure, boss, I'se a Christun"

This was the emphatic reply the editor received from a colored brakeman. I was traveling over the Wabash railroad out of Chicago, and my attention was attracted to the diligent efforts of the brakeman for the comfort of the passengers. No sooner were we started than he went through the train, adjusting the foot rests for the passengers. It was a dusty day, and I think he wiped the dust off my window sill no less than four times on the four-hour ride. He carried the parcels of old women and mothers, and one could not help but notice him. I felt certain he was a Christian, and so made bold to talk with him. I said, "I have been noticing you about your work and just wonder if I am mistaken in thinking you are a Christian." To my question came the quick response, "No, boss, I'se a Christun. I go to our neighborhood church in Chicago. On Wednesday evening of one week I go to prayer meeting in Chicago, and the next Wednesday I go in St. Louis. On Sunday evenings I am on my train, but can go to church on Sunday mornings." Then he was off to his work again, and I concluded that here was another evidence of the thing I already believed, that being a Christian does make a difference in our work.

Teaching Stewardship in the Sunday-school

When a man has grown old, learning a new thing is difficult and even if he learns something new his years for the use of the new learning are so few. Everybody recognizes childhood as the proper time for learning. The great majority of new recruits for Christ come from the children. It is not so difficult for a child to learn and practice stewardship, but quite difficult for a man above forty to learn to be a steward to the Lord of the cattle from the thousand hills. A good brother, of most splendid qualifications, came into the church at forty-five. I believe he is conscientious, for he seems to try to understand the Scriptures and live up to them, but to actually put himself on the basis of stewardship or to practice tithing is apparently quite beyond his range of thinking. We do not condemn him so much as we pity and feel sorry that he could not have learned this when a child. If this instance is typical of the exact facts it is a challenge to all Sunday-school workers to teach stewardship to the children while their minds are yet impressionable. For some definite missionary work that children can do the "Share Plan" is a well approved method. Write the Board concerning it.

QUALIFICATIONS FOR AN EFFICIENT MISSIONARY

1. An abiding conviction that Christ is the Lord of life and grace and in him alone there is salvation.
2. A faith in the ever increasing power of this personal salvation through Christ to the blessing of all the nations.
3. They need the consciousness that in this service they are in the will of God for their life work, however the call may have come.
4. A personal initiative that finds the best way of doing a needed task and the best use of others in the spirit of joyful comradeship.
5. A discriminating judgment that can always determine between the main thing and side issues and does not wander into doubtful paths.
6. An adaptation that oils human contacts with love, however annoying, and makes divine grace the inspiration for life, fellowship and service.
7. The capacity and will to learn from the natives, that they may be understood and that their faith and initiative may be developed into a self-propagating church.
8. The best possible preparation, which includes a knowledge of God and his will and of humanity with all its needs and possibilities; for it is the largest possible service to mankind.
9. A training that fits one for some definite service in the program of redemption and the building of the Christian community, but enables us to cheerfully take hold anywhere where there is need.
10. A faith that includes the infinity of God and the power of Christ; a character that is steady and strong; a common sense that abounds for the triumph of the Cause and a passion for the salvation of men that finds the way to win them for Christ.

C. D. B.

Budgets and Apportionments

CHAS. D. BONSACK
Acting Secretary, General Mission Board

ONE sometimes wishes that we could dispense with the material matters of religion. How delightful it would be always to bask in the glories of divine grace; neither to worry about food nor apparatus, but just to think, pray and love—to yourself alone—and leave the rest! But would it be as good as we think? Of course not.

It is strange that we are constantly avoiding the material in religion, while in every other relation of life we are worshiping it. Devoted hearts, in building a home, are not satisfied until their love is reënforced by furniture and comforts through which they express their devotion. Parents, whose love would yield life itself for their children, must express that love in material provision for their own. So also in our Christian faith. While it is a spiritual impulse within—born from above—it must have material expression in the most human ways, while we abide in the flesh. To deny or avoid this fact is to take the very secret of happiness and the flower of faith out of our religious experience, for when we know, we can only be happy when we do!

So there is more joy in budgets than we ever dreamed of—but only to those that share them zealously. To get the greatest joy, however, this participation must be most willing and hearty. For this reason, the Forward Movement department, which is somewhat responsible for the budget for the general needs of the Church of the Brethren, is suggesting this year the self-apportioning idea to the local churches. As long as any congregation unwillingly shares in these missionary activities of the church, it cannot know the joy of service and coöperation.

The Movement, through the counsel of District Boards and workers, has tried to

make a fair estimate of the proportionate share of each congregation, as a matter of information in cultivating the field; yet unintentionally this may be unjust, because of lack of knowledge, and no congregation should accept it as limiting its own goodness, or demanding the full measure of the suggestion. We want you to make your own apportionment. The quotas created by our effort we had intended to give to no one, but so many of the congregations request it that we will do so, except where we believe that it might hinder the better cooperation and good fellowship of the Lord's work.

This information will be sent out to the local directors in each church. The congregations will be guided by their own wisdom in the best use of it. We must cultivate more and more the initiative, rights and responsibility of the local church. This is the only reason we prefer that you make your own quota. Our suggestions are only advisory and suggestive from the viewpoint of the whole Brotherhood. We are not close enough to see the real conditions of the local community. We can only help and try to reach the point where we will bear each other's burdens in all fairness and encourage each other zealously to do our part to reach the "regions beyond" with the Gospel.

Reconstruction and the Volunteer

GEORGE GRIFFITH
President United Student Volunteers

"To everything there is a season, and a time to every purpose under the heaven."—Eccles. 3: 1.

TRUE it is that nations are born, torn asunder and decay, and more so today than ever before. We see the young nations of Europe, India restless under the leadership of Gandhi, Russia in turmoil, the whole world unsettled, and we feel led to throw our lives into the breach that by the power of Christ order might come out of chaos. But allow me to turn from this world view to the position of our church and try to see what you and I as Volunteers are able to do toward reconstruction.

The church, under a high and noble impulse, has taken up foreign missionary work with an incomparable zeal. During the last quarter century our work abroad has grown by leaps and bounds, for which we praise God only.

The young people of the church have received a vision, and many a call to service. Volunteers? Yes, every one of them earnest and anxious to go out for the Master.

Now the time has come for reconstruction, and, Volunteers, you are the reconstructors. The foreign work has outgrown the home work. Our missionaries have been men and women of God who not only suffered for Christ but also suffered with him in reaching lost souls. At home we have not in a full measure followed their example. We have not grown in numbers, and—shall I say?—in deep spirituality as our brothers have done.

Possibly this reconstruction should begin with us. You are going to be the leaders of tomorrow, and tomorrow will reap the benefits of a reconstructed people.

Volunteers, you have responded cheerfully to the call for workers, and the church needs every one of you, even though she may not just at this time have an attractive position for you. There is just one thing to do, and that is, by faith, with true missionary zeal, carve out a place to work for the Master. The church has great need of workers—workers who are not looking for a city pastorate in a well-established church, but men who could fill a city pulpit and prefer to go into some outpost of the church, there if need be to live a buried life, suffering with Christ for souls. We will not grow in numbers unless this be done; we will not develop spiritually unless we are willing to serve thus.

Again, we need to reconstruct our policy of giving. We give when we see a physical need, and many give until it hurts. On the other hand, the various church boards can

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not plan for the advancement of the work unless there is a steady giving to the cause of Christ. Volunteers! Are we true stewards? Most likely the majority are, but are you leading the lay student in the school, likewise, to become a steward? Until we feel that the church needs our life, our all, and the all of each of her members, she will be unable to take her full place in the evangelization of the world.

During the first few decades of our history as a church, we doubled our membership frequently. Now we are barely holding our own. Are we depending too much upon the evangelist and the pastor? Is every member interested in soul winning? Ah! Sad it is, but true, many of us are self-satisfied, neglecting the culture of our souls by communing with the Lord, and failing to feel the burden of lost souls.

Oh, may God grant that this student generation shall bring about a reconstruction, a remolding of attitude toward church work, becoming pioneers of the faith; a reconstruction in the method of giving, becoming a tithing church; and lastly, a renewal of soul power by daily fellowship with the Lord! "To every thing there is a season, and a time to every purpose under the heaven." Volunteers, is this not the time prepared of God for you and me to first draw close to him, find his will and then launch with a challenging faith as true messengers of the cross?

Our Foreign Purpose

W. M. BEAHM
President Bethany Student Volunteers

"It is my purpose, if God permit, to become a foreign missionary."

THE Student Volunteer Movement for foreign missions exists for the purpose of foreign missions. It has a specific field of service. As its members we have the same function. We stand for foreign missions. As personal convictions go we are foreign mission partisans.

We should maintain intelligent missionary interest among all Christian students.

We should work together in our preparation and in developing the missionary life of our home churches.

We should help to find those whom God wants as foreign missionaries.

We should "lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers."

Such are the purposes of the movement in which we should share.

As long as there is a relatively greater need overseas than at home we should continue to press these claims. Our awaking to a pressing need in America can not waive our responsibility for foreign work; for our interest in America's backward sections will not meet the needs of India, China or Africa—needs which are at least as urgent now as they were when "this purpose came tearing through our lives with such a shock of glory—once!"

Since our claims are so positive it is the more urgent that our type of volunteer be above reproach so that his motives need not be questioned. It is also necessary to reckon with criticisms which come to us. One of the most frequent and too-often just criticisms is that our volunteers are too little interested in the work at home. How can they be of service overseas if they neglect the duties around them?

There should be no question of criticism as long as the volunteer adheres to the purposes mentioned above. The cause for criticism is otherwhere. There are doubtless some who have made their foreign purpose without considering the home needs. This is not fair. There may be others who, after receiving further light as to home needs, refuse persistently to reconsider their purpose. It should be remembered that persistence gone to seed is stubbornness. Our purpose should effect the will of God, not thwart it. There are likely some who become so interested in promoting the movement's activities they forget that our

fundamental and personal message to the world anywhere is the saving power of Christ. And no activity on a committee can take the place of this vital practice. Our plain duties as a witnessing and helpful Christian are in no wise diminished by a foreign volunteer purpose.

Our purpose is to become foreign missionaries. And the only way to become such is to begin with our personal influence at once and where we are. If we work not with our brethren, whom we see, how can we expect to help those we have not seen? We must avoid what our lamented Bro. Williams called "abstract love of humanity."

With all the far reach of our purpose we should bear in mind that anyone whom we will ever help in a personal way will be a man right by our side. We dare not use our future purpose as an alibi for not burning out for God here. The fires need to be started now. Our future is mortgaged heavily enough by our inexperience, without straining our credit by postponing our very interest in souls. "Consecration is not determined by geography." Paul was commissioned to preach to the Gentiles far hence. But he began in Damascus and Jerusalem to Jews in the synagogues. If our purpose is true we will be firebrands wherever we are. No purpose for future and remote service will be realized unless we take hold here and now.

Volunteers should radiate spiritual power wherever found. Their days of preparation, should be trailed with spiritual fruits which will be of great benefit to home work and a credit to the volunteer. If they do they will have a moral right to lay an equal burden of responsibility for foreign missions on all students. Criticism will come from only the prejudiced. Prejudice itself will cease. We will have become foreign missionaries.

Why I Am a Volunteer

H. L. BURKE

OFTEN on a cloudy night you have watched the clouds scudding across the sky, and only here and there in the rifts of the clouds could you obtain glimpses of the moon and stars. So it is with our lives. Only now and then, through the rifts of the clouds of our lives, do we catch glimpses that inspire us to press onward and upward. Sometimes the clouds may be heavy and the rifts are few and far between, and then the whole heavens may be almost clear. So it is, I am sure, with every volunteer. A few may be called in a miraculous way, but most of us have had only glimpses along the way that have given us the inspiration for our life work.

On the campus of Manchester College I received the first glimpses of the value and joy of service for God and man. By continual contact with men and women that have met and known God I gradually began to see that the work of the kingdom should be foremost in the hearts of his people. It was here that I first came face to face with the call of God. I had often heard of the call to service that Jesus made, but somehow thought that it did not apply to me; that it was meant for folks superior to all ordinary types of men and women.

Listening to men and women that have been out on the fields of service has also played a large part in my life. Stories and incidents of their experiences have given me visions of future service. Contact with medical missionaries has inspired in me the desire to help relieve physical suffering in the neglected places of earth.

Medical work appealed to me largely because it represented something very tangible in the way of good that could be rendered. Facts and figures concerning the suffering in foreign lands have driven me on and kept me to my purpose. Often I think I hear suffering children crying for an equal chance with the rest of us. They are born into the world crippled, wounded and sick. Our loving Christ has asked us to go and care for them. "I was sick and ye visited me!" Yes or no? We dare not refuse.

Notes from the Student Volunteers

From the Bethany Volunteer Band

The Bethany Band is making the year 1921-22 one of progress and profit. In our Band this year there is a distinct trend toward closer relationship with the Student Volunteer Movement. There is a growth of "Movement consciousness" among us, and it helps us. The Movement's speakers, the literature, and association with other Volunteer Bands are most helpful in stimulating our own interest. And there results a broader fellowship of prayer. Are you aware that you are a part of the most unique and important movement in modern Christendom?

One of our Band's noteworthy achievements this year has been to present in a clear manner the challenge of tithing as an obligation of Christian stewardship to the entire student body. A chapel period was granted by the faculty. The president of the Band led and a red-hot program on tithing was given. Every speaker was a tither. The climax was reached in asking for enrollment as tithers. Decisions for tithing were made and the entire student body faced the question of Christian stewardship in a more clear-cut manner than ever before. Nearly half of the students are now giving by this method.

McPherson Mission Band

The members of the McPherson Mission Band are enjoying a very profitable school year. Mr. and Mrs. Flory, of China, and Mr. and Mrs. Arnold, of India, have spent part or all of the school year here and have given us a great deal of help and inspiration. Dr. Harnly and Prof. Yoder have given us a series of lectures pertaining to their world tour. All helped us much in getting a clear and rational view of world conditions and the task which faces the church.

We sent representatives to the Kansas Student Volunteer Convention, held at Ottawa in February, and enjoyed very much the splendid reports which they brought back to us. One of the unique features of this convention was an European banquet given to the delegates. The price of the banquet, seventy-five cents, had, as usual, been included in the registration fee. They were served with a bowl of broth and a slice of brown bread, a typical daily ration for an European student. Seventy cents of the seventy-five was by their plates and they might take it or leave it for the Friendship Fund for European students. Needless to say all of it was left.

A number of our students have been teaching in the Mexican Mission, which is

Mexican Sunday-school in which a number of McPherson students teach. The McPherson College Mission Band helped in the starting of this work and still supports it

now under the direction of representatives from each of the churches of the city. Some thirty Mexicans attend this and a splendid work is being done for them.

A deep interest is taken by the student body in world problems. The responsibility of America to the world has been the theme of many of our lectures and programs and, on the other hand, the spiritual needs of America have been impressed upon us. Christian students everywhere have a big responsibility, and through the programs and activities of the Mission Band they have an opportunity to discover how they may best meet that responsibility.

Daleville Volunteer Band

We are glad for this opportunity of presenting a few lines to the readers of the Visitor. Our best wishes are extended to the Volunteer Bands of our sister colleges and to all those who are deeply interested in missions. We believe the Volunteer Bands are playing a great part in missionary education and the creation of missionary spirit in our colleges and throughout the Brotherhood. If this is not true, it should be. Though it is quite a problem for a Volunteer Band to function as it should in a college, if the members are really in earnest and have the cause at heart and are willing to pay the price, its purpose can be accomplished.

Our Band has made plans for doing some deputation work among the various churches of the District during the spring term. Announcements of our work have been sent to the churches and we have already received several calls. This is a splendid opportunity for the students of our colleges to come in touch with the churches and it is very valuable for both the Volunteer Bands and the churches.

Our Band sent three delegates to the State Student Volunteer Conference in February. Conferences of this nature are very essential for the best interests of any Volunteer Band. One of the keynotes of the conference was one that many of us have not learned as well as we should. It was the importance of wholly surrendering one's life, without reserve, to the will of God.

As we in our weakness think first of our tiny bit of knowledge, our small sphere of activity, our limited experience and then of the tremendous problems that lie ahead, waiting to be solved, and the great difficulties that must be overcome before the goal is reached, it almost seems impossible, but we take new hope and rejoice when we think of the many promises of Divine help and the words of the apostle when he said, "I can do all things through Christ who strengtheneth me." The courageous spirit and faith manifested by Paul will always be victorious.

M. E. Clingenpeel.

Activities of Student Volunteers of Mt. Morris College

It seems that the challenge to Christian work becomes stronger each year. Of course it is the desire of every Student Volunteer to accept that challenge and to be "about his Father's business." It is never necessary for the consecrated Christian to wait until the end of his preparation to start upon the Master's work for on every hand are tasks, large and small, that he may do and which only enrich his preparatory work. The Student Volunteers of Mt. Morris College have not been doing such extraordinary things, but they have been trying as best they can to help those less fortunate than themselves.

Around the town of Mt. Morris are many places where Student Volunteers are able to work advantageously. There are some people who have not had church and school advantages. Two girls from the Volunteer Band have been doing some active work in the way of visiting in the homes of these people and in getting the children into Sunday-school.

The Old Folks' Home of the District of Northern Illinois and Wisconsin is located in Mt. Morris. For a number of years it has been the custom for the inmates of that Home to have a prayer meeting each Tuesday evening. The Volunteer Band has considered it a privilege to conduct these meetings, for the old people are always glad to receive the cheer of the young people as they visit them. Their Sunday-school

on Sunday mornings is also conducted by a Student Volunteer.

Two of the young ministers who are Volunteers have been filling the pulpits occasionally at Waddams Grove and Freeport.

One of our country churches, Columbia, is out from Mt. Morris about five miles. The pulpit there has been supplied for a number of years by ministers going out from Mt. Morris each Sunday. Recently three members of the Volunteer Band have been helping with the services there. Their work there so far has just had a beginning, but they are enjoying it very much and their help seems to be very much appreciated.

At Christmas time the Y. M. C. A sent a deputation of six men to Grand Detour, where they held a series of religious meeting. Grand Detour is about twelve miles from Mt. Morris, and until Christmas time they had only one church, and no services were being held in it. Since that time two boys, Student Volunteers, have carried on the work there. They go down each Sunday and conduct Sunday-school and church in the afternoon.

A number of the Volunteers are planning to go out among the churches this summer to work in Daily Vacation Bible Schools.

Miss Minneva Neher, traveling secretary of the United Student Volunteers of the Brethren church, expects to come to Mt. Morris April 13. All year we have been looking forward to this visit and we expect to get much help and inspiration from Miss Neher. Mabel Brubaker.

Elizabethtown Volunteer Notes

The Volunteers of Elizabethtown College are enjoying a spirit of unity, coöperation, zeal, enthusiasm and helpfulness which prevails among us this year.

A number of us have carried cheer and sunshine to the sick and shut-ins in this community and the Band has given financial aid to a few sick students who were in such need.

We are publishing a bimonthly pamphlet, called "The Elizabethtown Volunteers," and sending it to our fellow-volunteers who are in various fields of service, and also to elders and church workers who are interested in the activities of the Band and want to keep in touch with us to receive the coöperation and service which we are eager to render. The main purpose, however, of the pamphlet is to keep in close touch with our Volunteers not in college, to receive that mutual inspiration and to maintain that same unity which exists among the Volunteers in college.

We have given a few deputation programs and plan to respond to more calls from the churches which are coming at an increased rate as spring with its fair weather approaches.

A few young men of our number have been called to the ministry this year. In this capacity they are serving very ably and nobly. Our ministers are called upon to fill the pulpit in various churches in our District.

We are exceeding glad for these calls and opportunities to serve our church, our community and the world; and thus serve our blessed Master in accomplishing his Divine purpose. C. H. Royer.

Manchester Volunteer Notes

The work of the Manchester Band this year has not been outstandingly different from that of previous years. The school year opened with sixty-eight Volunteers enrolled. Since then ten more have decided for definite Christian service. Out of the entire number, fourteen are looking to the foreign field.

Last September, when the Band reorganized for the year's work, several objectives were decided upon, and it is toward this goal that we are daily striving. The one around which centers the interest of every Volunteer is that of personal stewardship. The period in which we are living is not dominated by the spirit of foreign conquest, but rather that of strengthening the "home base," deepening personal convictions and trying to master the lesson of spending our personal resources in the way that God may direct. This has been the center plank of our platform this year. Next, and perhaps not less, in importance is that of having every prospective Volunteer face the proposition with a clear understanding of what the declaration really

stands for. This has proved successful through the efforts of our student pastor, to whom any student concerned may go for help in solving personal problems.

Our deputation work has not been as extensive this year as last. We have encouraged it as much as possible, but because of financial depression the response from the churches has not been as great. However, the calls are still coming in and we hope to serve a number of churches yet before school closes.

The Manchester Band has found it extremely helpful to keep in touch with the general Student Volunteer Movement, as found in the State Union. Oct. 10, Lyman Hoover, president of the Student Volunteers of Indiana, called a leaders' meeting at Indianapolis. Representatives from nine colleges and universities were present, and together we worked out plans and objectives for the year. Such a conference is indeed beneficial. Each school has its own campus problems, but many times a suggestion from some other school is a means of solution.

On Feb. 10-12 was held the annual Student Volunteer Conference at Purdue University, Lafayette, Ind. Manchester was represented by twenty-three delegates. All those that went returned with a new inspiration and a greater desire to serve their Master.

Miss Minneva Neher, our traveling secretary, was with us from March 1 to 4. Miss Neher was a welcome visitor at Manchester College. She brought with her the greetings and best wishes from our Eastern colleges. Her addresses to the Volunteers, her message to the student body, besides many personal interviews, were all greatly appreciated. It is through our secretary that we feel a connecting link between the various Bands. We would that a closer union might still be worked out that would bring us closer together as a united Band.

Harvey Hostetler.

New Activities Among the La Verne Mexicans

The "ingathering" of "new converts" and catechumens which the D. V. B. S. of last July brought us called for the organization of new activities to take care of them. Therefore, a midweek devotional meeting

Grace Miller and Her Coworkers for the Mexicans

was organized to meet each Wednesday evening. It is in the hands of the Mexican Christian leaders as largely as is expedient. However, it is necessary for us to furnish a "general adviser," chorister and organist. The Mexicans take an enthusiastic interest in this work, and we are gratified at the results of general Christian growth and development of Mexican leadership.

Last autumn we organized a Mexican Aid Society further to meet the needs of our work. Again we felt the necessity of furnishing a president, organist, chorister, superintendent of English classes and superintendent of nursery. This American executive committee carefully directs the work of a number of committees composed of Mexican Christians. The Mexican "brothers" wanted a part in this work—the wives wanted their husbands to have a part, so as to insure their coöperation. Therefore, we divided the "brothers" into three committees: (1) Social and flowers, (2) new members and visiting the sick, (3) tract and general literature circulators. A committee of women looks after the girls' sewing classes (the materials and quilt blocks; friends and students all over the Pacific coast have a part in this work). Another committee looks after the second-hand clothing donated by American friends—often the homes of our Mission Band students have a part in this. Saturday, Wednesday and Friday P. M., English classes are conducted by young American sisters. Another young sister looks after the babies, while the mothers sew at the regular Saturday P. M. meetings. The Mexican's love of

music is remembered in this work. We sing a number of hymns during our devotional service as well as sing while we work. Our Aid Society furnishes an opportunity for service to all our Mexican Christians, as well as gathers in new recruits continuously.

Grace Hileman Miller.

Blue Ridge College

Greetings to Our Comrades in Christ from the Volunteers of Blue Ridge College:

We are glad for this opportunity the Visitor has given us for talking together, although we have nothing great to tell of what we are doing. Our morning watch and Sunday morning meetings seem to be increasing in interest and attendance. Our meeting of the foreign volunteers each Sunday evening after church is one of our small meetings as to numbers, but in other ways it is one of the largest.

Last summer several of our number spent the entire vacation in home mission work and the majority spent part of their time there. We are planning to do this again next summer. We are glad for the opportunities we have of rendering programs in the surrounding churches. But we do hope more and more to impart a militant faith to the student body. Sister Neher helped us to realize our failure in this. We were so glad for the visits of Bro. Flory and Bro. Long. These three gave us much inspiration and encouragement. Prof. Kinsey presented each member of the band with Pearse's book, "The Christianity of Jesus Christ." This is a wonderful little book for every Volunteer, and indeed for anyone. We now have twenty-seven active members and five associate members. May we of each school be more closely united in the Master's work.

Ermal McGaffey Blickenstaff

ROY A. CRIST

Editor's Note.—The biography of Miles G. Blickenstaff was published in the February Visitor, but not until after the publication of the February number did we receive Sister Blickenstaff's biography.

DURING the year 1890, near Holmesville, Gage County, Nebr., a little girl came into the home of Mr. and Mrs. Frank McGaffey, who was to be a blessing not only to them, but the blessing of her life was to extend in widening circles, even to China.

She grew to young womanhood near the spot that marks her birthplace. Hers was the rich blessing of an ideal Christian home, surrounded by Christian influences, in which to start out in her life career, receiving spiritual nurture also by the South Beatrice church, of which she became a member at an early age. In 1909 she came to Quinter, Kans., to spend a summer with cousins in the home of Eld. D. A. Crist. Following this time the Quinter church became her home church. Here also she met Miles Blickenstaff, who later became her husband.

Hers is the sunshiny nature, and the heart of sympathy and love for other folks that gathers to itself many friends. It is that nature also that cannot be bounded and limited by a water border, as a country is by the oceans, but whose love and sympathy reach to the darker skinned of the other side of the globe.

She spent one year at Bethany Bible School and the remaining part of her college life was spent at McPherson College, from which she with her husband took her A. B. in 1921.

They encountered many difficulties in order to be added to our foreign missionary force, but with each difficulty that was overcome there came into their life an added joy. They went out from us with no other motive than, as they expressed themselves, "to serve our Master where we can be of the greatest use to him." The only topic of really deep interest to them as they made their last visit with us before sailing was CHRIST and CHINA.

Though sorrow has come into their home since they have been in China, by the "grim reaper" taking little "Robbie," yet such characters are not easily thwarted in their purpose, so they are pressing on, animated by the spirit of Paul who said, "If by any means I may lay hold on that for which I have been laid hold on by Christ."

INDIA NOTES FOR JANUARY

Sara G. Replogle

During the month Sister Shumaker spent several weeks in the Vyara district. While there she visited nineteen schools, traveled two hundred and eighty-two miles (not by auto), spoke to or rather taught in class about two thousand children, and held a number of meetings, besides attending the meetings of the regular village workers. Sister Shumaker is putting forth great effort to help the village teachers and children. Pray for her in this great work.

Sister Himmelsbaugh is kept quite busy caring for the twenty babies in the Home, besides the dispensary work at the station and one day each week in one of the near-by villages. Three babies were taken into the Home during the month. Usually quite a change takes place in the condition of these babies after they have been in the Home for some time.

Brother and Sister E. H. Eby and Sister Ziegler are added to the number who are doing village work.

Sisters E. H. Eby, Anetta Mow and Sadie Miller and Bro. A. T. Hoffert attended the W. C. T. C. convention which was held in Madras during the latter part of January.

The Marathi District Meeting convened at Vada Jan. 28-31. The spirit of the meeting was very good. Those who attended the meeting from the Gujarati area were Sisters E. B. Miller and Elsie Shickel. The meeting in 1923 will be held at Ahwa.

We cannot report large numbers as being added to the church at Jalalpor, but one by one they are coming from the villages for baptism.

Mr. Vishram Isucharan, of Surat, spent some time during the month in the Bulsar and Jalalpor districts. He is one of the thirteen workers under the Children's Missioner, the Rev. Archibald, of the "Special Children's Service Mission for India." He is doing a splendid work for the children in Gujarat.

Four girls were added to the Girls' Boarding at Jalalpor during the month. Praise God for this number, and pray that many more may come into the school.

We have all read that a great fish swallowed Jonah and at the command of Jehovah it vomited him out upon dry land. Not that fish, but a whale measuring about seventy feet in length was washed ashore at Tithal, near Bulsar, several weeks ago. Thousands of people came to see the fish, and many worshiped it.

Jalalpor, Surat District.

CHINA NOTES FOR JANUARY

Anna Crumpacker

Our year's work opened with the observance of the World's Week of Prayer. The near-by Christians, both men and women, along with the Christian school-children, took an active part in these meetings. The Chinese helpers conducted the meetings in a most interesting and helpful way.

The early part of the month all departments were unusually busy. The evangelistic work is being pushed with unusual vigor and success at all our stations. All the school-children must prepare for and take their examinations. But everything stops for the Chinese New Year. People do not even need medical attention at such times. The women proceed with the yearly housecleaning, and everybody must have a new gown and new shoes. Extra food, too, must be prepared. Busy indeed is everybody, getting ready for the one holiday season of the year. The first days are to them happy ones, at home feasting and worshiping the household gods. Then comes the time for calling and receiving guests, then the feast of lanterns, and then back again to the old humdrum of their daily tasks. After the first five days of their holiday season there is a wonderful opportunity for evangelistic work.

At Ping Ting scarlet fever broke out in the boys' school and chicken pox, tonsilitis and grip were in the girls' school. The schools were in semi-quarantine, not attend-

ing services in the church, but each school holding its own regular church services. The children enjoyed these services.

There are now a number of Christian women in the city to help with the evangelistic work. Fifty women are being taught regularly in their homes. There is also much house-to-house visiting done in the surrounding villages. During the month of December the native women report having taught 4,013 people. Winning the women of China is a long, slow, hard process.

A new out-station will soon be opened at Yang Chuan. This is five miles from Ping Ting and is on the railway. The place is experiencing a wonderful growth commercially, because of the coal mines at that point. There is a dire need at this place and we are hoping there can be some splendid results. There will be a reading room, a dispensary room for Dr. Wampler, and we are hoping there can be some recreation ground also.

The men's and women's country evangelistic workers were together in a portion of last year's famine district. At Shang Pan Shih a number of men decided to follow Christ. Among them was the village elder. He spoke publicly of his decision and asked others to do likewise. Three services were held daily for the men. Sister Mary Schaeffer came from Shou Yang and helped ten days in the women's work. A large number of women and girls studied the new phonetic script. Some learned to read quite well. A morning and afternoon session were held daily, at which there were both reading classes and religious services. There was also a night class to help those desiring special assistance in reading. Many friends were made. It is pathetic to see how hungry their hearts are for a "little bit of love."

At Yen Huei there was an unusual experience. The village authorities compelled the people to come to church, even down to the women who were so busy with their New Year preparations. At first the people were not very responsive, but later the meetings were inspiring. At this place the Church of the Brethren has the distinction of having a marble slab erected to its honor because of the help given during the famine. At both the above-named places the village furnished the building for us to occupy and in which to hold services. They also supplied us with coal, oil, a little fruit, and offered transportation to us. We are so glad for this step toward self help.

Bro. I. E. Oberholtzer, while in the mountains about a day's distance from Liao Chou, sustained quite an injury by falling down a precipice, about eighteen or twenty feet. He has gone to Peking to have an X-ray examination of his shoulder, which probably is broken. We do not have the returns from the doctors there yet, but we hope he may have a complete recovery. Four days elapsed between the time of his injury and his arrival at Peking.

Edna Flory reports a helpful nurses' convention at Hankow. Brethren E. D. Vaniman and Samuel Bowman and Sisters Laura Shock and Mary Cline went to Peking to attend the educational workers' conference which convenes early in February.

There has been a great deal of sickness in and about Liao Chou this winter. Cases of typhus and relapsing fevers have been numerous and not a few people died. It is a constant reminder that we have just passed through famine and are still reaping results. Numerous cases of trachoma have been found in the girls' school.

The health of the missionaries and families has been fairly good, with the exception of some cases of tonsilitis, and Sara Anna, the little daughter of Brother and Sister E. M. Wampler, has scarlet fever, though it seems to be a light form. We hope for her early recovery.

This month has brought busy days in the boys' and girls' schools. Preparing for and giving term examinations is strenuous work in a large school, when teacher and pupil alike eagerly await the results. Schools are now dismissed for the Chinese New Year vacation of about a month. Only a

few boarding pupils remain in the mission compound.

Several of the boys and girls have gone home to be married. Recently one of our Christian schoolboys and a girl from our school were to be married in the village of Han T'ow Chen, about thirteen miles north of Liao Chou. They requested a Christian service and sent invitations to the missionaries and some Chinese Christians. Six of us went out in the new auto, and though the new road is nearly a mile from the village, we managed to drive into the village, to the great amazement and joy of the village people. It was a great event for them. Our Chinese pastor pronounced the ceremony, and we were highly pleased to note that gods and heathen practices, so common at Chinese weddings, were conspicuous for their absence. Instead, we witnessed a quiet, Christian marriage ceremony. Many of the village people came out to see us leave, and the auto was a strange sight to them.

The Woman's School has also just closed for vacation. As this is the one time in all the year when the Chinese clean house and all want to wear new clothing, the women are especially busy.

Preparations are being made for the Week of Evangelism, when Christian men, women, boys and girls will make a rather complete canvass of the immediate country district about Liao Chou, giving the Gospel in sermon and song to many hundreds of people.

Dr. F. J. Wampler, from Ping Ting Chou, opened the medical work at Shou Yang, Dec. 28, 1921. It is his purpose to make regular weekly visits in the interest of the medical work at this place. We are all very glad for this opening. The people have come in numbers from eight or nine to twenty-three at each dispensary time. The English Baptist Mission had some form of medical work here before the Church of the Brethren took over the work. Thus the Chinese have come to know and appreciate the value of foreign medicines and methods, as contrasted with the old Chinese witch doctors, with their needles and other pernicious practices. Perhaps our greatest disadvantage at the present time is a suitable place in which to do medical work. For want of a more suitable place the work is being done in the reading room and street chapel.

Since most of the children from the schools have gone home for the Chinese New Year vacation, the attendance at the regular church is somewhat less than usual. Our prayer is that as these children go back into their heathen and idolatrous homes they will have the courage to speak out against the evils current among the Chinese at this season of the year.

The field committee met at Shou Yang on Jan. 30 and 31. All the members were present, as well as several members of the mission.

The Shou Yang Boys' School closed for the Chinese New Year vacation Jan. 20. The term closed with the regular examinations. Each of the eighty boys in attendance passed a successful examination and carried home a report card, showing the results for the half year. The term just closed was a decided improvement over previous terms. The pupils were more regular in attendance. Their parents have begun to realize that regular attendance is an aid to successful work, and do not ask for excuses unless in case of sickness or urgent business. Regular attendance, together with diligent work, produced creditable results. Our teachers were also more regular and diligent in their teaching duties. Many results of the institute arranged for them last August are shown in the school work. These few lines are to tell you that our little school is developing rapidly, and with your continued support will result in doing much good in this community.

"The simple faith and the simple life go together, and their path is toward the sunrise and the land of eternal day."

"Jesus Christ came to cure from sin, and Jesus is no failure at this job."

"Some folks would feel humiliated if caught praying, but nobler men have ever prayed."

"A good conscience is a continual Christmas."—Benjamin Franklin.

Unkel Willum Thinks Sum Folks Quere

Unkel Willum was remarkin how queer it wus that sum folks had sich
BIG HEDS and sich LITTLE HARTS
and others had
BIG HARTS and LITTLE HEDS.
He thot some folks culdn't get tu idees in their heds at wonce.
He told of a man who sed he believed in MISSHUNS AT HOME but not in MISSHUNS ABROD
and another man who would help HEETHEN ABROD but culdn't help a WIDOW AT HOME.
He thinks some folks would like to be SAVED but not SAVED TO SERVE
and some folks
SERVE without SERVING TO SAVE
and that religun is somethin you GIT without needin to GIVE.
He met a man who left a man STARVE because he was too BIZZY DUIN MISSHUN WORK
and another wun who culdn't give any MISSHUN MONEY as long as some BUDDY WUS STARVING
and he wusn't giving mutch for the starving, ether.

Unkel Willum wrote me about a YUNG UPSTART who culdn't git along with the OLD FOLKS in the church and about an OLD MAN who sed the yung fellers wanted to run the CHURCH.

Unkel Willum thot these two brethren had better GET AQUANTED and lern to LOVE EECH OTHER for the way the church was goin at their place both the OLD MEN and the YUNG UNS TOO were needed to git enny thing dun.

Unkel Willum sed if anybody liked this filosophy he mite CONDESEND to rite AGAIN SUMTIME.

Special Prize Contest by Dress Reform Committee

This year the Dress Reform Committee offers two cash prizes for the best answers to the question, "**What Constitutes the Simple Life?**"

The prizes.—For the best answer to this question the committee will pay $15, and for the second best answer, $10.

Conditions.—(1) The answer may contain not over **one hundred words**—though there may be fewer.

(2) The contest is open to all. There is no age limit.

(3) Replies must be written on only one side of good paper—typewritten or good script.

(4) Name and address of author, on separate sheet, should accompany the manuscript in each case.

(5) Manuscript will be received by the secretary of the committee any time before May 1, 1922.

(6) Decision will be rendered by three judges appointed by the members of the committee.

(7) Prizes will be awarded at time of the committee's regular Conference program, Winona Lake, Ind., June, 1922.

Suggestive.—Many years ago a prize was awarded a Lincoln (Kans.) woman for the best answer to the question, "What Constitutes Success?" Her answer has become one of the famous mottoes of the country. In that answer, which follows, there may be a suggestion for you:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration, his memory a benediction."
—Bessie A. Stanley.

Begin **now** to answer the question.

Committee on Dress Reform.

Lydia E. Taylor, Secretary,
Mt. Morris, Ill.

Home Fields

M. R. Zigler - - - - Home Mission Secretary

Report of the Illinois Conference for Home Missions

JOHN F. GRAHAM

ONE of the greatest conferences ever held for the blending of Home Mission units was held at the University of Illinois during the week end of Feb. 17-19. It was called by the Home Missions Council and the Council of Women for Home Missions of New York. The purpose was to bring the representatives of American students together to discuss the probability of uniting the student forces of America for Home Missions. The conference was called by Miss Jessie Dodge White.

The group of students that met totaled seventy-nine, fifty-one men and twenty-eight women. They represented thirty-three institutions and fourteen States. They were there from as far east as Massachusetts, and as far west as Kansas. They came with a determination to do something for the cause of missions at home. They had no knowledge of each other, of the program or what was going to be done.

The meeting was opened by each one getting acquainted with the others. This was done by having a very fine fellowship meal together, at which time a committee named the officers nominated for the meeting. Mr. Mueller, president of the University of Illinois Y. M. C. A., acted as the chairman. During the dinner several addresses were made, among them being an address by the vice-president of the university. Then the committees were named on program findings and resolutions.

At the close of the dinner all the delegates, with the numerous secretaries from the various boards, gathered at the Presbyterian church, where we listened to a splendid address on the subject of "World-reach of Home Missions," by Dr. Brooks. The burden of the message was that we should reach the foreign element at our door. He said that there are many foreigners returning home from America to their homeland, with a dislike for the religious teaching that America embraces. Many of these men are the very ones who are forming the principal barrier to Christian missions in their own country. He made a splendid survey of the conditions existing in mountaineer, migrant, industrial, mining and lumbering groups, and how Christ was the only solution to this problem. This picture would, indeed, have remained dark but in the next moment he showed us what is now being done among the different classes in America. He closed with a strong appeal for the Christian forces to seize their present opportunity to do real practical work here at home.

On Saturday morning we met again for the great day of the conference. The first subject under consideration was a report of what is being done at the different schools. Some schools reported deputation work and a ministerial club; another school reported an Oxford club for ministers; others reported a Home Service Band apart from the Student Volunteer Movement. I think this came as near to the present plan at work in our own church schools as any that was given. Still others had an organization called a "Fellowship for American Service." The striking thing about this whole matter was the fact that here now was a group of students from all parts of America, with almost the same

purpose, each groping separately to reach the same goal for Home Missions.

Following this discussion was a report of work that students might do in America. The first report was on work one student was privileged to do among the mountain people of Tennessee. This was followed by a report of a lady who had done some work among the migrant group. Another one discussed the opportunity among the industrial classes, while all appreciated the splendid message an Indian girl brought in behalf of her people. She gave some splendid facts about her people, and closed with a strong appeal for them. A splendid spirit was beginning to be manifested as the whole body entered into the general discussion.

The afternoon sesssion opened with speeches by members of the Mission Boards and by secretaries of the Student Volunteer Movement for foreign missions. Mr. St. John spoke for the movement. He took a fine attitude toward our conference, but he felt we could not join at this time with the movement; nor that they could take care of our work. They lent their encouragement to us in our endeavor.

After these men had spoken the delegates divided into equal groups of eight or nine with a member of the findings committee acting as chairman. Each group was given a list of questions to discuss. Among those questions we find some like these: Is there now an organization that will give us what we want? What shall be the name of such an organization? Other similar questions were given. After much discussion we gathered into a general assembly again, at which time the different chairmen reported. All agreed that we had a purpose separate from other organizations. They felt we should have a movement with very little organization and no constitution. There were two views as to the purpose and name. One was "Fellowship for Christian Life-Service"; the other was "Fellowship for American Service."

In the evening the discussion was continued. It entered the two fields and soon became very intensive. It seemed for some time that we would be unable to come together with the two views. They decided first that they would leave it as flexible as possible, and so have no constitution. They decided to call the movement, after much earnest discussion, "Student Fellowship for Christian Life-Service." It was further decided to have a continuation committee to act as an executive body. A committee to nominate these was appointed and also a purpose committee. These were to confer that night and report in the morning.

In the morning the names of those for the executive committee were read and accepted. They are geographically located. Seven were named with two yet to be named, one from the South, and one from the far West. The purpose committee then read its report. The purposes given are similar to those we have held in our own student mission groups. They are these:

1. Our ultimate purpose is a fellowship of all students dedicated to Christian life-service.

2. There being a fellowship of students dedicated to Christian life-service abroad it seems expedient that we devote our attention to unite students dedicated to life-service at home until our ultimate purpose may be realized.

3. Our present purpose is to unite the prayers, study, and vigorous effort of those interested in the task of making America Christian for the friendly service for the world.

4. We shall purpose to enlist aid and cooperate in every way with the existing agencies sharing our purpose to Christianize the world.

It is the purpose of the movement for the present to work with the Christian forces on each campus except where there is a kindred organization. In such case, if it be expedient, a Fellowship shall be organized. The movement is trying to guard against overorganization or too many organizations on each campus. In our own Fraternity we have already a kindred movement between us. I believe we should now coöperate with this movement, in so far as it is expedient for us to do so, to help bring the Gospel of Christ into the hearts of people in America.

Chicago, Ill.

Home Field Study

Do you know the home field? Are you aware of the challenging needs for home

service? As a leader in your church, wherever it is or whatever organization with which you are connected, have you exposed the lives which you are directing to ever-present homeland opportunities? Perhaps you think that everyone is conscious of these needs. You may think that one in daily contact with these opportunities and needs cannot help but react to meet them. The striking of the clock becomes so common in our homes that we seldom hear it unless we pay special attention. There is such a thing as the cries of the unsaved in America falling on deaf ears because we have become accustomed to their cries and we do not recognize them unless our attention is called. DO YOU HEAR THE CLOCK STRIKING FOR HOME MISSIONS IN YOUR CONGREGATION?

Inattention keeps us from hearing. Do you want to hear? The plea of ignorance will not excuse. Statistics have been gathered to show the needs. Books have been written in heart-searching appeals to call our attention. Does the fact that over fifty per cent of the people in the United States are not in touch with any religious organization stir you to want to do something? Somehow the Brethren church must know its obligation to the last member. Somehow we must find the will of God. Surely we can't know his will unless we "look on the field white unto the harvest." Where are the reapers? Reapers will not respond unless they know there is a harvest and where the field is. DOES YOUR CHURCH POSSESS POTENTIAL REAPERS? DO THEY KNOW THERE IS A HARVEST AND WHERE THE FIELD IS?

There is a way to fire the whole church into a glow of action. In the first place the leadership of the church must hear the clock striking. Interest in Home Missions depends absolutely upon the leadership of the church. A congregation that never hears a sermon on Home Missions can't be awake to the needs of the home field. It is the business of the church leaders to lead their congregations into the harvest fields. If that be true then the future of our home work will depend largely on the leadership of the churches.

Some one will ask, How can we create interest in Home Missions? One fine way is through mission study. Have you ever conducted a Home Missions Study Course in your church? Is it possible that in all these years you have not studied the needs of the home field? Don't you think it is time to begin? A study course will not amount to much unless there is created a desire on the part of the church members to know the home field. The leadership of the church must lead its followers into that desire. A true burning desire will mean success. The dynamic purpose must be to find the will of God. Mission study participated in out of curiosity or to make a showing in numbers amounts to very little, but when there is a thirst to know God's will, accompanied by a passion to do his will, there is bound to be a reaction in mission study classes that will be little less than marvelous.

If you are interested in starting a Home Mission Study Class, write the General Mission Board for suggestions. Books have been selected for adults, young people and children. Why not organize the entire church to study home missions for four or five weeks?

Franklin on Prayer

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without his notice, is it probable that an empire can rise without his assistance? I firmly believe that without his aid we shall succeed in our political building no better than the builders of Babel. We shall be divided by our little partial local interest; our projects will be confounded, and we ourselves shall become a reproach and byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest."—Benjamin Franklin, on moving that prayers be offered at the opening of each day's session of the Constitutional Congress of the United States, 1787.

"Things that never happen worry us most."

"Don't work on the wrecking crew—help the construction gang."

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

The Riddlesburg, Pa., Sunday-school, through the missionary spirit of its superintendent, Shannon Weyant, gave an excellent missionary program Feb. 26. A splendid interest is reported on the part of the young people. The missionary enthusiasm of a few earnest Christians will leaven the whole body.

Nettie Senger writes that she will arrive on the S. S. Nanking at San Francisco, May 25. We presume that other China missionaries, returning on furlough, will arrive on the same boat. Sisters Bessie Rider, Laura Shock and Nettie Senger are returning on furlough from China this year. Brother and Sister A. W. Ross and Dr. Barbara Nickey are returning from India on their regular furloughs. Anetta Mow in our India mission, is not well. The best medical advice in India indicates that she needs an operation, and she is advised to return to America for that purpose. She will in all likelihood be granted permission to return now, even though her furlough is not yet due.

Bro. Roy G. Mohler, District Missionary Secretary for Western Colorado, tells us of their plans to encourage the reading of our church periodicals. They are selecting the best materials found in the different papers, and in a program will have the different readers report the good things they have learned.

The Missionary Board of the Oak Grove Church, Ind., are distributing missionary literature, and also plan a splendid missionary Easter program by the junior class.

A Mission Study Class in the Big Swatara Congregation, Pa., used the book, "Taking Men Alive." It reports that this study of personal evangelism has increased the interest and willingness to work on the part of those taking the study. The class gave a splendid program at the Hanoverdale house. Bro. George Weaver, District Missionary Secretary, was present and gave a helpful talk.

Appreciation

March 7, 1922.

Mr. Clyde M. Culp, Treasurer, General Mission Board of the Church of the Brethren, Elgin, Ill.—My dear Mr. Culp:

Thank you for yours of Feb. 28, enclosing check for $1,962.21 covering Near East funds received from the Church of the Brethren up to the close of your fiscal year.

I have just been looking over the various sums that we have received during the past years from the Church of the Brethren, and I am sure you must be more than proud to know that approximately $273,000 has been invested by your church in the saving of lives of children in the land of Christ.

We sincerely appreciate your continued interest and coöperation.

Very sincerely yours,
Ruth G. Brown,
Sunday School Secretary.

An Acknowledgment

March 3, 1922.

Mr. Clyde M. Culp, Treasurer, General Mission Board of the Church of the Brethren, Elgin, Ill.—My dear Mr. Culp:

We have received your generous check of recent date, for Russian relief. We want to thank you and the constituents of the Church of the Brethren for their generosity in behalf of these suffering people, and assure you of their grateful appreciation of your kindness.

We are enclosing copies of some of the messages and letters which have come from the children in the Russian Volga area, which we think you may be interested in.

Thanking you again in the name of these

people who benefit by your generosity, we are

Faithfully yours,
American Relief Administration,
By J. H. Stutesman.

China Thanks Vacation Bible Schools

Emma Horning

Ping Ting Chou wishes to thank the vacation schools of Virginia and Indiana for the lovely scrapbooks, charts, post cards, quilt blocks, bandages, cloth, etc., which they sent us. The churches of Virginia that we received from were, Roanoke, Selma, Wert, Dillon Mills, Daleville, Pleasant Dale, Salem, Bluefield, Floyd, Crab Orchard, and Tinker Mission. We also received from Huntington, Ind., and Boiling Springs, Pa.

We distributed them at Christmas time. There was such an abundant supply, and they were made so nicely that they brought Christmas cheer to hundreds of hearts that would have had nothing otherwise. We gave scrapbooks to all of our city and outstation school pupils and to the pupils of the government girls' school of the city. Still others were given to the Sunday-school pupils.

Some of the cards were distributed to the children of several villages after they had heard the Christmas story told them. Others are still on hand to give out to the Sunday-school children throughout the year.

These gifts form a great bond of Christian love and friendship between China and America. Anything given to the children also affects the parent to a great extent. When we distribute the things we always explain carefully who made and sent them. Thus the Chinese children will learn to love the children of America, making an international bond of friendship.

However, the greatest effect is that hundreds of children are learning to know and love Christmas day. They know the Christmas story and can sing Christmas songs. Year by year they are learning to know more about Jesus and Christian teachings. We look forward to the time when Christian truths will cover this great land of China as the waters do the deep.

MISSIONARY METHODS

An Evening With Great Missionaries

Decorate the room with pictures of missionaries and scenes from mission lands.

Before the meeting prepare slips on which are written well-known sayings of noted missionaries, with name of the missionary and country to which they went.

Have at least one quotation for every one present. Cut each quotation in two parts. Scatter the cut slips on a long table about which the guests may gather. Give ten to fifteen minutes for matching slips. Let the first person who can put together two slips, declared correct, stand at the head of the line to be formed. Others line up as they match quotations. When all are in line the quotations are read in order.

Then the guests are seated. The leader calls the name of some missionary. Some one who has been previously prepared, tells an incident from his life, or about his field of work. As many stories as are desired may be so assigned. In some instances the story of a Scripture passage, in connection with the experience of some missionary, or the singing of a hymn with an interesting story, may be given.

By a careful planning of program the leader may call names of missionaries so that the stories and hymns will be well interspersed. Keep the meeting informal and have as many as possible take part.—Missionary Review of the World.

(Note.—The following quotations may be used with the above suggestion. A brief biography of ten great missionaries can be found in the book, "Christian Heroism," by Royer, 75c, Brethren Publishing House, Elgin, Ill.)

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see his image and superscription on every dollar they possess.—Theodore L. Cuyler.

The man who prays "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Francis E. Clark.

I am tired of hearing people talk about raising money; it is time for us to give it.—John Willis Baer.

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it.—Miss Wishard.

Prayer and missions are as inseparable as faith and works.—John R. Mott.

Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—James Gilmour.

There is certainly no such field for evangelistic work as the wards of a hospital in a land like China.—John Kenneth Mackenzie.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—Maltbie Babcock.

The church which ceases to be evangelistic will soon cease to be evangelical.—Alexander Duff.

The greatest hindrances to the evangelization of the world are those within the church.—John R. Mott.

We cannot serve God **and** mammon, but we can serve God **with** mammon.—Robert E. Speer.

There is money in the hands of the church members to sow every acre of the earth with the seed of truth.—Josiah Strong.

There is needed one more revival among Christians, a revival of Christian giving. When that revival comes, the kingdom of God will come in a day.—Horace Bushnell.

Let me fail in trying to do something rather than to sit still and do nothing.—Cyrus Hamlin.

Expect great things from God; attempt great things for God.—William Carey.

My heart burns for the deliverance of Africa.—Alexander Mackay.

If I had a thousand souls and they were worth anything, I would give them all to God.—David Brainerd.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—Anon.

Those that do most for the heathen abroad are those that do most for the heathen at home.—John G. Paton.

Were it not for keeping faith with the volunteers and the church, we would not make the trip to Africa now.—J. H. B. Williams.

A Mission Study Bee

How to Make the Chapter Study Interesting

Several weeks before the meeting, send to each member a copy of fifty or more carefully prepared questions on the chapter of the textbook to be studied that day. Also appoint two leaders, who divide the membership equally, each being responsible for the presence of her group.

At the time of the meeting, let the room be as appropriately and attractively decorated as possible, and the table for presiding officer be midway between the sides of the room at one end, with chairs for the opposing groups on either side. As the class comes in let the leader of each group seat her members.

When ready for the program let the chairman take the chair of the president and ask the questions of alternate sides in old-fashioned spelling-bee style.

If the lesson is well prepared, so the questions do not fill the time, let the chairman ask also general missionary questions, or questions concerning the missionary work of the church.

Let the losing side be responsible for an unusual presentation of the next chapter. This has been successfully tried in smaller groups where a textbook is being used for study.

Another plan successfully tried out for the same purpose was to conduct the meeting as a school session, with members assigned to various classes, as history, geography, reading, spelling and music. The teacher may call classes in an order that will vary the program, and ask questions which she alone has seen. Music and reading may be given by individuals.—The Missionary Review of the World. Selected by Mrs. C. B. Raymond, Columbus, Ohio.

OUR BOOK DEPARTMENT

The Book of Missionary Heroes. By Basil Mathews; 280 pp.; George H. Doran Company, Publishers; copyright 1922: price $1.50.

This book tells stories of the thrilling adventures and daring acts of great heroes of sea and land who have faced perils among wild beasts and wilder men, to tell them of the love of God; from dauntless St. Paul, who went in peril of rivers and robbers, of prison and shipwreck, to Raymond Lull and St. Francis, the Crusader, who sailed the Mediterranean and faced death in Africa; from Livingstone, the pathfinder of Africa and the great Chief Khama, to Mackay and Mary Slessor; from John Williams, the navigator of the South Seas, to Patterson and Henry Martyn, with many others. Basil Mathews tells the immortal stories of these knights of the cross in a way that has been described by a reviewer as "Equal to Henty at his best." Every story is not only historically true, but the narrative is accurate in detail.

Mook. By Evelyn Worthley Sites. The Central Committee on the United Study of Foreign Missions, Publishers; price, paper, 50 cents.

The book "Mook" contains true tales about a Chinese boy and his friends. This book will give the junior class a splendid conception of the life of a Chinese boy, and especially his relation to a mission station.

Building a Successful Sunday School. By Dr. Burroughs; Fleming H. Revell Company; price, $1.50.

The educational secretary of Baptist Sunday-schools, Dr. P. E. Burroughs, has given to the Sunday-school world in his new book, "Building a Successful Sunday School," a work of unusual helpfulness and great practical value. He discusses many matters of fundamental interest, such as the best housing for the school, the ideal equipment, the right form of organization, the way to build up the school, the social life of the school, the best methods of teacher-training, and many other important topics. All of this is presented in a thorough and workmanlike fashion and with full details. The growing number of books on the Sunday-school is evidence of the vitality of that institution, and of these books Dr. Burroughs' is among the very best.—The Christian Endeavor World.

Stewardship "Reading Contests" and "Playlets"

Experience shows that nothing so increases the interest in stewardship and adds to the number of tithers in any church as a reading contest followed by a supper and the presentation of a playlet.

We now publish a pamphlet entitled "Live Wire Reading Contests," also "Thanksgiving Ann" and "Aunt Margaret's Tenth," both in playlet form.

For 20 cents we will send postpaid to any address samples of these; also 21 other stewardship pamphlets, aggregating over 200 pages. This is less than the cost of printing. Please mention the Missionary Visitor; also give denomination.

The Layman Company,
35 N. Dearborn St.,
Chicago, Ill.

GENERAL MISSIONARY NEWS

The Chicago Melting-Pot

Chicago is:

A Polish city of 137,611 persons;
A German city of 122,788;
A Russian city of 102,095;
An Italian city of 59,215;
A Swedish city of 58,563;
An Irish city of 56,786;
A Czecho-Slovakian city of 50,392;
An Austrian city of 30,491;
An English city of 26,420;
A Hungarian city of 26,106;
A Canadian city of 26,054;
A Norwegian city of 20,481;

It also includes many towns smaller than 20,000, each transplanted from different countries. And yet, Chicago is an American city to the backbone.—Record of Christian Work.

Dr. Warnshuis writes that plans for co-operative efforts by the missionary societies in Great Britain and America for the development of Christian literature are now making real progress. The conference of British societies is this year actually mak-

ing appropriations for literature in China and Africa.—The Chinese Recorder.

1921 was, for the China Agency of the American Bible Society, the most productive year of its history. Nearly two and a half million copies of Bibles, New Testaments and portions thereof have been printed, and 2,362,730 have been circulated. New publications for the year were a completed New Testament in Mandarin and the new phonetic script and the Gospel of Mark in Soochow phonetic. This increased output has been maintained in spite of increased cost. Less than 2,000 copies were given away, the remainder being sold below cost price.—The Chinese Recorder.

North America: America Not Turning Catholic

The recent death of Monsignor Brann, rector of St. Agnes' Roman Catholic church in New York City, recalls a striking statement which he made a few years ago at the annual dinner of the Alumni Association of the American College in Rome, at which 150 priests were present. He said:

"When I looked at the parade in our recent centennial celebration I was struck by one thing: All the men I saw were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country—Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."—The Missionary Review of the World.

Baptism of an African King

The king of Ihangiro and his wife were recently baptized by the Bishop of Uganda. The church was far too small for the crowd which gathered to witness the ceremony and so the service was held on the top of a mound in the king's courtyard. More than 2,000 heathen saw their king received into the Christian church, and witnessed him hand to the bishop a valued charm selected from a large number collected from the royal houses and thrown away prior to the service. The royal candidates were prepared for baptism by the Rev. Sedulaka Kibuka, an African clergyman of the Church Missionary Society.—C. M. S. Bulletin.

Congressional Religion

The Christian World in its January 12 issue has the following very significant analysis of the religious affiliations of our senators and congressmen:

The Religion of U. S. Congressmen

"There are 531 congressmen in Washington—436 in the house of representatives and 96 in the senate. Of these, all but 28 are members of some church; 116 are Methodist, 67 Presbyterians, 37 Episcopalians, 35 Baptists, 30 Congregationalists, 24 Roman Catholics, 12 Lutherans, 5 Unitarians, 3 Jews, 3 Mormons and 2 Universalists. The others are distributed among various smaller denominations."

Only a little over 5 per cent are not connected with some religious body. This fact, and the further significant fact that there has never been a decade in our history when church membership has not shown a very notable increase, ought to be quite sufficient to set at rest once and for all the frequent statements of irresponsible persons that "the church is dying out," "Who reads all the religious books! No one is interested in religion any more," "The Christian religion is dying and a new world religion is coming into being."

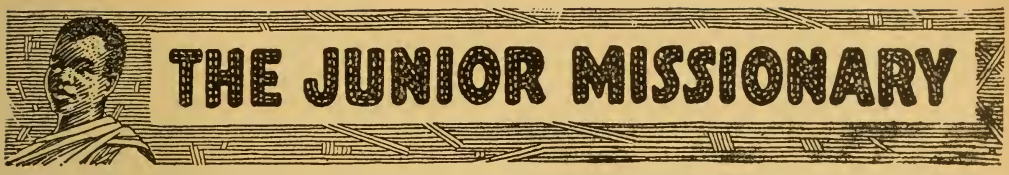
The fact is that never before in the world's history have so many religious books been published and read. The George H. Doran Company alone will issue during the early months of 1922, approximately seventy new titles in religion and theology. —Doran News Notes.

Giving

If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met.

The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—A. T. Pierson, D. D.

"The real Christmas tree is the tree of life; its branches spread over all lands, and its leaves are for the healing of the nations."—Amos R. Wells.



Conducted by Aunt Adalyn

BIRTHDAY CALENDAR

April 1, 1836, Eld. Henry Boyer Brumbaugh, born near James Creek, Huntingdon Co., Pa. Died June 28, 1919, at Huntingdon, Pa. Pioneer editor of Brethren publications.

April 10, 1829, "General" William Booth, born at Nottingham, England. Died Aug. 20, 1912, in London. Founder of the "Salvation Army." Author of "In Darkest England."

April 14, 1883, John Henry Bashor Williams, born near Belleville, Kans. Died at Mombasa, British East Africa, April 17, 1921. Secretary General Mission Board, Church of the Brethren.

April 16, 1831, Christian Hervey Balsbaugh, born at Hanoverdale, Pa. Died Jan. 18, 1909. Lifelong invalid. Religious writer, author of "Glimpses of Jesus."

April 22, 1838, Elder John Grove Royer, born near Millmont, Pa. Died in Sherman Hospital, Elgin, Ill., Jan. 25, 1917. President of Mount Morris College, Ill., from 1884 to 1904.

EASTER HOPE

(For recitation)

Easter dawn has come again,
Full of hope and glory;
All the hills and valleys ring
With the wondrous story:
Dead and buried, white and cold,
Lay the gentle Master;
Now he comes, alive and strong—
Ring the joy-bells faster!

On a dreary Friday morn
To the cross they nailed him;
"Jesus Christ, King of the Jews,"
Mockingly they hailed him;
Then the suffering Savior died;
Oh, the grief and pity!
Darkness like a funeral pall
Fell o'er all the city.

Look! the night is over now—
Burst the stony prison;
Angels smiling at the door—
Surely he is risen!
Yes, he lives and loves us yet,
Beautiful and tender;
For the blessed Easter hope
Daily praise we'll render.

A. H. B.

Your name and address

2c Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Aunt Adalyn: Some time ago, when we had the lesson about Jesus riding into Jerusalem, our teacher told us this little story: "Nobody seems to want me," said the youngest girl of a large family, "I'm a cripple and in everybody's way." As she spoke she was passing a bookseller's shop, and her eyes fell on the words, "The Lord hath need of him." She carefully remembered the reference and searched it out at home. "Jesus once needed a donkey," she said, "so perhaps he wants me—a cripple—I'll ask him." Forty years afterwards a lame Bible woman died, beloved by hundreds and blessed by God in her work. That Bible woman was once the crippled girl. If Jesus can use cripples in that way, what might he not do with us well children, who have all our senses and the use of all our bodily powers? I hope I may not turn him down when he asks me to do something. With friendly wishes,

Doris Elwood.

Dear Aunt Adalyn: I told my folks I'd be out this evening. When they asked me where I was going, I said, "To Elgin!" They were quite astonished, considering I had the Rocky Mountains to cross, the great central plains, and the mighty Mississippi. I just love geography, and I thought I'd go on a little trip of my own and see if things really looked like the book says. They did—and more. It made me shiver just to look up at the great masses of snow crowning the peaks. Then as the train sprang out of a tunnel, I shuddered again when I glanced down the awful precipices beside the track. And the prairies—thousands of acres unrolled in great billowy blankets, whose decorations seemed to be the colors of all crops. And the river—the "Father of Waters"—it was one o'clock at night when we got to it, but the full moon made it look wonderful. When I got off at Elgin, a big policeman pointed out the way, and here I am! Your friend from the West,

Edwin Frantz.

BRING THE NUT CRACKER

Enigma

I am composed of 9 letters.
My 9, 1, 2, 3, means station.
My 6, 8, 7, 5, means to economize.
My 6, 4, 1, 7, 5, is a bondman.
My 7, 8, 4, 5, is a valley.
My 4, 8, 9, 3, is a songbird.
My 3, 1, 4, 5, is a kind of cabbage.
My 9, 8, 7, 5, 4, is to untwist.
My 4, 5, 1, 2, is slender.
My whole is one of our India mission stations.

Cross Word

I am composed of six letters.
My first is in Europe, but not in Asia.
My second is in India, but not in Turkey.
My third is in Sweden, but not in Denmark.
My fourth is in Thibet, but not in Norway.
My fifth is in Persia, but not in China.
My sixth is in Ireland, but not in England.
My whole is a church holy day.

February Nuts Cracked

Inventions.—1. Par, able, parable. 2. Ara, rat, Ararat. 3. Hose, Anna, hosanna. 4. Glass, mire, Glasmire. 5. Phi, lemon, Philemon. 6. Den, mark, Denmark.

Transpositions.—1. Evangelist. 2. Missionary. 3. Apostle. 4. Prophet. 5. Pastor. 6. Teacher. 7. Minister. 8. Bishop.

Conundrums.—

1. When they "began to multiply." Gen. 6: 1.
2. Because he paid for some land with "current money." Gen. 23: 16.
3. Because he was "a plain man." Gen. 25: 27. A. V.
4. Because he told his brothers not to "fall out by the way." Gen. 45: 24.
5. The "tale of the bricks." Ex. 5: 8. A. V.
6. When they were a "stiffnecked people." Ex. 32: 9.

(March "Nuts" Cracked in May)

THE RETURN VISIT

A pour of rain, a peep of green!
P ack up your gloom, and watch the scene!
R un up the pennant, dun or blue—
I t is a sign to friendly crew
L oaded with gifts to shower you!

THE "STAYER"

William Norris Burr

ALL the week long, ever since Sunday, Charlie had carried Something around with him that no one but himself knew about. Every day when he went to school the Something went with him. The afternoon that Uncle Joe took him out to the Park Museum the Something went along. The day the postman brought a letter from Father, Charlie came very near telling the Something that he had no more use for it; but he was not quite courageous enough for that, so day after day everywhere that Charlie went the Something went there, too.

By and by Sunday came again. When Charlie awoke that morning and remembered what day it was he did not feel exactly happy in his heart. For he could no longer carry the Something around with him without letting other people know of it; and that meant that Mother and Uncle Joe and Aunt Clara would all have the Sorry Look on their faces. The thought of that Sorry Look on all those faces almost led Charlie to open the door and tell the Something to leave and never come back again—never! But Something Else came

along just then and persuaded him to hold on to the Something. And there it was, just where it had been all the week, when Mother called and said it was time for Charlie to be starting for Sunday-school.

"I'm not going to Sunday-school any more, Mother," Charlie announced, with a Black Cloud sort of a look on his face. And with that the Something came out where Mother and Uncle Joe and Aunt Clara could see it as plain as day.

"Why, Charlie, I didn't know you were not feeling well," Mother said; and it was the Surprised Look that came to her face just then.

"I'm well enough!" Charlie snapped, "but I just can't stand it any longer to be called 'China,' and that is what that freckle-faced Rob Wilson keeps calling me all the time. I've had enough of it."

The Sorry Look began to show itself pretty strongly on Mother's face, but it didn't come out on Uncle Joe's at all. He had been a boy himself once, and he knew all about the Feelings that are likely to be getting their grip on a boy.

"Not ashamed of old China, are you?" Uncle Joe looked as sunny as a mid-summer morning as he asked this question.

"No, I'm not!" The Snappy Mood still had its grip on Charlie. "But I don't like to be called 'China' all the time by such a fellow as Rob Wilson. I'm not a Chinese if I was born in China. Last Sunday he called me a 'Chink,' and that settled it. No more Sunday-school for me with Rob Wilson in the class.'

"What kind of work is your father doing, Charlie?" The Sunny Look was staying right along on Uncle Joe's face.

"Missionary."

"What do the heathen Chinese people sometimes call the missionaries and other American and English people who are in China?"

"Foreign devils."

"Does your father pack his trunk and come home just because some of the Chinese people call him by an unpleasant name?"

"N-no, he stays. He stayed right through the Boxer trouble." In Charlie's eyes his father was a hero.

"And he's staying now right by the people who call him unpleasant names, trying to help them to a better life, while Mother and his boy Charlie are in this country for a year or two?"

"Ye-es, he is. My father's a stayer, all right. He's the best man in this whole world."

"How about your father's son: is he a 'stayer,' too?"

It was the Softened Look that came to Charlie's face as Uncle Joe put this question.

"I suppose I ought to stand Rob Wilson's abuse if Father can stand it to be called mean names. I—hadn't thought of it in just that way." And Charlie picked up his books and trudged off to Sunday-school with Uncle Joe and Aunt Clara.

It was the Tender Look that came to Mother's face as she watched them from the window and thought of Father away off in China and how he was helping their boy to learn to be a "stayer."—S. S. Times.

Just Balanced

One of the "Chinks" that Charlie's daddy is trying to help. No one else but a Chinese would use a stone to equalize or balance his load. He never thinks of dividing the load, and so walks many miles in this way.

"Christ alone carries love across the gulf of race and nation, and seeks to make mankind genuinely one."—Robert E. Speer.

HOW PENNIES GROW

MISS FORD, Howard's Sunday-school teacher, had given each one of the boys in her class a penny, and told them during the next week to see to how large a sum each of them could increase it. For next Sunday a contribution was to be taken up for the Fresh Air Fund, a beautiful charity which sends people away into the country who can't afford to go themselves. And Miss Ford wanted her boys to earn their money themselves—not to have it given to them.

"For it will mean more to you boys if you work for it," she said.

Howard thought it over very carefully, and, finally, he asked mama if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked. And then he told her his plan, and mama entered into it as heartily as he did.

Together they popped the cent's worth of corn and put it into a clean, white paper bag, and then Howard took it over to an old gentleman who lived near them, who he knew was very fond of popcorn, and asked him if he wanted to buy this bagful.

"How much is it?" asked Mr. Murray.

"Is it worth 3 cents, do you think?" asked Howard timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too," he added, after his first mouthful.

Howard bought 3 cents' worth of popcorn this time and sold three more bagfuls at 3 cents apiece, so he had 9 cents. Mama told him that if he'd buy a pound of sugar, which would be 6 cents, some milk, some chocolate, and some vanilla which she could afford to sell him for 3 cents, she'd show him how to make some fudge. They had just a pound when it was done; and then Howard printed this sign very carefully:

"Candy sweet
That can't be beat,"

and nailed it up by the fence. Mama told him that he had better sell two of the squares for a cent, and he arranged it very temptingly on a little table, and waited for customers.

They came slowly, but by supper time the fudge was all gone, and he had 22 cents in his pocket.

The next day was Sunday, and nobody was happier than Howard, says a writer in The Advance, when he dropped his money into Miss Ford's hand.

* * *

"Now I've only a cent! I can't give that to the missionaries," said little Una, dolefully. "I had saved ten cents, and I've lost it. Oh, dear! I am sorry. I don't want to go to the meeting now."

"Don't cry, Una," said her teacher, Miss Watkins. "Give your cent; it is all you have just now, and you would give more if you could."

"Yes, I would," Una said, slowly; "but will a cent do the missionaries any good?"

"I am sure it will," said Miss Watkins, firmly, "if you give it with your prayers; it is not what we give, but how we give, that really matters."

The cent was given to a missionary who heard from Miss Watkins of little Una's offering, and her fear lest it should be too small to do any good. The missionary kept the coin, and bought with it a little colored print of Jesus on the cross. This little picture he took with him to southern India, and one day, when passing through a heathen village where the people had always refused to listen to his preaching, he nailed it to the trunk of a tree.

The people crowded round it, full of curiosity. "What is this?" they asked. "What has that Man done to be so punished? Tell us his story."

The people listened eagerly to the story of the cross, all eyes fixed on the little picture. Since that day the missionary is always welcome in the village, which has now many Christians.

The Power of Intercession

The weary ones had rest, the sick had joy
that day,
And wondered how.
The plowman, singing at his work, had
prayed:
"God help them now."

Our Brother, our Pattern, our Guide;
The Hope of all lands, our Comfort and
Friend:
For aye may his presence abide!

A. H. B.

During the month of February, the Board sent out 5,226 tracts.

The following contributions to the Board's funds were received during February:

WORLD-WIDE

California—$5.60
No. Dist., Cong.: T. N. Beckner (dec'd) (Empire), $2; Mrs. T. N. Beckner (Empire), $1.60, ... $ 3 60
So. Dist., Cong.: First Los Angeles, $1.50; C. Ernest Davis (M. N.) (La Verne), 50c, ... 2 00

Colorado—$15.00
S. E. Dist., Indv.: Elizabeth Haney, ... 15 00

Delaware—$2.00
Indv.: Miss Beulah M. Hostedler, ... 2 00

Florida—$6.40
Cong.: Arcadia, $6; Indv.: D. M. Irvin, 40c, ... 6 40

Idaho—$5.00
Cong.: Fruitland, ... 5 00

Illinois—$132.65
No. Dist., Cong.: Milledgeville, $70; Naperville, $41.43; Ezra Lutz (M. N.) (Mt. Carroll), 50c; Indv.: D. C. McGonigle, $15, ... 126 93
So. Dist., Cong.: Individual (Girard), $1; S. S.: Woodland, $4.72, ... 5 72

Indiana—$210.75
Mid. Dist., Cong.: Pleasant View, $10.30; Bachelor Run, $87; Nora E. Seitner, Manchester, $1; Indv.: Emanuel Leckrone, 45c, ... 98.75
No. Dist., Cong.: Margaret Welbon (Union), $2; S. S.: Ladies' Bible Class, First So. Bend, $5; Indv.: Mary Yoder, $100, ... 107 00
So. Dist., Cong.: Wm. Stout (Nettle Creek), ... 5 00

Iowa—$18.31
Mid. Dist., Indv.: Albert W. Norris, ... 1 00
So. Dist., S. S.: Libertyville, ... 17 31

Kansas—$122.87
S. E. Dist., S. S.: Parsons, ... 8 50
S. W. Dist., Cong.: McPherson, $73.87; Mary C. Adams (McPherson), $5; S. P. Weaver (E. Wichita), $25; Eld. D. H. Heckman (M. N.) (Garden City), 50c; Indv.: Katie Yost, $10, ... 114 37

Maryland—$109.00
E. Dist., Cong.: Mary M. Hinshaw (Washington City), $2; Blue Ridge College, $101, ... 103 00
Mid. Dist., Cong.: Eld. John A. Myers (Licking Creek), ... 5 00
W. Dist., Indv.: Clarence E. Coleman, ... 1 00

Minnesota—$19.00
Cong.: Eld. P. A. Nickey (Hancock), $15; Dorsey Weimer (Monticello), $2; Indv.: Mrs. J. W. Broadwater, Sr., $2, ... 19 00

Missouri—$42.50
No. Dist., S. S.: Rockingham, ... 37 00
S. W. Dist., Cong.: Dry Fork, ... 5 50

Montana—$5.90
E. Dist., Indv.: R. R. Riley, ... 5 90

Nebraska—$10.00
Cong.: Susan Roelofsz (Lincoln), ... 10 00

New Jersey—$2.00
Indv.: Mrs. Louisa Burris, ... 2 00

North Dakota—$16.00
Indv.: Henry Kile, $10; Elizabeth Kile, $6, 16 00

Ohio—$30.00
N. E. Dist., Cong.: Canton Center, ... 17 50
So. Dist., S. S.: Bethel (Salem), ... 12 50

Pennsylvania—$1,586.28
E. Dist., Cong.: Lethe A. Lisky (Lebanon), $1.20; Eld. Nathan Martin (M. N.) (Midway), 50c, ... 1 70
Mid. Dist., Cong.: Joseph and Tilithe Crawford (Everett), ... 5 00
So. Dist., Cong.: L. H. Leiter, Wife and Daughter (Back Creek), $25; W. B. Harlacher (Hanover), $2; S. S.: "Victors" Class, Carlisle, $10; Indv.: M. O. Myers, $5.50; Susie Walker Resser, $1, ... 43 50
S. E. Dist., Cong.: First Philadelphia, $500; Green Tree, $150; Coventry, $95; S. S.: Coventry, $55; C. W. S.: Coventry, $50.. 850 00
W. Dist., Cong.: Brothersvalley, $13.25; Morrellville, $200; Rummel, $362.40; W. A. Allison and Wife (Rummel), $5; S. S.: Junior Boys' Class, Rummel, $16.63; Junior Girls' Class, Rummel, $14.30; Intermediate Boys' Class, Rummel, $25.08; Primary Class No. 1, Rummel, $19.87; Primary Class No. 2, Rummel, $7.80; Beginners' Class, Rummel, $10.75; Indv.: Brother and Family, $10; Thomas Harden, $1, ... 686 08

South Carolina—$5.00
Indv.: J. I. Branscom, ... 5 00

Sweden—$39.92
Congregations of Sweden, ... 39 92

Virginia—$130.00
E. Dist., Cong.: Geo. W. Shaffer (Valley), $2; S. S.: Valley, $50.37, ... 52 37
First Dist., Indv.: Mrs. Christine Pursley, 3 00
No. Dist., S. S.: Salem, $53.78; C. W. S.: Greenmount, $10, ... 63 78
Sec. Dist., Cong.: M. D. Hess (Bridgewater), 25c; Barbara V. Ringgold (Bridgewater), $6; Indv.: Jacob D. Miller, $3.60; John W. Wright, $1, ... 10.85

Washington—$2.00
Indv.: Mrs. E. J. Hunt, ... 2 00

West Virginia—$18.00
First Dist., Cong.: Kennie Cooper (Harman), ... 18 00
Transferred from the Forward Movement, ... 15,290 05

Total for the month, ... $ 17,824 23
Total previously reported, ... 20,081 99

Total for the year, ... $ 37,906 22

STUDENT FELLOWSHIP FUND, 1921

Illinois—$10.00
No. Dist., Students and Faculty of Bethany Bible School, ... 10 00
Transferred from the Forward Movement, ... 170 00

Total for the month, ... $.... 180 00
Total previously reported, ... 5,413 24

Total for the year, ... $ 5,593 24

AID SOCIETY FOREIGN MISSION FUND

California—$35.00
So. Dist., Aid Societies: La Verne, $10; Pomona, $25, ... 35 00

Idaho and W. Montana—$28.00
Aid Societies, ... 28 00

Kansas—$42.40
N. E. Dist., Aid Societies: Morrill, $10; E. Maple Grove, $10; Sabetha Sisters, $10; Overbrook Sisters, $10; Chapman Creek, $2.40, ... 42 40

Maryland—$270.00
Mid. Dist. Aid Societies, ... 270 00

Minnesota—$20.00
Aid Society: Root River, ... 20 00

Ohio—$30.00
So. Dist., Cong.: Bear Creek, $10; Aid Societies: Beaver Creek, $10; Poplar Grove, $10, ... 30 00

BRIDGEWATER COLLEGE LIBRARY
BRIDGEWATER, VIRGINIA

Oregon—$4.00
Aid Society: Ashland, ... 4 00
Transferred from the Forward Movement, ... 57 40

Total for the month, ...$ 486 80
Total previously reported, ... 7,864 22

Total for the year, ...$ 8,351 02

HOME MISSIONS

Idaho—$10.00
Indv.: C. H. Sheets and Wife, ... 10 00

Indiana—$5.00
Mid. Dist., Cong.: A Brother (Roann), .. 5 00

Pennsylvania—$2.00
So. Dist., Cong.: No. 56571 (Lower Cumberland), ... 2 00
Transferred from the Forward Movement, ... 449 00

Total for the month, ...$ 466 00
Total previously reported, ... 124 23

Total for the year, ...$ 590 23

EMERGENCY FUND
(For World-Wide Missions)

Colorado—$42.00
N. E. Dist., Cong.: Denver, ... 17 00
S. E. Dist., Indv.: Elizabeth Haney, ... 25 00

Illinois—$57.24
No. Dist., Cong.: Lanark, $51.24; S. S.: Columbia, $4, ... 55 24
So. Dist., Indv.: E. S. Brothers, ... 2 00

Indiana—$124.72
Mid. Dist., Cong.: Spring Creek, $24.72; S. S.: "Willing Workers" Class, Plunge Creek Chapel, $100, ... 124 72

Maryland—$15.00
E. Dist., Cong.: A Family (Middletown Valley), ... 15 00

Minnesota—$19.50
Cong.: Monticello, ... 19 50

Missouri—$62.50
No. Dist., Cong.: Pleasant View, $7.50; S. S.: Live Wire Class, Rockingham, $15; No. St. Joseph, $40, ... 62 50

Nebraska—$10.00
Cong.: Susan Roelofsz (Lincoln), ... 10 00

New Jersey—$3.00
Indv.: Carrie Gary, $2; Paul Gary, $1, .. 3 00

North Dakota—$35.70
S. S.: Surrey, ... 35 70

Ohio—$145.50
N. E. Dist., Cong.: A Brother and Sister (Black River), $50; Aid Society: Owl Creek, $50; Black River Ladies, $35, ... 135 00
So. Dist., Cong.: Salem, $9.50; Indv.: D. C. Flory and Wife, $1, ... 10 50

Pennsylvania—$532.07
E. Dist., Cong.: W. Green Tree, $65.67; Eld. J. G. Reber (Maiden Creek), $75, ... 140 67
Mid. Dist., Cong.: Lewistown, ... 124 40
So. Dist., Cong.: Carlisle, $15; Missionary Association (Antietam), $150; Indv.: Blanche Griest, $2, ... 167 00
W. Dist., Cong.: E. T. Cecil Snyder (Pittsburgh), ... 100 00

Tennessee—$7.00
Cong.: Mountain Valley, ... 7 00

Virginia—$56.00
First Dist., S. S.: Peters Creek, ... 50 00
No. Dist., Indv.: Frank Stultz and Wife, 2 00
Sec. Dist., Cong.: Elk Run, ... 4 00

Washington—$2.00
Cong.: Reuben Breshears (Omak), ... 2 00

Wisconsin—$5.00
Indv.: Mildred and Elizabeth Clair, $2; Mrs. L. A. Clair, $3, ... 3 00

Total for the month, ...$ 1,117 23
Total previously reported, ... 35,855 59

Total for the year, ...$ 36,972 82

SOUTH CHINA MISSION

Transferred from the Forward Movement, ... 25 00

Total for the month, ...$ 25 00
Total previously reported, ... 0 00

Total for the year, ...$ 25 00

INDIA MISSION

Michigan—$4.40
Cong.: Battle Creek, ... 4 40

Missouri—$7.03
Mid. Dist., S. S.: "Ever Ready" Class, Prairie View, ... 7 03

Pennsylvania—$23.55
Mid. Dist., S. S.: Raven Run, ... 16 36
So. Dist., S. S.: Eastville (Sugar Valley), 7 19
Transferred from the Forward Movement, ... 552 65

Total for the month, ...$ 587 63
Total previously reported, ... 2,992 31

Total for the year, ...$ 3,579 94

INDIA NATIVE WORKER

Transferred from the Forward Movement, ... 140 02

Total for the month, ...$ 140 02
Total previously reported, ... 1,871 37

Total for the year, ...$ 2,011 39

INDIA BOARDING-SCHOOL

Indiana—$70.00
Mid. Dist., Cong.: Edith Lees (Peru), $35; S. S.: Bethany Class, Peru, $35, ... 70 00

Minnesota—$25.00
C. W. S.: Lewiston, ... 25 00

Missouri—$7.60
No. Dist., S. S.: Wakenda, ... 7 60

Nebraska—$20.00
S. S.: Octavia, ... 20 00

Pennsylvania—$23.75
W. Dist., Cong.: Morrellville, $6.25; S. S.: Maple Glen, $17.50, ... 23 75

Virginia—$35.00
No. Dist., S. S.: Two Classes of Girls, Mill Creek, ... 35 00
Transferred from the Forward Movement, ... 330 60

Total for the month, ...$ 511 95
Total previously reported, ... 3,117 06

Total for the year, ...$ 3,629 01

INDIA SHARE PLAN

Illinois—$25.00
No. Dist., Aid Society: Hickory Grove Ladies, ... 25 00

Indiana—$258.00
Mid. Dist., S. S.: "Live Wire" Class, Courter (Peru), ... 25 00
No. Dist., Cong.: Yellow River, $58; Henry E. Foust and Wife (Plymouth), $50; S. S.: First So. Bend, $25; Primary Dept., Walnut, $25; "Anchor" Class, No. Winona, $50; C. W. S.: Y. P., Goshen City, $25, ... 233 00

Kansas—$12.50
S. E. Dist., Cong.: Christian Friendship Circle (New Hope), ... 12 50

Maryland—$30.00
E. Dist., Cong.: Sunshine Band (Meadow Branch), $25; S. S.: Edgewood, $5, ... 30 00

Michigan—$62.50
S. S.: "Gleaners" Class, Lake View, $50; Sunfield, $12.50, ... 62 50

Missouri—$100.00
No. Dist., Indv.: Geo. A. Miller, ... 100 00

North Dakota—$ 0.00
S. S.: Kenmare, Minot, Surrey and Berthold, ... 50 00

Ohio—$110.54
N. E. Dist., S. S.: New Philadelphia, ... 29 54
N. W. Dist., C. W. S.: Sugar Creek, $25; Alvordton and "Band of Hope" S. S. Class, Silver Creek, $50, ... 75 00
So. Dist., S. S.: "Busy Workers" Class, Pitsburg, ... 6 00

Oregon—$12.50
S. S.: Newberg, $8.50; C. W. S.: Newberg, $4, ... 12 50

Pennsylvania—$456.25
E. Dist., Cong.: Jos. H. Eshelman and Wife (Elizabethtown), $100; S. S.: "Willing Workers" Class (Elizabethtown), $6.25; Aid Society: Elizabethtown Sisters, $50, .. 156 25
Mid. Dist., Cong.: Roaring Spring, $50; S. S.: Williamsburg, $50; Curryville (Woodbury), $50; Clover Creek, $50, ... 200 00
So. Dist., Cong.: Jacob G. Aldinger (York), ... 50 00
W. Dist., S. S.: Willing Helpers' Class, Diamondville (Manor), $25; Friendly Bible Class, Brothersvalley, $25, ... 50 00
Transferred from the Forward Movement, ... 173 17

Total for the month, ...$ 1,290 46
Total previously reported, ... 6,017 84

Total for the year, ...$ 7,308 30

ROSA KAYLOR MEMORIAL

Indiana—$10.00
Mid. Dist., Aid Society: Huntington County, ... 10 00
Transferred from the Forward Movement, ... 63 56

Total for the month, ...$ 73 56
Total previously reported, ... 1,575 87

Total for the year, ...$ 1,649 43

QUINTER MEMORIAL HOSPITAL

Maryland—$2.00
Mid. Dist., Cong.: Eld. John A. Myers (Licking Creek), ... 2 00

Total for the month, ...$ 2 00
Total previously reported, ... 166 00

Total for the year, ...$ 168 00

ANKLESVAR CHURCHHOUSE

Iowa—$60.00
No. Dist., Cong.: Sheldon, ... 60 00
Transferred from the Forward Movement, ... 35 00

Total for the month, ...$ 95 00
Total previously reported, ... 100 00

Total for the year, ...$ 195 00

CHINA MISSION

Florida—$1,500.00
Cong.: J. H. Garst (Sebring) (For Electric Light Plant), ... 1,500 00

Illinois—$4.00
So. Dist., Indv.: Winfield B. Ross, ... 4 00

Maryland—$16.85
Mid. Dist., Cong.: Hagerstown, $15.85; Eld. John A Myers (Licking Creek), $1, 16 85

Pennsylvania—$17.75
So. Dist., Cong.: Antietam, ... 17 75
Transferred from the Forward Movement, ... 335 15

Total for the month, ...$ 1,873 75
Total previously reported, ... 2,904 62

Total for the year, ...$ 4,778 37

CHINA NATIVE WORKER

Indiana—$75.00
No. Dist., S. S.: Pleasant Valley, Middlebury, Shipshewana, English Prairie, Topeka and Rock Run, ... 75 00

Kansas—$75.00
N. W. Dist., S. S.: Gospel Workers' Class, Quinter, ... 75 00
Transferred from the Forward Movement, ... 244 79

Total for the month, ...$ 394 79
Total previously reported, ... 1,190 50

Total for the year, ...$ 1,585 29

CHINA BOYS' SCHOOL

Illinois—$10.00
So. Dist., S. S.: Woodland, ... 10 00

Iowa—$4.17
No. Dist., S. S.: "Missionary Class" Curlew, ... 4 17

Maryland—$17.50
E. Dist., Cong.: Sam's Creek, ... 17 50

Pennsylvania—$3.12
W. Dist., Cong.: Morrellville, ... 3 12
Transferred from the Forward Movement, ... 75 16

Total for the month, ...$ 109 95
Total previously reported, ... 402 49

Total for the year, ...$ 512 44

CHINA GIRLS' SCHOOL

Illinois—$10.00
So. Dist., S. S.: Woodland, ... 10 00

Iowa—$4.18
No. Dist., S. S.: "Missionary Class" Curlew, ... 4 18

Nebraska—$30.00
Aid Society: Afton, ... 30 00

Ohio—$35.55
N. E. Dist., S. S.: Springfield, $28.55; "True Blue" Class, E. Chippewa, $4; "Good Samaritan" Class, E. Chippewa, $3, ... 35 55

Pennsylvania—$3.13
W. Dist., Cong.: Morrellville, ... 3 13

Virginia—$6.00
No. Dist., S. S.: Character Builders' Class, Pine Grove (Greenmount), ... 6 00
Transferred from the Forward Movement, ... 57 61

Total for the month, ...$ 146 47
Total previously reported, ... 488 71

Total for the year, ...$ 635 18

CHINA SHARE PLAN

Arizona—$6.38
S. S.: "Workers" and "Standard Bearers for Jesus" Classes, Glendale, ... 6 38

Colorado—$25.00
N. E. Dist., Aid Society: Haxtun Sisters, 25 00

Illinois—$87.50
So. Dist., S. S.: Woodland, $75; "Stand True and Ready" Class, Woodland, $12.50, 87 50

Indiana—$43.75
Mid. Dist., S. S.: "Helping Hand" Class, Eel River, ... 25 00
No. Dist., S. S.: "Elite" Class, Nappanee, ... 18 75

Ohio—$15.00
N. W. Dist., S. S.: Lima, ... 15 00

Pennsylvania—$25.00
W. Dist., S. S.: Laborers for the Master, O. A. B. C. Class, Pike (Brothersvalley), 25 00
Transferred from the Forward Movement, ... 164 18

Total for the month, ...$ 366 81
Total previously reported, ... 1,787 10

Total for the year, ...$ 2,153 91

LIAO CHOU HOSPITAL BED FUND

Illinois—$50.00
So. Dist., C. W. S.: Okaw, ... 50 00
Transferred from the Forward Movement, ... 50 00

Total for the month, ...$ 100 00
Total previously reported, ... 250 45

Total for the year, ...$ 350 45

CHINA HOSPITAL

Ohio—$28.55
N. E. Dist., S. S.: Springfield, ... 28 55
Transferred from the Forward Movement, ... 436 65

Total for the month, ...$ 465 20
Total previously reported, ... 95 71

Total for the year, ...$ 560 91

SWEDEN MISSION

Transferred from the Forward Movement, ... 60 00

Total for the month, ...$ 60 00
Total previously reported, ... 34 00

Total for the year, ...$ 94 00

MINISTERIAL AND MISSIONARY RELIEF

Transferred from the Forward Movement, ... 390 00

Total for the month, ...$ 390 00
Total previously reported, ... 22 00

Total for the year, ...$ 412 00

NEAR EAST RELIEF

Indiana—$39.24
Mid. Dist., Cong.: Marie Shively (West Manchester), ... 15 00
No. Dist., S. S.: Cedar Lake,, $15; Intermediate Class, Cedar Lake, $6.39; Class No. 5, English Prairie, $2.85, ... 24 24

Maryland—$12.00
Mid. Dist., Cong.: Broadfording, $10; Eld. John A. Myers (Licking Creek), $2, ... 12 00

Michigan—$13.01
Cong.: Battle Creek Mission, ... 13 01

Ohio—$15.00
N. E. Dist., Cong.: Elizabeth Toms (Owl Creek), ... 10 00
N. W. Dist., Cong.: P. F. Dukes and Wife (Greenspring), ... 5 00

Pennsylvania—$185.02
E. Dist., Cong.: Lititz, $42.02; Emmert Basehore (Spring Creek), $5; Henry H. Reber (Maiden Creek), $10; S. S.: Midway, $30; Young Men's Bible Class, Spring Creek, $15; Hopeful Class, Spring Creek, $20, ... 122 02
So. Dist., Cong.: L. H. Leiter, Wife and Daughter (Back Creek), 25; S. S.: Hampton (Upper Conewago), $18; "Willing Workers" Class, Hampton (Upper Conewago), $5, ... 48 00
S. E. Dist., S. S.: Harmonyville, ... 10 00
W. Dist., Cong.: Scalp Level, ... 5 00

West Virginia—$5.00
First Dist., S. S.: White Pine, ... 5 00

Total for the month, ...$ 269 27
Total previously reported, ... 2,685 27

Total for the year, ...$ 2,954 54

ARMENIAN RELIEF

Ohio—$25.00
N. W. Dist., Indv.: John Sponseller and Wife, ... 25 00

Pennsylvania—$7.96
So. Dist., S. S.: Dillsburg (Lower Cumberland), $2.71; "Willing Workers" Class, Browns Mill (Falling Spring), $5.25, ... 7 96

Total for the month, ...$ 32 96
Total previously reported, ... 1,567 19

Total for the year, ...$ 1,600 15

RUSSIAN RELIEF

Delaware—$10.00
Indv.: F. H. and F., ... 10 00

Idaho—$35.00
S. S.: Boise Valley, ... 35 00

Illinois—$5.52
No. Dist., S. S.: Birthday Collection of Primary Dept., Milledgeville, ... 2 28
So. Dist., S. S.: Oakley, ... 3 24

Indiana—$11.00
Mid. Dist., Cong.: Peru, $10; Josephine Hanna (Logansport), $1, ... 11 00

Iowa—$10.00
Mid. Dist., Cong.: Frank Rhodes (Dallas Center), ... 10 00

Maryland—$15.00
E. Dist., Cong.: Eld. J. M. Prigel (Long Green Valley), $10; Emma Newhauser (Long Green Valley), $2; Anna Southard (Long Green Valley), $3, ... 15 00

Ohio—$68.32
So. Dist., Cong.: Painter Creek, $52.82; C. W. S.: New Carlisle, $15.50, ... 68 32

Oklahoma—$2.00
Cong.: Mrs. L. M. Dodd (Guthrie), ... 2 00

Pennsylvania—$154.44
E. Dist., Cong.: Palmyra, $29.91; Lititz, $42.03; Jas. N. Wright and Wife (Big Swatara), $50, ... 121 94
Mid. Dist., Cong.: First Altoona, $10; James Creek, $6, ... 16 00
So. Dist., Cong.: Falling Spring, ... 11 50
W. Dist., Cong.: Scalp Level, ... 5 00

Virginia—$15.40
So. Dist., Cong.: Christiansburg, ... 15 40

Washington—$62.16
Cong.: Olympia, $12.16; S. S.: Sunny Slope, $50, ... 62 16

Total for the month, ...$ 388 84
Total previously reported, ... 2,854 28

Total for the year, ...$ 3,243 12

STUDENT LOAN FUND

Transferred from the Forward Movement, ... 37 00

Total for the month, ...$ 37 00
Total previously reported, ... 465 23

Total for the year, ...$ 502 23

AFRICA MISSION

Michigan—$25.00
Cong.: C. M. and Olive N. Mote (Beaverton), ... 25 00

Total for the month, ...$ 25 00
Total previously reported, ... 240 00

Total for the year, ...$ 265 00

The benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort. —Emerson.

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Ebey, Alice K.

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Lichty, D. J.
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Wagoner, Ellen H.

Dahanu, Thana Dist., India
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Alley, Hattie Z.
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Butterbaugh, Bertha L.
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Replogle, Sara G.

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Brumbaugh, Anna B.
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Hollenberg, Nora R.
Kaylor, John I.
Kaylor, Ina Marshburn

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Garner, Kathryn B.

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Holsopple, Kathren R.
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1923 CHICAGO, ILL.

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Graduates of Anklesvar Primary School and Now in Normal School, India

The Missionary Visitor

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THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV MAY, 1922 No. 5

EDITORIAL

The 1922 Winona Conference

When the Brethren go to Conference, the railroad men, the gasoline service station men, the barking dogs along the way, and the chickens trespassing on the public highways, all sit up and take notice. And on many a farm, lonely that week, some young, sturdy lad is doing the first corn plowing, while his folks have gone to Conference. Not only this, but when ten thousand Brethren, assembled in Conference, go from their knees to any task, the devil trembles and the work will be done. Possibly no group of people go to a conference as do the Brethren. Indeed, it is expensive. Any transportation agency would covet the privilege of hauling the folks. Yet it is both expensive and cheap. If the Conference does what we hope, viz., welds a solidarity of Brotherhood and unity of purpose, we really have paid a very small price for so great a gain. The Conference should do no less than this.

The 1922 Conference at Winona, June 7 to 13, promises to be as great as any in the history of the church. Many constructive problems are before us. One of the largest is the consolidation of church boards. Let us all earnestly pray and study the problems before us, that we may not spoil the Master's work.

Every Member Helping—How?

You say it can't be done? Perhaps not, for that would be reaching our ideal, and it is seldom we really arrive at this full destination. We cannot suggest a method whereby all will become interested in the work of the church, but we do believe in trying to get every one interested. A good understanding of human nature will help us greatly. We must know that a man is most interested in that which has cost him something. The mother loves her own child better than any other, because it has cost her something. The most faithful members of the church are those noted for their faithfulness in gifts and personal service. One might reason that they had done their share for the church and should be relieved of further obligation. They may merit relief, but they do not ask nor desire it. They want to stay by the job as long as God lets them serve. (Incidentally we have no discipline problems with such.)

But how about the fellow who remains away from church, has a bad name, does not support the work, but still has his name on the roll? A certain man soliciting for college money went with the elder among the members of a certain church. When they had finished the solicitor asked if they had seen all the members, and the elder replied, "All who will give anything." The solicitor insisted that they see all of them, which they did, and received from the last group more than from all of the first group. Besides this, some of the members were praising the Lord for the visit of the Brethren.

We know that there are unfaithful, uninterested, stingy, covetous, non-church-attending, critical members in the church. What shall we do for them? Calling names will help neither them nor the church. Here is where we need wise leadership in the churches. Enroll these unfaithful ones among those who sweat for the cause, and their spiritual dyspepsia will vanish. If they are not ready to sweat, get them to give as much as possible.

The every-member canvass will do wonders. Folks will give and be glad you came if your visit is in the right spirit.

Recently a church treasurer objected to the every-member canvass because one year when it was tried he had a lot of bad pledges. Too bad, but still we cannot expect the weaklings of the flock to be made perfect by one every-member canvass. The next year the annual missionary offering was taken at the church and the weaklings (who were at home) didn't get a chance to contribute. Is it better to have loved and lost or never to have loved at all?

Two Distinct Losses

To lose a man's gift for missions is a calamity. It means that the program of the Lord for the evangelization of the world is delayed to the extent of the good the gift would have done. But to lose both the man's gift and the man is a catastrophe. If this be true, most of our calamities turn into catastrophes, for when a man does not give, does not serve, loses his interest in the welfare of another's soul, then the man himself is soon lost. It is pretty difficult for a man to be saved unless he is saved to serve. The forces working for the evangelization of the world should have every Christian's support for the work that can be done and for the reflex influence upon the giver.

THE GENERAL MISSION BOARD MEETING

The April meeting, which is one of the four regular sessions of the Board, adjourned on the 21st and left on record a number of important actions. We hope that this brief report of some of the most important questions will be widely read, so that all who have been partners in the mission work of the church will know what is being done and can continue in prayer that the work of the church may be administered wisely.

South China Work

The mission work in the Sunning County, South China, has been pushed forward largely by individual effort. It has been requested by these supporters that it be taken over under the care of the Board. For six months it has been under advisement and the following report of two members of the Board, who were to study it, was passed unanimously:

1. We recommend that the work be taken over under the care of the Board and that a suitable brother from America be sent over to superintend it; that all workers now on the field, or to be sent over later, be approved by the Board upon the presentation of the usual information.

2. That in taking it over, by the Board, it will be their purpose to conduct it along pastoral lines, as directed by the Conference, and in harmony with the laws of comity, with the approval of its present supporters to this policy of procedure.

3. That Moy Gwong, the present native worker, under the Board, be continued as a native pastor.

Denmark and Sweden Educational Work

The Scandinavian Mission, feeling that the work can never prosper to any extent without trained native workers, and realizing the difficulty of securing such without some educational plan, has asked the Board for the establishment of a school to train its workers along biblical and church administration lines. The Board approved the plan suggested by Brethren Graybill and Glasmire of Sweden and Denmark, respectively. The time and conditions for the establishment of the school are to be determined upon further study.

The Prospective Africa Mission

The location for the Africa Mission remains a big problem for the Board and the workers who are to be sent. It has seemed that northern Nigeria would be the most suitable territory, since there is an opening and it is under British rule. Some of Nigeria is largely Mohammedan and part of it is pagan. Most of the pagan territory is assumed already by different missionary societies, and it would be a big problem if we should assume territory that is practically Mohammedan. It is true they need the Gospel, just as do the pagans, but their hostility towards Christianity makes it a difficult and dangerous place. Furthermore, it is likely that converts would be won much more slowly than in other fields. There are reasons both for and against

going into this territory of which we speak; viz., the Sokoto Province. The Board desired to make further investigations before deciding anything definite about the location.

A Williams Memorial

After the death of our dear Bro. J. H. B. Williams there was considerable desire to establish a memorial to his name in our mission fields. The difficulty of deciding the kind of a memorial and where it should be located caused the delay, and Brethren J. J. Yoder and Charles D. Bonsack, who were appointed to study the question, brought the following report, which was adopted:

1. We do not recommend a general memorial, but encourage each mission field to so designate such a memorial as their plans and judgment may direct.

2. That such a memorial be designated in Africa as soon as a suitable and permanent building is erected.

Ford Cars for Our China Mission

The China Mission now has a good automobile road between Ping Ting and Liao Chou, and the distance can be covered by auto in a few hours, whereas formerly it was necessary to make the trip by donkey, which took three days. Rumors that the road might not be permanent, because of heavy washouts, and that the China government was levying an exorbitant tax on automobiles caused the Board to defer action on the request for Fords. Certainly the use of an auto between the two stations would greatly expedite their work.

Report of Traveling Secretary for United Student Volunteers

Miss Minneva J. Neher, traveling secretary for the United Student Volunteers, appeared before the Board and gave a much appreciated report of her findings among the Volunteers in our different colleges.

Missionary Appointees

The following workers were approved for foreign service, to be sent out this year: Miss Mae Wolf, Miss Ada Dunning, E. L. Ikenberry, and Miss Olivia Dickens. Miss Wolf goes to India as a nurse. The field for the other three appointees has not definitely been decided upon at the time of this writing. In addition to these, Miss Elizabeth Baker, who was appointed at an earlier meeting, will go to China as a nurse. The fields are calling loudly for both doctors and nurses, and there are not sufficient workers in sight to supply the needs for some time to come.

Russian Relief Situation

A special committee, studying this question, brought its report to the Board, and the Board decided the following: That we continue receiving funds for the relief of the stricken in Russia. Our investigation leads us to believe that we should remit our money through the American Friends Service Committee, located at Philadelphia. At the suggestion of some of our own members and the agreement of the Friends Committee we decide to try to secure two men from our church to place in Russia, to aid in the direction of relief work. These workers will become a part of the Friends personnel in Russia. It is hoped that these workers can be found by the time of Conference, and that they may sail very soon thereafter. It is the thought of the Board to urge a response on the part of the Brotherhood but not to promote the campaign to the detriment of other existing work in the church. If the crops in Russia this summer should not be sufficient to prevent suffering this coming winter, the campaign for funds would likely be promoted more vigorously this coming autumn. It is hoped that all churches which have not already done so will make an offering for Russian relief work.

A New Denmark Worker

The Denmark Mission makes a call for a sister to work in the Thy District of Denmark. The Board approves of the call and is seeking a suitable worker to send.

More Missionaries for Sweden

The need for additional help for our missionaries in Sweden is apparent, and the Board decided to try to secure a man and wife as missionaries for that field.

India Missionary Furloughs

Furloughs were granted in 1923 for the following missionaries:

H. P. Garner and family, Kathryn Zigler, Jennie Mohler, and Eliza B. Miller.

China Missionary Furloughs

Furloughs in 1923 were granted to Walter J. Heisey and family, and in 1924 to B. M. Flory and family and Edna Flory.

Library Fund for India

Some interested folks in the homeland, having given money to establish a library in India for the missionaries, the Board approves of same and of the plan to locate this at Bulsar.

English Baptist Territory in China

The English Baptist Mission, which has territory adjoining the Brethren in Shansi, China, has agreed to turn over to us certain territory which it is at present unable to man properly. The Board feels it would be wise to enlarge our mission territory, but defers any definite action until further advice can be received from our missionaries.

Electric Light Plant for the Ping Ting Station

A good brother in America donated the money to equip the Ping Ting station with an electric light plant and the Board is most grateful for the gift. The use of this is greatly appreciated by the missionaries, especially for the hospital.

District Mission Board Grants

Appropriations totaling more than $5,000 to aid the mission work in eight different Districts were granted. The Board is earnestly desiring to study and help solve Home Mission problems and to grant financial help when expedient. Bro. M. R. Zigler, Home Mission Secretary for the Board, is giving all of his time in the home mission work. He is especially desirous of coöperating with the District Mission Boards which are already responsible for the work in their respective Districts.

Ministerial Relief

Relief for four faithful old ministers and one minister's widow was granted. The Board feels glad that during the past years the Brotherhood has made it possible to aid those who burned their best years out for the church, and are now needy.

Student Loan Fund Applications

Requests for aid by four splendid men, missionary volunteers, were considered. The Board desired to grant the loans, but the loan fund for this purpose is already overdrawn and the requests were deferred until Conference time, hoping that some good members or churches somewhere in the Brotherhood would feel like making the further schooling of these volunteers possible without debts on their part. If there are churches which would like to help these volunteers now they could continue supporting them on the field when they go. The conditions of the loan fund provide for the cancellation of the loan without payment after the worker has satisfactorily served the church for five years. If he fails to do this the note becomes due, with interest, to the General Mission Board.

Brooklyn Italian Mission Church Building

Since the District of Southeastern Pennsylvania, New Jersey, and Eastern New York decides the time is ripe for the erection of a church building and parsonage for the Italian Mission in Brooklyn, and the District is not able to handle the entire proposition alone, the General Mission Board will coöperate, and decided to make an appeal to all Sunday-schools in the Brotherhood for funds to aid in the erection of this building. This will be a great opportunity for all the children of our schools to help in this foreign mission problem, located in the homeland. Further announcement of funds will be made when all the plans are matured.

Summer Pastorates

The Board appropriated a sum, not to exceed $2,500, for the Home Department of the Board, to aid in placing suitable student volunteers and other ministers in needy churches for the summer. This is a rather new plan, and some folks commenting on it say it is among the best moves the Board has made for some time.

Green County (Virginia) Industrial School

The prospects for a piece of real home mission work in Green County, Va., where Nelie Wampler has done such splendid work, are now within sight. The Board is assisting the District. A farm of about 350 acres has been purchased and buildings

for the school will be erected. This is to be an industrial project, suited to the needs of the mountaineers who inhabit that section. The Board will coöperate in securing suitable workers and in promoting the development of the school and community.

The Board has earnestly implored the aid of our Heavenly Father in all these problems connected with the work of his kingdom, and we believe he has certainly answered our prayers. We feel, too, that these things could not be possible without a praying church. Will you continue to pray, that the Board and the secretaries in whose hands much responsibility is placed may continue faithful and be blessed with good judgment, that the important work of the Master be not spoiled but done well?

The Conference Offering

June, the Annual Conference month, comes next, and the Brethren will soon be wending their way from north, south, east and west to the great meeting at Winona Lake. Why do we go? Because in union there is strength, in fellowship there is inspiration, and with leaders we shall have vision. We come to Conference that the Master's work may be promoted.

It is at this time we have been accustomed to bring our gifts and pledges, and this year we want to follow the good example already set before us. Do you remember the Conference offering at Winona Lake, in 1919, when, under the hallowed leadership of our departed Bro. Williams we gave more than was asked? Shall we in remembrance of him, who certainly watches us with interest, give a plus offering again this year?

The boards of the church have estimated their needs to be as follows: General Mission Board, $300,000; General Sunday School Board, $15,000; General Educational Board, $7,500; $4,500 to the other boards of the church, with $500 to the American Bible Society, which is authorized by Conference. The total general needs of the church are $334,500.

How splendid, when every congregation coöperates in this great work of the church! If a congregation is poor or in adverse circumstances it may give less than more prosperous congregations, but let us feel the thrill of knowing that all of the congregations are in active harmony with the missionary work of the church.

We wonder, too, if some individuals whom the Lord has blessed will not feel on this occasion to put in checks for a thousand, and perhaps still more favored or generous ones will make the Lord a present of ten thousand or whatever the Lord leads them to do.

The board appreciates your past coöperation, and we want it continued. We have faith to believe that your gifts this year will again be tangible evidence of your loyalty to God's Word.

"Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

Most fraternally yours,

GENERAL MISSION BOARD.

H. C. Early, Otho Winger, Chas. D. Bonsack, J. J. Yoder, A. P. Blough.

A Word of Greeting From China

REV. WATTS O. PYE

Missionary of the Congregational Church Working in China Territory Adjoining the Church of the Brethren Mission

Editor's Note.—Reports of exceedingly splendid work have come concerning the work done by Mr. Pye, and his word of greeting is in response to an invitation to write for the Visitor.

IN the fall of 1908, a few days after their arrival in Taiyuanfu, I met the first representatives of the Church of the Brethren, and the ties of friendships which began there have grown steadily through the years and have widened as the number of missionaries sent out by your board has increased. Today I count among my warmest friends in China some of the missionaries of your board. So it was a special pleasure when your letter came, asking for just a word of greeting—all the more so that it was our great joy to welcome to our mission here in Fenchow the delegation which came to China two years ago. Bro. Williams spoke most helpfully to us, and it was almost with a sense of personal loss that the shock came to us of his homegoing. He was a man of a rarely beautiful spirit and with a great grasp upon the underlying principles of missionary endeavor and of the great problems which we are facing in mission work. I particularly enjoyed, too, my conversations with Bro. Yoder. He brought a lot of cheer and warmth with him and we shall always remember his visit to our home with a great deal of pleasure, and shall confidently hope to meet him again sometime.

I think it is worth remembering that our two missions are the only American missions working in Northwest China, so naturally our ideas and ideals are very similar and our methods of work are much more in harmony than is the case with our sister missions in Europe.

These are marvelous days in China, particularly in Shansi and Shensi, for the governors of these two provinces are outstanding men. Governor Yen, of Shansi, is but a nominal Christian, but places no obstacle in the way of the Christian movement in the province. On the other hand he appears to be sympathetic with the work which we are doing, while Governor Feng, of Shensi, is a thoroughgoing Christian man. By public proclamation he is urging upon the people of his province the duty of turning away from some of the old practices, and of studying the principles of Christianity and observing their teaching. Just recently we had a personal letter from him, urging that our Bible Training School might send him at once fifty preachers. He wished to locate them in the various departments of his provincial government. All these things mean that we, who are working here in Northwestern China, have a unique opportunity, especially since in the case of both of these governors they are warm supporters of America, and in the case of Governor Feng, at least, rather cold in their attitude toward England. All these things naturally reflect themselves in the work which we are doing.

The general situation in China makes this a time of unique opportunity, when we should be putting forth special efforts for the pushing forward of our evangelistic and educational work. The Maritime Customs estimates that the population of China since the Boxer year has increased by sixty-eight million souls. This is filling the country with young men and women, and they want the truth. From our viewpoint it would seem that the Chinese people are trembling on the edge of a phenomenal renaissance of politics, finance, commerce and spirituality. You have but to question any missionary or business man in close touch with the people to get the most amazing story of the brainstorm raging among the educated and proletariat alike, and of their immense desire for truth. The Trans-Pacific predicts that within three years a phenomenal expansion will take place, "which like a tidal wave will sweep everything before it: restrictive policies, spheres of influence, unclean ambitions, for

in the deep-chested race, covering nearly two million square miles of territory, is a dynamic impulse that has been too long derided."

George Sherwood Eddy, after his last visit to China, predicted that we should in the near future be facing great mass movements toward the Christian faith, such as have been seen in India. I have not been able to bring myself to agree with this, because the genius of the Chinese people is against any such movement. The Chinese will not blindly follow any leader. But they want to look for themselves into and under and over any proposition before accepting it. While this is true, I am convinced that we are facing in the immediate future such an influx into the church as shall create a real problem for us. That mission that can begin now to prepare the Christian leadership so that when the numbers who come into the church have grown large it will have leaders who can receive and train them—that mission will be able to do a marvelous work for the kingdom of God. On the other hand, if we fail to begin now and here to train Christian leaders, it means that we shall in the course of the years find ourselves in a position of danger, for if large numbers of untrained and uninstructed people are received into the church, it creates a spiritual menace. So the training of leadership I count as the most important thing which we as foreigners can do now. More and more the work of building up the churches must be done by the Chinese themselves.

This need for leadership means that the Christian churches must emphasize their educational work and must build up educational institutions which shall command the respect and confidence of the government, as well as meet the need for thoroughgoing pedagogical methods; for it looks as though China, as in the case of Japan, might some day decide to close up all schools, whether mission or otherwise, which are not up to grade. All this means, too, that there must be a greater working together and a wider brotherliness on the part of the Christian forces in China. I think everyone in the Orient is feeling this more and more keenly. Conditions are very different from those at home and we cannot judge of conditions in China by those which we have known in America. There must be more working together in a common effort and in the building up of common institutions for our various mission organizations.

It is for this reason that we, on our part, welcome most heartily the good fellowship and comradeship which is so naturally and with such great joy coming to us with members of your mission out here. I hope this fellowship may grow closer as the years go by, and that we may be able to do a far better work because the energies of both our missions are united in a single endeavor, especially in the building up of our schools of the higher grade.

Christian education in Shansi is far behind that in most of the other provinces. This is largely due to the fact that the larger missions are British, and place comparatively small emphasis upon the educational side of mission work. So we feel that it is up to our two American missions to do all that we possibly can to fill up this great lack, and it will take both of us, working together, to do it, for probably neither of our boards would be able to raise large enough sums of money to put the thing across as it should be done.

It is worth doing, both because of the great lack of Christian workers in this nation of four hundred millions (and when we recall that there are eight hundred and thirty-seven million pagans in the world, four hundred million, or nearly one-half of whom are in China), and because of the position which China must hold in the future. As John Hay wrote fifteen years ago, "The storm center of world politics, despite all eddies, has moved steadily eastward from Rome to the Balkans, to Constantinople, to the Persian Gulf, to India, to China, where it will remain. Whoever understands China socially, politically, economically, and religiously holds the key to the world's politics for the next five centuries."

Chips From the Workhouse

DANIEL VANIMAN

(An Article that Appeared in the First Visitor in January, 1894)

Why India Mission Now?

FOR years there has existed an impression in the hearts of many brethren and sisters that a move should be made on the part of the Brethren church to do our part toward helping the heathen into the light and liberty of the Gospel. Occasionally a member of the General Missionary Committee would be asked, "What is the reason that we as a church are doing nothing toward the enlightening of the heathen?" They would say, "Other denominations are sending and sustaining missionaries by the score in the noble work of teaching the heathen the Gospel, while we have not a single brother or sister in a heathen country. What is the matter with us? Does not our church believe that the heathen ought also to have the Gospel?" Certainly, all the world ought to have the Gospel. "Well, then, why does not the Missionary Committee do something?"

Finally, about four years ago, Sister Cassie Beery, of Ohio, came before the General Missionary Committee, declaring her intention to go with a Baptist missionary into Africa, because there was no way open for her to go under the direction and protection of our Mission Board, and asked the General Committee for advice in reference to her going under the direction and support of the Baptists. Upon being asked how long she had been impressed with the idea that the Lord wanted her to go to teach the heathen, she answered, "Ever since I was a little girl." "How old are you now?" "I am thirty-five years old." "Have you considered the risks you take in going into that sickly Congo country in Africa?" "Yes; I have considered that." "Have you thought of the probability of never seeing another brother or sister?" "Yes, I have thought over that." "How long would you expect to stay?" "Always. I would not expect ever to come back here again." It finally turned out that in order to go under Baptist protection and support she must join the Baptists, and that she could not do; and therefore could find no way open for her to go at all.

Next, Bro. W. B. Stover offered himself to go to India as soon as a way could be opened for it; and quite a sum of money was pledged by members of the Waynesborough church, Pa. (Bro. Stover's former home), provided he could go under the direction and care of the General Missionary Committee.

Next, A. W. Vaniman and wife, of McPherson, Kans., also offered themselves to go to the heathen field under the direction of the General Committee.

Thus quite a pressure was brought to bear upon the committee to do something. Then the committee published a request for those who wished to do so to send on their means, and, in case enough money would be pledged for that special purpose, an effort would be made in India. More volunteers to go were also called for, in order that there might be a larger number from which to choose such as would be well suited for the work. The result was a liberal response both of brethren and sisters who offered to go, as well as means to send and sustain them.

Now, then, with a sufficient amount of money on hand to start the work, and more noble-hearted brethren and sisters than we can at present use, willing to go, with only board and clothing furnished them while they devote their lives, energy and talent to this work; and with the command of the Master standing out boldly and firmly as ever, "Go ye into all the world and teach all nations," the committee could not well do otherwise than decide that the time had come to open a gospel mission among the heathen.

Cassie Beery, the sister above alluded to (now the wife of Dr. Van Dyke, of Filley, Nebr.), wrote the Missionary Committee, "I am the sister that four years ago came before your Board, willing and ready to go to teach the heathen. It is still the desire of my heart, and I have now a little daughter four months old, of whom I desire to make a missionary to the heathen."

Bro. Van Dyke, her husband, wrote: "I have a practice, in my profession as a physician, amounting to about three hundred dollars per month; but I am willing to leave it at any time and go to the heathen field as soon as wife and I are wanted."

W. B. Stover and his newly-married wife have both written the Board their willingness to consecrate their lives to this work.

A. W. Vaniman and wife are now attending the medical college of Topeka, Kans., upon their own expense, in order to more fully prepare themselves for a life-work among the heathen when the Mission Board and the General Conference will say, "Go."

Besides the above, others, some married and some single brethren and sisters, have offered to go at the bidding of the General Missionary Board. More than five thousand dollars has already been pledged to start the work; and more is coming.

Now, with all this pressure upon the Missionary Board to do something for the heathen, and God's command, "Go into all the world," etc., for authority, who art thou, O brother or sister, that thou art willing to stand off and criticise and oppose the work of the Lord in behalf of the heathen? Art thou not afraid that thou art working against God? Remember that less than fourteen hundred years ago our own ancestors were heathen who worshiped idols and fought one another, not only for subjugation, but for extermination, then ask, Where would I be if those who had the Gospel then had not pushed it out among my ancestors? And since the Lord and those who loved him have managed, through much sacrifice, to rescue and save me, can I be justified before God while I am doing nothing to enlighten and save the heathen? Let each one answer these burn-questions for himself, honestly before God, and then decide for himself whether he will stand in the way, or lift and pray.

Knowledge Brings Belief

NETTIE M. SENGER

Nettie Senger and a Chinese Bible Woman

IT was while in classes at an out-station that we decided to give lectures on the wonders of the heavens and show very clearly how God is over all. Two lectures had been given on astronomy, explaining the positions of earth, moon, sun, and stars; and also the heavenly paths of these bodies and eclipses. And, since the people worship the sun and moon as gods, care was taken to show them how they were but the handiwork of one God and not small gods in themselves. The subject of lightning was also introduced and it was shown what electricity can do. Clouds were described, where they come from, and the changes that come with rain. Again, discussions were continued a third day. Nothing was gone into deeply, only so far as they could understand and where their superstitions lay. What hail is and where it comes from was explained more at length because of their wrong beliefs.

The Chinese think that for some reason a place in the southwest corner of the earth was left unfinished when God created things, and that a large cave is there. In this cave lives an old woman, and when she becomes angry she casts out hail on the earth and destroys crops. A rather full explanation was given so they would grasp the truth. The women listened in astonishment as they heard what hail is, and that it is also a handiwork of the true God and not from an ugly old woman who is angry. An at-

mosphere of awe seemed to fall over them and they said little at the close of the class.

During the next session a dear old lady of fifty-five, with tears in her eyes looked up at me and said, "Today is the first time I ever believed in a true God; the explanation about the hail made me believe." We surely must become all things to all men, that we may win some. I must see with the Chinese eye of superstition, that I may win them to the true God.

As knowledge can take the place of superstition, the people will come to believe in the true God as well as in their Savior and ours. Since then, as this dear child of God has been reading of Jesus and especially of the cruel treatment preceding his death, she is touched by it as never before. Once, in a sad voice, she looked up from her reading and asked, "Why did they treat him like that?" Then I told her how God permitted it because he loved us and had no other plan to save us in heaven. She has been very thoughtful through all these lessons. When she finished reading of Christ's suffering and how his soul went to God, she gave a sigh of relief and a smile, saying, "Now it's over, isn't it?" Then I told her of Jesus' work after that and his present work in heaven.

The joy of leading these people, step by step, to their first knowledge of God and Jesus, indeed is great. It takes careful teaching and a very close walk with Jesus. The thought that many are praying with me bears me up. We **must** win. These people **must** be brought to Jesus. His work knows nothing but **victory**. May we be used mightily by him in gaining the victory.

Liao Chou, Shansi, China.

A Heathen Convert's Joy

BESSIE ALBAUGH

I am full of joy and gladness,
And desire to let you know
How my heart was made so happy,
Free from sorrow, sin and woe.

I was coming from the temple,
Where I had been to pray,
And was feeling, oh, so lonely,
As I walked along the way.

But I heard a voice call gently,
And I turned around to see,
When I saw a form so lovely
And I thought, Who can it be?

Then she took my hand, so gently,
And she smiled so sweetly, too;
Oh, I never can forget her,
For she seemed so kind and true.

Then she said, "You look so weary,
And you seem to be so sad;
Tell me what it is that grieves you,
Maybe I can make you glad."

Then I told her all my story,
And it made her heart quite sad;
But she said, "Oh, look to Jesus,
He will save and make you glad."

So she took me to the mission,
Where I learned to sing and pray
To my Father up in heaven,
And he took my sins away.

Can it be that God has given
His dear Son to die for me?
Yes, and I will love and serve him,
And will ever faithful be.

Now I never feel thus lonely,
For I have him ever near,
And his voice so sweetly whispers
Words of comfort, love and cheer.

Though I suffer persecutions,
From my friends who do not know
Of the dying love of Jesus,
But to him for peace I go.

I expect some day to meet him
In that bright and happy land;
There I'll see him in his beauty
And will clasp his pierced hand.

I am almost tired of waiting
For the glorious day so sweet,
When with all the saints in heaven
I shall worship at his feet.

Bombay, India.

Helen Keller and Her Bible

A. WESLEY MELL

"THE Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her

Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly, and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "'I must work the works of him that sent me, while it is day: the night cometh, when no man can work.'" Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on: "'As long as I am in the world, I am the light of the world.'"

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "'In him was life; and the life was the light of men.'" "'That was the true Light, which lighteth every man that cometh into the world.'"

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere! When Christianity has spread throughout the world, then Brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "his life is the light of men"!—Issued by American Bible Society, New York City.

The benefit we receive must be rendered again line for line, cent for cent, deed for deed, to somebody. Beware of too much good staying in your hand. It will fast corrupt. Pay it away quickly in some sort.—Emerson.

CHINA NOTES FOR FEBRUARY

Ping Ting

We are pleased to announce the arrival of a new missionary, Feb. 3, 1922, to the China mission field. He is quite young, but has every prospect of getting older. At present he is living with Dr. C. F. Coffmans at Peking. Following is the announcement of his arrival, which came to the mission:

"Red brings good luck
This side the tide,
His mother's joy,
His daddy's pride!"

Who?
George Heagley Coffman.
When? 2-3-22.
How many pounds? Six.

It is evident that they like him and he will likely make that his home.

At present we are having some long station meetings, planning and locating the two new houses which were granted this winter. It is our aim to locate them and build them, to suit every one, for all time to come, and we think that they will, depending somewhat, of course, on the likes and dislikes of those who follow.

The Dr. Hsing, whom the Ping Ting Station supported for six years in premedical and medical schools, has finished his course and is in the Ping Ting Hospital, helping with the medical work. Dr. Hsing is a devoted Christian, and we are glad for the help that he will be able to render in both physical and spiritual ways. We rejoice in such visible results.

During the month of February Dr. Wampler rented five reels of public health films from the Council on Health Education, and showed them four nights in the Show Yang and Ping Ting districts. The people paid to see the pictures, and the crowds were large, so that the expenses in connection with the lectures were covered by the receipts. Two of the films were on cholera prevention, one on the prevention of tuberculosis and two on venereal diseases.

Just now the people are rejoicing because of some moisture that has come in the form of snow. It is the first moisture since last August, so you may know that they were needing it. It would seem that the soil of this country is very good, for according to the natives most of the wheat is still alive. Western Kansas soil, as good as it is, will not do what this soil has done.

The Ping Ting boys' school opened Feb. 6 for the second semester, with an increased enrollment of twenty-seven, making the total enrollment 116. Looks like good prospects for the future church and education. We are counting big on these boys.

Bro. Vaniman, the Ping Ting educational man, attended the China Student Christian Educational Association meeting, held in Peking during February. The points stressed in the meeting were: First, a change in the classification, viz., elementary six years, high school six years, with a possible break at three years, then the college course of four years. Second, the use of mental tests instead of the formal examinations. Perhaps I ought not to have mentioned the latter for the sake of high school and college professors at home.

Sister Crumpacker and Sister Anna Blough report great meetings with the women of the villages, as they are among them preaching and teaching Bible classes.

About two weeks ago twin girls were born to a Chinese woman in the Ping Ting Hospital. After a few days one of them died, and the father said that he hoped that the other one would die, too. One of the big things that Christianity does is to revalue childhood. This is one thing that China needs as bad as anything else.

The second week of February Bro. Crumpacker began the New Year's evangelistic campaign. This is the time of the year when the Chinese are least occupied. The itinerary covered a period of thirty-nine days, and fifty-four of the largest villages in the area affected by the famine in which our church gave relief. The organization planned for four groups of men with three and four men to a group. Each group visited thirteen villages, remaining three days in each village. Three services were held each day. The attendance was good in most places. It is difficult to estimate the number of people who came under the

voice of the Gospel during these days, but we are certain that twenty to thirty thousand souls were under the influence of the Word. Many of these people had never seen a foreign missionary, and most of them heard the Gospel for the first time. Not only were these outlying districts stirred, but the Chinese workers, who so faithfully carried on the burden of the work, came back with enthusiasm and joy. Many enquirers were enrolled. We hope all these may find salvation in Christianity. Will you pray that it may be so.

On the first of March we opened an outstation at Yangchuan. This is the railroad station for Ping Ting Chou and Liao Chou, and the outlet of a large iron and coal industry. The village is small but is growing very rapidly. The location is strategic. Already there are a number of men at this place who have previously been under Christian influences. The center promises to become progressive and thriving in business. But there are not wanting signs of attending evils even now. To stem these evils, to turn young manhood into channels of right as well as to endeavor to build up a local church, we have called a trained evangelist to begin on this difficult but needy task. Apart from the evangelistic efforts we also plan to furnish a social center for the community. We will furnish a rest room and reading room for those who have no other place to spend their leisure free from evil.

The Bible School has closed for a period of six weeks in order to let the students take a part in the evangelistic campaign that is being carried on in our station. They are glad for the opportunity to get out and witness for the Lord. They come back very much inspired over their experiences.

The spring term of the Ping Ting Girls' School opened Feb. 6, with an enrollment of seventy-two. The work in the school has been very much interrupted with sickness, the majority of the pupils having had a form of influenza. There was one typhus case.

This term we began our first coëducational work. All the beginners in the first grade of the boys' and girls' schools are doing their classwork together. There are forty-one in this class. We urge that these board and sleep at home, but when this is not convenient, because of distance, we make provision for them in the school dormitories.

Liao Chou

The first two weeks of February brought the Chinese New Year season again. This is the most hilarious season of all the year to the Chinese people. Besides its being the time for feasting and exchanging greetings it is the time of performing various ceremonies to the gods, beseeching of them health, wealth and prosperity for the ensuing year. It therefore becomes a real testing time for the Christians, and we are all glad when it is over. This year Liao Chou had a new official enter upon his duties here just before New Year, and he posted notices asking for a more sane observance of the holiday, eliminating much of the heathen practices formerly connected with it. But the people protested so strongly against the change that the official had to give way. For many years China has had so much of this kind of republican spirit that the officials have little power to change some of their old customs. Again and again we are reminded that we are here to work changes in the heart and life of the individual if we hope to see China become a Christian nation. Even in this we are insufficient, but "our sufficiency is in Him."

Evangelistic week was a busy time about Liao Chou. The Christians, students in our schools, and even inquirers, all seemed to catch the spirit of going out to tell the story. They were organized into groups so that some one daily visited the near villages and others went out into farther districts. Still other groups went to the outstations and places twenty-five and thirty miles from Liao Chou, spending the whole week in cities and villages. In all 12,800 people heard the Gospel, 157 cities and villages were reached, and 139 people did the work. It was interesting to note that some

men of the teacher class, who ordinarily are unwilling to endure hardship, would start out and walk long distances, not asking that a way be provided for them to ride. Women and girls who have bound feet, thus rendering walking painful and tiresome, would walk or ride in a crowded cart for miles in order to go. More Bibles, tracts and portions of Scripture were sold than ever before in so short a time.

The girls' and boys' schools have opened again for the spring term and the standard of work improves with each year. Our Woman's School opened with a new feature this term, as we have now added the regular lower primary school curriculum to the Bible course. This gives opportunity to young married women to learn to read, and is an inducement to get them into the Bible School as well as helping them to read the Bible for themselves.

Our kindergarten, too, must be mentioned, for if you were to drop in some morning and see the circle of little folks busy in "our school," as they like to call it, you'd think this spot, too, would have to have a place on the map. Already we are finding this a real wedge into even the wealthier homes, some of which we were unable to reach before, and we only regret our present quarters are full so that we cannot admit many more.

Several of the mission personnel have been ill again with flu. Mrs. Pollock has been in the hospital for two weeks, but hopes soon to be out again. Little Sara Anna Wampler has recovered from scarlet fever and is out again.

We feel very happy over the prospects of building our new church. Old buildings are being torn down and the plot cleaned off ready to begin excavating soon. The Chinese, too, seem greatly interested in it, and appear pleased that we are going to have a new church. Its location in the center of the city, just opposite the county courthouse square, will bring it into prominence, and we hope it will be frequented by many of the gentry of the city and county.

INDIA NOTES FOR FEBRUARY

Sara G. Replogle

During the month the general evangelistic work in the villages was continued. In connection with this work one week was set apart as Evangelistic Week. During this week a special effort was put forth in selling Gospels, tracts and other literature and in bringing the message of the Gospel before the people. As a result of this effort more than three thousand Gospels and two thousand one hundred and twenty-five tracts were sold. Three hundred and seventy-four villages were reached, four hundred and one meetings were held, and twenty-eight thousand four hundred and forty-five persons were in attendance at these meetings. The above figures are for the Gujarati area only. Similar work was done in the Marathi area. At Vada some of the workers attended a Hindu fair. Hundreds of people were present and many heard the story. Pray for the seed that has been sown.

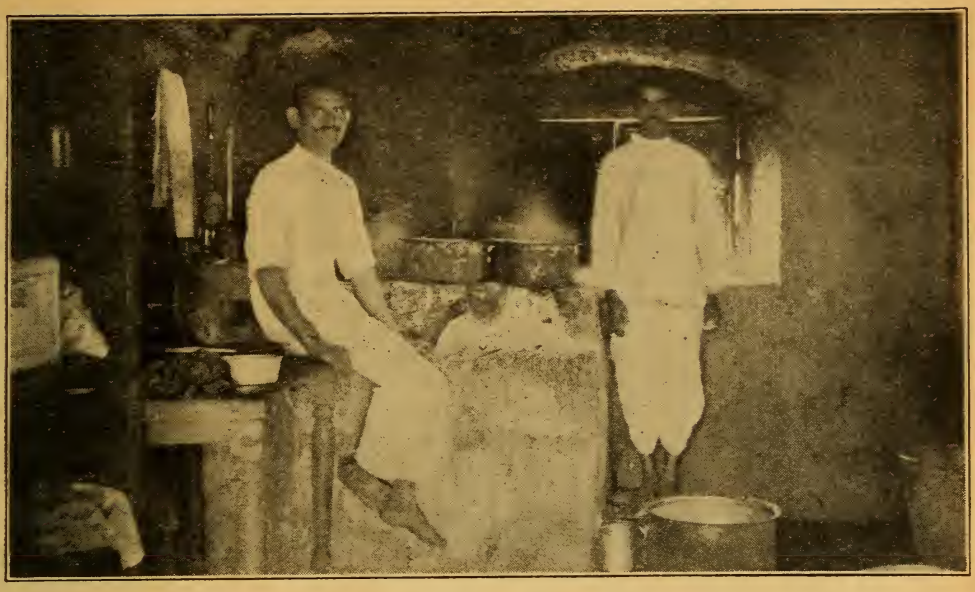
Bro. Blough and Sisters Shumaker and Shickel made a trip to the Dangs recently. In reference to their trip Sister Shickel says that she was glad they did not go faster than oxen could go, for they could thus enjoy the scenery for a longer time.

The five new schoolrooms on the girls' compound at Vyara will soon be ready for use. The rooms are in one, thus making an assembly room on the new compound.

Feb. 25 a business meeting was held at Dahanu, at which time Bro. Alley was ordained, an Indian brother, Jeevan Bhasely, was elected to the ministry, and another brother, George Kamble, was elected to the deacon's office. On the same evening a love feast was held. Brethren Blough and Garner officiated at both meetings.

Similar meetings were held at Amletha, in the Vali District, recently, at which time Bro. Mita Umpthabhai was elected to the ministry. Brethren Forney and Summer officiated at these meetings.

The Hollenbergs and Butterbaughs, and Sisters Brown, Kaylor, Blickenstaff, Ebbert and Brumbaugh are spending the hot season



Kitchen of Missionaries' Home with Native Helpers

at Mahabaleshwar in language study.

During the month the examinations took place in the Girls' Boarding School at Anklesvar. All the girls are organized for the new year. Six of them have gone to Godha to enter the preparatory class for Normal School.

At about 4:15 P. M., Feb. 21, the members of the Bulsar church met to give a farewell meeting to those who were leaving, namely, Brother and Sister Ross and family and Dr. Nickey, who were leaving for America, and Sister Grisso, who was leaving for Anklesvar. Representatives from the various departments of work, over which Bro. Ross had for most of the time during his term of service been overseer, gave talks of appreciation of his services.

Two Hindu men who were present, one of whom was a lumber dealer and the other a carpenter, also spoke. Following this was a talk by Mr. Dinshaw, a Parsee, who often attends the English services on Sunday evenings. He has furnished much lumber for the building work of the mission.

After the talks were given a small silver vase and tray were presented to the Ross family and also to Dr. Nickey and Sister Grisso. Garlands and bouquets were also given in abundance.

Those who were leaving were then asked to speak. They told of the progress of the work, and expressed their appreciation of the help rendered by the Indian Christians.

Jalalpore, Surat District.

CHARLES SPURGEON ON PREACHING

"I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end.

"If you ever hear a sermon of that kind, mind that you never hear another from that man. If a baker once made me a loaf of bread without any flour in it, I would take good care that he should never do so again; and I say the same of a man who can preach a Christless Gospel. Let those go and hear him who do not value their immortal souls; but your soul and mine are too precious to be placed at the mercy of such a preacher."

Two good missionary grandmas have gone to their eternal reward. Sister Cripe, mother of Mrs. O. G. Brubaker, now on furlough from China, died last January. April 27 a wire came telling that Grandma Shively, at La Verne, Calif., grandmother of Lynn Blickenstaff, in India, had passed to her reward.

Dr. Ida Kahn

The Story of a China Missionary

Ida Kahn was the sixth in a Chinese family of six girls, and was given a very cold reception into the home; for girls are often such unwelcome beings in China! Her parents had hoped that each one of their six children might be a boy, but every time their hopes were blasted, so that when Ida came into the home their patience was well-nigh gone. They called in the fortune teller for advice as to what to do with this wee bit of humanity. He advised them to get rid of her in some way, since her presence in the home would prevent the arrival of the son. They finally decided to sell her to a neighbor, to become the wife of their son, and to place her in his home for his parents to "bring up." This is the fate of many a little Chinese girl who is unfortunate enough to be born into a poor home. They make quick sale of her. They place her in her P'o Chia,[1] to cut down expenses in the home. This done, the Kahn family had another problem to solve. They discovered that the little boy to whom Ida was engaged had been born under the cat star, while Ida was born under the dog star; and since the cat and the dog are enemies it would never do to have these two children marry, so they broke off the engagement, I dare say, without any heartaches on either side. These unfortunate (?) events resulted in Ida's adoption by Miss Gertrude Howe, an American missionary of the Methodist Mission in Kiukiang, which place was also the home of the Kahn family. Although only two months old she had had a broken engagement and was now a member of a third household. When old enough she was placed in the Girls' Mission School at Kiukiang, and at the age of nine years Miss Howe's furlough became due and she was brought along to America. While in San Francisco she attended a mission school for Chinese girls. Upon their return to China she again settled down to her studies at Kiukiang, where she met her lifelong friend, "Shih Mei Yu," who is known in America as "Mary Stone." "Ida" is not a Chinese name, but was the name given to her by Miss Howe at the time of her adoption. These two Chinese girls, Ida Kahn and Mary Stone, while in school together formed a real "Jonathan and David" friendship, and their lives are so closely interwoven that it seems alm
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[1]The home of the prospective husband.

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and the doctors, as well as all other Christians, whether Chinese or foreign, had to flee for their lives. In company with the foreign missionaries, they fled to Japan, where they remained till the trouble ceased, after which they resumed their work in Kiukiang.

Dr. Kahn was a good housekeeper, as well as a good hospital keeper, and even though social lines are very rigid in China, she, who was honored and loved by the high and the low, was always willing to put her hand to any kind of toil without any thought of being degraded thereby. She says, "This fear of work is the bane of China."

Through the serious illness of the wife of a Nanchang official, that city, which is the capital of the province of Kiangsi, was opened to Protestant missions, and the Methodist Mission soon established a station there. Dr. Kahn was responsible for this opening. She attended the official's wife in her illness, and later the call for medical work there became so loud that Dr. Kahn considered it the "Macedonian call." Accordingly she separated herself from Dr. Stone and began work in Nanchang. During her first eight months there she treated over two thousand patients. In a short time a fine piece of land was donated by the Chinese for a hospital site, but Dr. Kahn had already spent twelve years of unceasing toil since her return from America, and her friends insisted on her taking a rest before work on the new hospital began.

She had at this time spent five years at Nanchang, where, with her two nurses, who were trained by herself, she had kept the dispensary running all day, and every day, the year around. She finally consented to go to America for a rest, if carrying a heavy program in a university is "rest." There she went for literary work, which she felt would fit her for broader usefulness among her people. In 1910 she was sent as a delegate to the World's Young Women's Christian Association convention held in Berlin, and from there she went to London for six months of study in the School of Tropical Diseases. She returned to her work at Nanchang in 1911. She delights in all the opportunities for service that are crowding in upon her, for she says, "When I think what my life might have been, and what, through God's grace it *is*, I think there is nothing that God has given me that I would not gladly use in his service."

Home Fields

M. R. Zigler - - - - Home Mission Secretary

Home Missions and the Annual Conference

M. R. ZIGLER
Home Mission Secretary

AN unprecedented opportunity for the presentation of the Home Mission challenge has been made possible by the program committee of our Annual Conference. The Winona Conference of 1922 will be remembered by its special emphasis upon Home Mission tasks. The church thought today, in a large way, centers about the unavoidable unfinished tasks in America. In thinking of the incomparable world needs of the heathen lands, to which our hearts respond with sincere yearnings and our souls yield a burning passion, the home base must be recognized as an essential part of the first order in the "saving of the lost" program of the world. To emphasize the home field needs does not in the least lessen the challenge of India or China, but enhances it and makes the glorious possibility of meeting those needs more adequately and extensively. Therefore, it is very fitting and appropriate, as we face world problems in obedience to our Lord's plan, definitely to commit ourselves to the discovery and solution of our home problems.

Preliminary to the General Conference program there will be held a conference of District Mission Boards. The home field is divided into Districts over which are executive boards charged with the task of bringing Christ to the lost of the given territories. For many years these boards have been laboring in their respective fields independently. Never have they met together for any length of time to study their common problems nor to receive the benefit of each other's experiences. A call has been sent out to the members of the various District Mission Boards to meet on Tuesday, June 6, at Winona. To date, April 22, seventy-four have replied. Thirty-nine of this number definitely plan to be there, and three are undecided. One hundred and twenty-three have not yet replied. This response already gives assurance sufficient to justify the prediction of a most successful and far-reaching conference, if those attending have an uncompromising passion for the saving of the lost, and an unquenchable thirst to find and to do the will of God. This group of men in God's hands for two days, studying how we may do our part in meeting the needs here in America, will beyond all doubt make this a date long to be remembered in our history.

The program of the General Conference gives Friday morning entirely for the discussion of the home field. Friday afternoon there will be another session of the District Mission Boards and Home Mission workers. Saturday morning will be used for the study of our rural church problems. Our church is largely a rural church. To study it means to study our largest contribution to America and also the realm our largest resources in men and money further to carry on the work we are called to accomplish.

For two years early morning conferences have been conducted in the interest of Home Missions. The Sedalia Conference was very encouraging to this feature, but the Hershey Conference of last year surpassed the fondest expectations, both in interest and attendance. This year these conferences will be held. It will mean a sacrifice of a little sleep each morning, but to those who come to Conference with the purpose for which our General Conference is held, these early morning hours will present golden opportunities.

Western Canada

J. H. BRUBAKER

LEAVING it to others to make comparisons of our District with those of other fields, we proceed to present a few facts relative to the great mission field of Western Canada.

As in India, we are in a measure under British rule, yet in a large measure the Dominion makes her own laws, and is rather faithful in executing them.

In Western Canada several different nationalities are represented, mostly English, French, and Americans. Naturally some differences in customs, use of language, etc., exist. The more the people mingle, the better the acquaintance. The more they come to understand each other, and to realize that largely their purposes are one, the easier will the work become.

Elders of Canada's Western District

Left to right, standing: J. H. Brubaker, George Strycker, Luther Shatto, Melvin Rensberger.
Sitting: Joseph Weddle, David Hollinger, John S. Culp, T. A. Eisenbise, Albert Hollinger.

Our field, as a mission field, is an immense one. The District of Western Canada, which comprises the three western provinces—viz., Saskatchewan, Alberta, and British Columbia—embraces an area of nearly 857,000 square miles, being in length about 750 miles, reaching from the international boundary line on the south to the sixtieth parallel on the north, and is about 1,000 miles wide. The last census, which was just completed for the three provinces named, is 1,866,754. That of the whole of Canada is 8,772,631. There are five organized churches in the District, with two other mission points, the largest of these being that of the Bow Valley congregation, with a membership of 140; the Irricana church, with a membership of 100, both in Alberta; Vidora, in Saskatchewan, with 45 members; Osage, 18 members; Merrington, near Kindersley, 20 members, both of the latter in Saskatchewan. One mission point is at Red Cliff, in Alberta, and one at Fern Ridge, B. C. Several members are located at these points, with a few scattered here and there, making a total membership of about 350 in the District, comprising about 125 families. There are about twenty ministers and the same number of deacons. Six of the ten elders live in the Bow Valley congregation, two at Merrington, one at Red Cliff, and one at Vidora.

The light crops for the past few years have made it difficult to support the work and to reach out into new fields. With better prospects for the future we hope to accomplish more, and furthermore, all the ministers have found it necessary to earn their own livelihood, and are somewhat

(Continued on Page 160)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

The Oak Grove, Ind., children, from 6-14 years of age, gave a missionary program on India. Several of the children told of the work being done and what there is yet to do. The younger children gave recitations, and from what we were able to learn they had a very profitable program.

Bro. Homer L. Burke, one of the medical volunteers, paid the Mission Rooms a delightful call April 12. Bro. Burke is finishing his course this spring, and after taking his interne work will be ready for service.

The United Student Volunteer Officers, viz., George Griffith, president, Minneva Neher, traveling secretary, Warren Heestand, educational secretary, and H. Spenser Minnich, from the Mission Rooms, met at North Manchester during the first of April to study the problems of the Volunteer organization. A number of recommendations were made, and these will be brought before the Volunteer business meetings at Winona.

Drs. A. Raymond and Laura Cottrell sailed April 11 from New York for London, where they will take some advanced medical study for a few months and will then take passage for their work in India. The following letter will be appreciated:

On Board the Cunard R. M. S. "Aquitania."

General Mission Board, Elgin, Ill.—Dear Friends:

At last we are on our way back to our chosen work. Of course there are mingled feelings as one leaves one's homeland, but the joy of going is even greater this time than when we sailed, nearly nine years ago.

Having lost both father and mother since we went the other time, we realize more than we did then that, after all, the things of this life are not enduring. We look for a better country than this—one where parting shall be no more.

We appreciate so much the privileges which have been ours during our stay in the homeland.

The check for $58.90 has been received, and a goodly number of last greetings from friends.

This is very decidedly the best boat we have ever been on and we anticipate a pleasant voyage. May His blessings ever guide us all.

Fraternally,

A. Raymond and Laura M. Cottrell.

Southern California leads the Brotherhood with the largest gifts per capita for missions in 1921. The records at the Forward Movement headquarters show they have given $5.90 per capita. In 1915 they gave $2.29 per capita. The highest six Districts in giving per capita are: Southern California, $5.90; Northern Illinois and Wisconsin, $4.34; Northern Iowa and Minnesota, $4.01; Middle Iowa, $3.99; Northwestern Ohio, $3.85; North and South Carolina, Georgia and Florida, $3.21. Practically all Districts show a good increase over six years ago, when records were kept. May the Father be praised for this growth in missionary spirit and help us to do still better!

Dr. and Mrs. O. G. Brubaker have been much concerned for their son Leland, who has been very ill with an enlarged heart. At the time of writing the great seriousness of his illness still remains. They are located at Manchester, where the doctor has opened an office, pending their return to China.

West Dayton Church, Ohio. On Sunday evening, March 5, the Woman's Home Missionary Society gave a most impressive program. A "Pageant" by the women of the society was the leading feature, under the direction of the program committee, of which Mrs. Wilbur Klepinger is chairman. "Thy Will Be Done" was sung by Mrs. Wm. C. Furnas in a most pleasing manner. The tiny daughter of the pastor, little Rebecca, also rendered a solo. Miss Edith Erbaugh gave a reading.

Cerro Gordo Church, Ill. On the 26th of February Drs. A. Raymond and Laura Cottrell were with us at both morning and evening service. At the close of the Sunday-school, Sister Cottrell took the children, as well as the whole audience, on a visit into the schools and homes of our India neighbors. This was indeed a treat, especially to the children. Bro. Cottrell's talk on

"God's Helpers" also was a treat. The illustrated lecture in the evening on their work in India was the best we have heard from our good folks from abroad. Many of the members spoke in highest appreciation of their all-too-short visit amongst us. It is impossible to convey in words the splendid spirit of their meetings. The miraculous transformation of the lives of the natives impressed all with the worth-while efforts of missions. One good sister, who was unfavorable to mission work, opened her heart and her purse and gave nicely toward the work. May God richly bless the noble efforts of all our representatives in foreign lands!—B. C. Whitmore.

A good woman in Kansas, a member of another church, is much interested in our work and wrote for information. She wanted to know the cost of administration and how the school work was conducted in our missions. After getting the answer to these questions she sent us a check for $150, and said that after the first of June she could send us some more. Generosity like that is appreciated. If good women in other churches are so interested in our work, do you think the good women of our own church are still more interested in missions? Yes, they are, for do you know the dreams of the Sisters' Aid Societies? Their work is not all a dream, either, for much of it is a reality. Remember their work for the Quinter Memorial Hospital, Girls' Boarding School at Anklesvar and the Ping Ting Hospital in China. When the Brethren women put their hands to any task in His name it shall be done.

The Share Plan for support of our mission work in India and China continues to be approved by many Sunday-school classes and organizations interested in mission work. The March Visitor published the names of all new subscribers during January. The following is a list of all whose shares were issued during February and March:

Anklesvar:

2-9-'22, Primary Department, Salamonie Cong., Mid. Ind., ... $25.00
2-10-'22, Junior and Primary Classes, Sugar Grove S. S., Ohio, ... 25.00
2-20-'22, Y. P. C. W. S., Goshen City Church, Ind., ... 25.00
2-20-'22, Willing Helpers' Class, Diamondville S. S., Manor Cong., Pa., ... 25.00
2-20-'22, Edgewood S. S., Md., ... 25.00
2-27-'22, Sunshine Band, Organized Class of Men, Meadow Branch Cong., Md., ... 25.00

Vyara:

2-10-'22, Primary Dept. Walnut S. S., Ind., ... 25.00

Bulsar,

2-13-'22, Christian Friendship Circle, New Hope Cong., Kans., ... 25.00

Ping Ting:

2-21-'22, Woodland S. S., Astoria, Ill., ... 75.00
3-25-'22, Volunteer Class, Waterloo City Cong., Iowa, ... 50.00
3-2-'22, Nappanee C. W. Meeting, Ind., ... 50.00
3-3-'22, Gleaners' Bible S. S. Class, Lancaster, Pa., ... 50.00

Liao Chou:

3-21-'22, Comrades' Class, Miami S. S., New Mexico, ... 75.00
2-15-'22, Gleaners' Class, Dallas Center, Iowa, 75.00

Shou Yang

3-8-'22, Friendship Bible Class, Pasadena, Calif., ... 25.00

MISSIONARY METHODS

Remembering the Old Folks With Post Cards

The Carlisle (Pa.) Christian Workers' Society did a little missionary work recently by securing the names of all the old folks in the Old Folks' Home of their District and arranging to send them all a post card. Twenty-two folks each took one name and agreed to send the card during the following week.

The Mission Study Course

We hoped to announce the new mission study course in this issue of the Visitor, but must wait until a later issue. The new prospectus is to be published before Conference in June. Until the new books are finally selected all who use the books suggested in last year's course will receive the regular credit.

Missiongrams

The Mission Rooms are sending out a monthly news sheet called Missiongrams. It goes to the missionary superintendent in each congregation. It is intended that this information be used in the most suitable way for each church. In some congregations that have several preaching places only one news sheet is sent, but some person for each Sunday-school should receive it. If you do not know about Missiongrams in your church write us and we will tell you who gets it. Be sure to state your congregation and name of church, if different.

Stewardship Dialogues

Two splendid dialogues and a reading contest are available from the Layman Company, 35 N. Dearborn St., Chicago, Ill. They will be glad to send samples to all interested. The names of the leaflets are: Aunt Margaret's Tenth, Thanksgiving Ann, and Live Wire Reading Contest.

Schools of Religious Education

The need for more Christian education is felt everywhere, and this need has occasioned the many attempts at Schools of Religious Education. We have just received report from the school at Shamokin, Pa., where the different churches are cooperating in such a school. They meet on Monday evenings from 7:30 to 9:30. Classes are conducted in Child Psychology, Stories and the Art of Telling Them, Beginners' and Primary Methods, Life of Christ, Old Testament History, Old Testament Prophets, Bible Geography, Christian Ethics, and Apostolic History. The sixty-two students enrolled find their greatest interest in the Christian Ethics, Apostolic History, and Child Psychology Courses.

A Program by Mail

Truth is unchanged and unchanging, but methods of presenting unchangeable truth may frequently be changed to good advantage.

Miss Jessie Cross, of Michigan, suggests an interesting variation in the form of a Program by Mail.

After the devotional and business parts of the program are concluded, the president announces that inasmuch as mail order supplies are so much in use she wants her society to be strictly up to date, so she decides to try a mail order program, which, as is usually the case with mails, seems to be late. A knock sounds, and the postman in uniform or with badge enters with a sack of mail.

The president opens the sack and distributes the mail that has been previously prepared and addressed. She asks that no one open her mail until called on to do so. There are in the sack:

1. Letters addressed to various members. These should be opened and marked extracts read. Real letters from real missionaries may be obtained in some instances. Extracts from articles and letters in missionary magazines may be copied. Foreign stamps may be used to make the letters more real.

2. Post cards. A number of cards (one for each member, if society is not too large) should be received from the different fields and should each contain some short, snappy bit of information. Mission Board headquarters will supply the cards and the committee can write the message on them.

3. Newspapers. Some copy of a foreign paper, or of a missionary magazine, etc., with a poem, an article or some notes marked. Marked passages to be read.

4. A roll of music. This should be a missionary or devotional song, addressed to a musician who is prepared to sing it.

5. Photographs. Secure one or more interesting missionary pictures. They may be actual photographs or reprints cut from magazine and mounted on cardboard. Members receiving these should be prepared to tell something about each picture.

6. Parcel post. Various articles may be wrapped in parcel-post packages, curios from mission fields, laces or other work of industrial missions. Short stories or incidents connected with each may be told as they are unwrapped. If a social hour is to be added all the refreshments may come in parcel-post packages. For instance:

A box of sandwiches.

A package of tea.

A sack of lemon drops (for the tea).

A box of wafers.

Candied ginger or dates, or whatever is to be served.

In some societies it might be possible to make the entire meeting a surprise except to a small committee, care being taken to assign parts of the program to people who can take the part without advance preparation.

All parcels should be wrapped with care, and foreign stamps pasted on when possible.—Missionary Review of the World.

Do a Good Turn

Have you tried a plan for mission programs or for doing missionary work in the community that worked well? Why

not do a good turn by sending it to the editor of the Vistor for the "Workers' Corner"? Somebody else will read it and in turn may accomplish a good piece of work because you made the suggestion.

SEVEN WAYS OF GIVING

THERE are seven ways of giving that may be worth consideration and comparison:

1. The Careless Way: To give something to every cause that is presented without inquiring into its merits.

2. The Impulsive Way: To give from impulse—as much and as often as love and piety and sensibility prompt.

3. The Lazy Way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-denying Way: To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

5. The Systematic Way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. The Equal Way: To give to God and the needy just as much as we spend on ourselves, balancing all our personal expenditures by our gifts.

7. The Heroic Way: To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson, in Homiletic Review.

OUR BOOK DEPARTMENT

Peking: A Social Survey. By Sidney A. Gamble, M. A. George H. Doran Company, publishers; 1921.

This interesting book is the result of the first social survey of an oriental city. Of its 538 pages, on all the various phases of the social situation, nineteen pages are on recreation, a branch of the subject in which I have been interesting myself recently. Oriental peoples do not go in for the active exercises which appeal to us of the Western type of mind, but the things they turn to make an exceedingly interesting subject of study for us.

In Peking an ancient form of amusement is story-telling. Men make a business of it, having learned by heart many stories from the ancient Chinese books. The story-tellers go into tea houses, on the roadsides, into the parks, where they stand before the groups assembled and tell their interesting stories, usually stopping to take up a collection in the midst of the most interesting part of the story. The education department is now helping the story-tellers to high-class and new material, thereby greatly influencing public opinion.

Bird-flying, table games, card games, horse-racing, theaters, market festivals, restaurants, bathhouses, provincial halls, hotels, all are described in addition to the more modern movie pictures, billiard halls, agricultural experiment stations, parks, athletics, and clubs. About 3,000 people daily attend the movies, whose films are mostly American. How a people spend their spare time is always an important factor in determining the life they live.

A comprehensive Christian program is the recognized need of an awakened church. What are the people doing, and what are they willing to do under competent leadership? What is working for the good of all, and what elements are at work for the social disintegration? What social customs may be inhibited, and what are the better ones which can be adopted in their stead? When accurate scientific knowledge of a community or city has been acquired, then church people are just at the beginning of the problem; that is, they are only then prepared to enter upon the solution of the problem.

If one wishes for more than a surface knowledge of the mission fields of the world, books like this will afford a most valuable contribution by way of information and guidance. Its inherent suggestion is that other social surveys of oriental cities may follow, the work being somewhat similar to that undertaken in several American cities. For my own part I should gladly welcome a social survey of the city of Bombay.

Wilbur B. Stover.

The New Program of Religious Education, 103 pp., 80 cents. The Abingdon Press, New York.

In the last few years the new term, Religious Education, has come into rather general usage among us. We have added courses in religious education to our college and seminary courses, have had directors of religious education appointed in regions and Districts, are being urged to appoint a board of religious education in the local church and in other ways are meeting this term. What is it, a fad, an innovation, or something which is to become a vital part of our church life? Most of us have been asking these questions.

George Herbert Betts asks the same questions in this book, and goes farther by setting forth what the advocates of religious education mean by their program. It is really an elucidating study of the question, and it is worth the price of the book just to get an idea of what present-day religious education stands for.—C. H. S.

GENERAL MISSIONARY NEWS

The China Educational Commission has completed its task, on which it spent in all nearly six months. This commission has been studying educational conditions in China. Its tentative report has been sent to all Mission Boards concerned. More detailed reports of its work will likely be published in later issues. The commission had on it the following:

Ernest D. Burton, Kenyon L. Butterfield, Frank D. Gamewell, P. W. Kuo, Miss Yau Tsit Law, Francis J. McConnell, Percy M. Roxby, J. Leighton Stuart, Mrs. Larence Thurston, Edward W. Wallace, Miss Margaret E. Burton, Chang Po Ling, Henry B. Graybill, Miss Clara J. Lambert, Edwin C. Lobenstien, Frank W. Padelford, William F. Russell, Miss Mary E. Woolley.

China's About-Face

When China changed from a monarchy to a republic she necessarily changed her ideas about and attitude towards religion. The Chinese are a very religious people and connect their religion with everything they do. The emperor of the old monarchy was also the high priest of the nation. The Chinese also believe that the life beyond is a counterpart of this present life, having the same form of government. Therefore this change of government has about-faced the whole nation and changed their ideas about religion. They are now looking to us with outstretched, empty hands to give them something better. It is our great opportunity to give them Jesus Christ and his saving Gospel.—Home and Foreign Fields.

China's National Christian Conference

A great national Christian Conference is being held in China, from May 2 to 11. The leaders in Christian movements are alive to the problems of Christianity in China and the need for building wisely for the future. The work of the conference is outlined under five heads (commissions) as follows:

1. The Present State of Christianity in China.
2. The Future Task of the Church.
3. The Message of the Church.
4. The Development of Leadership for the Work of the Church.
5. Coördination and Coöperation in the Work of the Church.

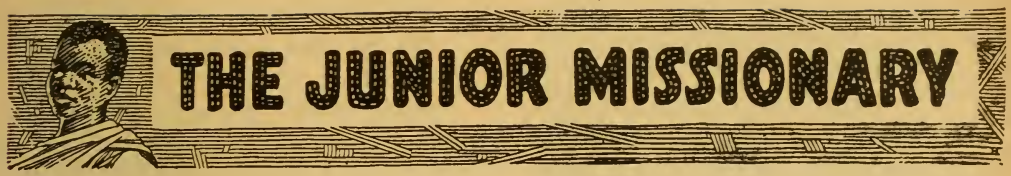
All missionary societies interested in China are invited to be represented at this meeting to be held in Shanghai. The expense will keep many from attending but in most cases each denomination will have one or more of its China missionaries present.

BUILDING

We are building every day
In a good or evil way;
And the structure, as it grows,
Must our inmost self disclose,
Till in every arch and line
All our hidden faults outshine.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is Character.
Build it well, whate'er you do.
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God.

—James Buckham, in A Wayside.



Conducted by Aunt Adalyn

BIRTHDAY CALENDAR

May 1, 1816, Fidelia Fiske was born in Shelbourne, Mass. Missionary to Persia from 1843-1858. Died in the old home July 26, 1864.

MAY DAY

Take off your heavy overcoat,
And put your muff in camphor balls;
Come out into the bloomy wood:
The spirit of the springtime calls!

"TOMORROW WILL DO"

(For recitation)

What's that you are saying, young fellow,
As through the long hours you laze?
Is that the account you are giving
For all these bright, promising days?
Such chances to make a fair record,
To climb to success one more notch,
And fill up your life with great service—
O fie! will you make it a botch?

Today is the chorus of duty;
At daybreak she plucks at your sleeve;
You mean to—a threadbare old story—
Yourself you but once more deceive;
The errand that's left for tomorrow,
The letter you think you'll not write,
The lesson you're shirking for pleasure—
What ghosts of regret you invite!

There's no word so false as tomorrow;
Its dawning has never come yet;
And if through this noon you are lolling,
No harvest you're likely to get;
"A fellow that's careless and lazy"—
What "they" say is not very kind;
But in the grand strife for promotion,
"Tomorrow" gets left, you will find.

So stiffen your backbone, young fellow,
And square up your shoulders, my lad!
The first thing do first, while it's calling,
And honor and you will be glad.
Be willing, and cheerful, and thorough;
"Play ball" with both ginger and grace;
Who levels each task as it meets him
Can look the whole world in the face.

A. H. B.

Your name
and address

2c Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

I have been thinking, Juniors, wouldn't it be delightful if we could see each other's really, truly faces! I wonder how many of you expect to be at the big Annual Conference at Winona Lake in June? If nothing serious hinders, I hope to be on the grounds, and it would afford me vast pleasure to shake your hands and look into your blue eyes (or brown—never mind the color). Anyhow, I'm going to watch out for every Tommie and Bessie and Katie and Dick! Suppose you fasten a tiny bow of red baby ribbon on you somewhere—then I'll know you belong! I'll put one on too.

Aunt Adalyn.

Dear Aunt Adalyn: As Barbara Crayton says, I feel rather bashful, but if you all will move over a little I will join the circle. I enjoy reading the "Junior Missionary," especially the letters. I like the recitations too. I love to go to Sunday-school. Our class name is "Willing Workers," and we are trying to live up to it. Although we have only four in our class that are members of the church, we do very well in the class. In answer to Chauncey Deane's question, "Where in the Bible does it say that men wore bonnets?"—if you will read Ex. 28: 40; 29: 9; 39: 28; Lev. 8: 13; Ezek. 44: 18, you will find the answer. I am bring-

ing a question too: Where in the Bible does it tell the remedy for boils?

Fairview, Mo. Erma Argabright.

Dear Aunt Adalyn: My parents take the Missionary Visitor, and in the "Junior Missionary" for March I noticed the question, "Where in the Bible does it say men wore bonnets?" I found the answer in Exodus 28: 40: "And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty."

McPherson, Kans. Marvin Michael.

Now, Erma and Marvin, suppose you look up that verse in the Revised Version, and find that bonnets weren't bonnets at all! But they certainly must have been ornamental.

Dear Aunt Adalyn: I don't know whether I'm welcome, but I've decided to enter your pleasant circle. I like the new things that have been in "The Junior Missionary" lately very much. Aunt Adalyn, I love to solve puzzles, especially hard ones, but the last ones surely are "stickers." When I first looked over them, I thought I could easily crack these "nuts" with my teeth. Of course I've changed my mind since, and have decided to use my brains as a hammer. I am a girl twelve years old who loves to go to Sunday-school. I wish some girl my age would write to me. Also wish you would, if you find time. Well, I must allow some one else to say something. Good-by.

Vernfield, Pa. Eulalia S. Nyce.

Here is a chance to strike up a friendly correspondence, girls. May you find as much joy in it as I did at your age!

An Ornithological Miracle

A native minister was telling the missionary in charge of the district that a sparrow had built a nest on the roof of his house.

"Is there anything in the nest yet?" asked the missionary.

"Yes," replied his Indian brother, proud of his English, "the sparrow has pups."—Harper's Magazine.

BRING THE NUT CRACKER

Hidden Missionaries (in China)

1. Raise the box on the fulcrum; pack Ernest's books carefully.
2. Quickly exclaimed the Pueblo: "Ugh!"
3. Swing the club right, Henry.
4. It was frozen stiff; lo, rye is not wheat.
5. Come blow your horn; inglorious was his defeat.
6. He came from the town of Metz, Gerald told me.
7. What a dreadful grade mark: "Rob Erholt, zero!"
8. He and his bride rode on horseback.
9. His hockey stick was broken in the game.
10. Give me my parasol, Len; B. Erger wants it.

Cross Word

I am composed of six letters.

My first is in New York but not in Pennsylvania.

My second is in Indiana but not in Kentucky.

My third is in Michigan but not in Ohio.

My fourth is in Wisconsin but not in Tennessee.

My fifth is in New Jersey but not in Delaware.

My sixth is in Iowa but not in Illinois.

My whole is a noted Annual Conference resort.

March Nuts Cracked

Decapitations.—1. A-dam. 2. A-gate. 3. A-miss. 4. B-abel. 5. B-east. 6. B-eat. 7. B-end. 8. B-lame. 9. B-lot. 10. B-oil.

Resemblances.—1. aunt, ant. 2. ball, bawl. 3. haul, hall. 4. bey, bay. 5. blew, blue. 6. bough, bow. 7. braid, brayed. 8. bred, bread.

(April nuts cracked in June)

It's all right to toot a horn when one is in the way of an Overland, but it takes hammers to crack nuts! See who have been doing the shelling this month: Eunice Sherck, aged 11, and Ruby Sherck, aged 9, Shipshewana, Ind., sent correct answers to March "Decapitations" and "Resemblances." Donald Cornelius, Waterloo, Iowa, also answered both correctly, and Eulalia S. Nyce, Vernfield, Pa., decapitated

very neatly. To these Juniors we are sending a number of foreign postage stamps. Keep the ball rolling!

THE LADY OF THE LAMP

ON the fifteenth day of May, a hundred and two years ago, a child was born in Florence and named for the city of her birth; she was not an Italian child, she was Florence Nightingale, who was to grow up the most beloved woman of England. If it had not been for her perhaps you would not have the white-clad, gentle-handed nurse who takes care of you when you are ill; and perhaps our soldiers in France would not have had the great mercy of the Red Cross to ease their sufferings.

Florence Nightingale's father was an English gentleman and his little daughter was carefully educated to take a high place in court society; but Florence did not care for society. All her nursery days she spent bandaging the saw-dusty wounds of her dolls. All things that were ill or suffering she took straight to her heart.

When she grew up, the only thing she wanted was to learn all about taking care of sick people. But there was no one in England to teach her. So she went to Germany where there was a Protestant School of Nursing for Deaconesses. Then she went to study with the Sisters of St. Vincent de Paul in Paris, who, at that time, had the finest way of teaching nursing in Europe.

Thus she was ready when the great need came. Some time you will read about the Crimean War—one of the saddest things in history. Tennyson's "Charge of the Light Brigade" tells of one happening in it. In this war thousands of gallant young English soldiers died for lack of care, in Scutari, of dirt and disease and neglected wounds.

When Florence Nightingale heard these things she volunteered to go to the suffering armies with a band of thirty helpers—and it is a great marvel that she was allowed to work among the soldiers, for the proud British officers had always said that women were more bother than they were worth on the battleground.

"The men lay in double rows down the long corridors, forming several miles of suffering humanity," Miss Nightingale wrote in her first letter home. But after her arrival, as if by magic, things began to change. For twenty hours out of the twenty-four the beloved nurse was on her feet, assisting at operations, serving the patients, even cooking and scrubbing for them if necessary. Soldiers, tossing in their beds at night, would open their eyes to see her gliding down the corridors, the light of her night lamp showing the beauty of her fine face, her quiet eyes, her dark hair simply bound about her head. They called her "The Lady of the Lamp" or "The Angel of Mercy."

Florence Nightingale

When she returned home, worn out, after the war, her friends gradually realized that she would never be able to work again. But she still had her mind and her will. In the silence of her bedroom she planned the first Training School for Nurses, and she wrote a book called Notes on Nursing, which is still used in training schools today.

Queen Victoria gave to Florence Nightingale a red jewelled cross as an acknowledgment of her services to England. How happy our "Lady of the Lamp" would be if she could see how brightly the red fire

of that cross now burns through all the world! She died in 1910.

TEXT ILLUSTRATIONS

(Gathered from various authors)

"Render unto God the things that are God's"

The other day a little girl told me she was going to give her father a pair of slippers on his birthday. "Where will you get your money?" I asked. She opened her eyes like saucers and she said, "Why, father will give me the money." And just for half a minute I was silent as I thought the dear man would buy his own birthday present. And the father loved his little girl for her gift, although he had to pay for it. She had not anything in the world that he had not given her. You have not anything of your own to give to Jesus Christ. You can only give him back what belongs to him.

"Moses besought Jehovah"

A few years ago there was in the Punjab a desperate character by the name of Gulu. Gulu was touched by Christ and became a mighty man of prayer—more, he became one of the great intercessors of God. He would spend hours in pleading for the affairs of the kingdom, until the perspiration streamed down his face. One day Gulu came to the missionary. "Sahib," said he, "teach me some geography." "Why, Gulu, what do you want with geography at your age?" "Your honor, I wish to study geography that I may know more places to pray for."

"Rabboni, that I may receive my sight"

Theodore Monod was once telling a little friend about Christ healing blind Bartimæus. "And what," said he to the boy, "would you have asked from Jesus if you had been blind?" "Oh," said the child, with glowing face and kindling eyes, "I should have asked him for a nice little dog with a collar and chain to lead me about." How often do we ask for the blind man's dog instead of the seeing man's eyes!

"And after the fire a still small voice"

A company of colored people were once together in prayer for the victorious life. The meeting became noisy; one young woman leaped and shouted, praying at the top of her voice. An aged colored saint came up and said gently, "Honey, dis is not de way to obtain de blessing; why, dear, when you get de Dove in your heart, you will feel as if you were in de stable in Bethlehem, and de bressed mudder had given you de sleeping Baby to hold."

"Jehovah thy God is with thee whithersoever thou goest"

A little village lad once had to make an unknown journey to a distant town. When he was ready to start, he paused uncertainly in the doorway. "Mother," he said, in troubled tones, "it's so far, and it's a new road to me; I—I'm not 'zactly afraid, but—but couldn't you go a little way with me?" She caught the anxiousness of the childish appeal, and said quietly, "Mother'll go all the way with you, son." And so, the little brown hand confidently held in mother's, he walked the new way unafraid.

"Whosoever shall be ashamed of me . . . the Son of man shall be ashamed of him"

Rev. George F. Pentecost tells of a timid little girl, who wanted to be prayed for at a religious meeting in the south of London. She wanted to come to Jesus, and said to the Christian man who was conducting the meeting, "Will you pray for me in the meeting, please? But do not mention my name." In the meeting which followed, when every head was bowed and there was perfect silence, the gentleman prayed for the little girl, and he said, "O Lord, there is a little girl who does not want her name known, but thou dost know her; save her precious soul." There was stillness for a moment, and then away back in that congregation a little girl arose, and a pleading little voice said, "Please, it's me; Jesus, it's me." She did not want to have a doubt. The more she had thought about it the hungrier her heart was for forgiveness. She wanted to be saved, and she was not ashamed to say, "Jesus, it's me."

FINANCIAL REPORT

During the month of March the Board sent out 7,080 tracts.

The following contributions to the Board's funds were received during March.

WORLD WIDE

Alabama—$18.26
Cong.: Fruitdale, ... $ 18 26

Arkansas—$2.50
First Dist., Indv.: Mrs. Mattie Moore,... 2 50

California—$586.46
So. Dist., Cong.: Sarah Gnagey, (Passadena) $10.00; S. S.: La Verne, $576.46,..... 586 46

Colorado—$13.21
N. E. Dist., Cong.: Denver,..... 8 21
W. Dist., Cong.: Morris Fullerton & wife (Grand Junction), ... 5 00

Idaho—$15.00
S. S.: Springdale (Nampa) $10.00; Indv.: A. L. Boyd, $5.00, ... 15 00

Illinois—$288.38
No. Dist., Cong.: Mt. Morris, $32.08; Pine Creek, $39.00; Cherry Grove, $90.00; Mrs. Minna Heckman (Chicago) $10.00; Indv.: Lillian M. Wise, $1.00, ... 172 08
So. Dist., Cong.: Woodland, $92.00; Springfield Mission, $3.30; Virden, $20.00; Indv.: Mrs. J. B. Shaffer, $1.00, ... 116 30

Indiana—$263.25
Mid. Dist., Cong.: W. Manchester, $25.00; Bachelors Run, $47.00; S. S.: "Friendship Bible Class," Huntington City, $50.00; "Willing Workers" Class, Loon Creek, $10.00; Indiv.: Catharine Hostetler, $1.00... 133 00
No. Dist., Cong.: LaPorte, $15.63; Bremen, $20.00; A. L. Sellers (M. N.) (Shipshewana) $.50, ... 36 13
So. Dist. Cong.: A Brother (Summitville) $23.89; S. S.: Primary Class, Indianapolis, $1.72; Indianapolis, $18.51; Four Mile, $50.00, 94 12

Iowa—$84.86
Mid. Dist., Cong.: Coon River, $45.00; S. S.: Panther Creek, $9.56, ... 54 56
No. Dist. Cong.: Mary M. Slifer (Grundy Co.) $2.00; S. S.: Green, $6.00,..... 8 00
So. Dist., Cong.: Libertyville, $17.50; S. S.: Osceola, $4.80, ... 22 30

Kansas—$23.60
N. E. Dist., S. S.: "Timothean Class" Morrill, ... 15 00
S. W. Dist., Cong.: Monitor, ... 8 60

Maryland—$129.43
E. Dist., Cong.: Washington City, $109.51; B. B. Brumbaugh (Denton) $1.00; Indv.: J. A. Arnold, $15.42, ... 125 93
Mid. Dist., Cong.: A Sister (Broadford-ing) $2.00; Indv.: Harvey J. Martin, $1.50,.. 3 50

Michigan—$122.78
Cong.: Woodland, $35.33; Thornapple, $55.69; Sunfield, $5.00; New Haven, $26.26; G. Nevinger, (M. N.) (Onekama) $.50,..... 122 78

Missouri—$35.00
Mid. Dist., Cong.: Kansas City, $25.00; Elda Gauss (Centerview) $5.00,..... 30 00
No. Dist., Cong.: Frank Folger (Shelby Co.), ... 5 00

Minnesota—$30.25
Cong.: Worthington, $4.25; Winona, $21.00; Susan Henninger (Nemadji) $5.00,..... 30 25

Ohio—$184.32
N. E. Dist., Cong.: Jonathan Creek, $107.00; Indv.: Mrs. S. H. Orr, $.32; Samuel Feller, $5.00; Mrs. R. C. Miller, $25.00,..... 137 32
N. W. Dist., Cong.: Logan, $10.00; Swan Creek, $27.00; H. A. Throne (Silver Creek) $10.00, ... 47 00

Pennsylvania—$2,247.68
E. Dist., Cong.: Lake Ridge, $2.00; Mountville, $49.29; Elizabethtown, $133.97; Chiques, $92.31; Annville, $37.00; White Oak, $70.36; Mechanic Grove, $1.50; Indv.: S. S. Lint, $3.00; S. S.: "Willing Workers Class," Ridgely, $3.39; C. W. S.: Mingo, $25.00,.... 417 82
Mid. Dist., Cong.: Leamersville, $14.25; New Enterprise, $173.27; Dunnings Creek, $19.57; 1st, Altoona, $335.54; Mrs. Mary A. Kinsey (Dunnings Creek) $10.00; S. B. Gochnour (Snake Springs) $100.00; S. S.: 1st Altoona, $52.06; Aid Soc.: 1st Altoona, $25.00, ... 729 69
So. Dist., Cong.: Antietam, $485.00; Brandts (Back Creek) $25.00, ... 510 00
S. E. Dist., Cong.: Coventry, $230.00; Greentree, $127.00; Harmonyville, $10.00; Parkerford, $9.00, ... 376 00
W. Dist., Cong.: Elbethel, $50.00; Park Speicher & wife (Somerset) $25.00; Geo. L. Foster & wife (Pittsburgh) $6.00; Herman Rummel (Quemahoning) $10.00; A Brother & Sister (Manor) $65.00; S. S.: "God's Helpers Class" Rummel, $47.17; Indv.: Thomas Hardin, $1.00; A Brother & Family, $10.00,.. 214 17

Tennessee—$5.00
Cong.: Meadow Branch..... 5 00

Texas—$15.42
Cong.: Rev. D. G. Brubaker (Nocona),... 15 42

Virginia—$405.59
E. Dist., Cong.: B. F. A. Myers (Fairfax) $.25; Ella L. Myers (Fairfax) $1.00; Indv.: No. 57025, $2.00, ... 3 25
First Dist., Cong.: Green Hill, $3.75; A. C. Riely, (Cloverdale) $50.00; S. S.: Trinity (Troutville) $50.00, ... 103 75
No. Dist., Cong.: Unity, $12.00; Linville Creek, $40.00; Luray (Mt. Zion) $6.61; Mrs. D. Frank Cave (Mt. Zion) $2.00, ... 60 61
Sec. Dist., Cong.: Lebanon, $200.33; Basic City (Barren Ridge) $16.65; Minor C. Miller (Bridgewater) $20.00; N. I. Buck (Elk-Run) $1.00, ... 237 98

Wisconsin—$4.93
Cong.: Chippewa Valley, ... 4 93

Total for the month,..... $ 4,475 92

STUDENT FELLOWSHIP—1920

Virginia—$65 00
Sec. Dist., Students of Bridgewater College, ... $ 65 00

Total for the month, ... $ 65 00

STUDENT FELLOWSHIP—1921

Indiana—$87.00
Mid. Dist., Students & Faculty of Manchester College, ... $ 87 00

Pennsylvania—$100.00
Mid. Dist., Students & Faculty of Juniata College, ... 100 00

Virginia—$85.50
E. Dist., Students & Faculty of Hebron Seminary, ... 40 00
Sec. Dist., Students & Faculty of Bridgewater College, ... 45 50

Total for the month, ... $ 272 50

AID SOCIETY FOREIGN MISSION FUND

Colorado—$10.00
N. E. Dist., Aid Soc.: Haxtun, ... $ 10 00

Idaho & W. Mont.—$63.00
Aid Societies. 63 00

Iowa—$259.80
Mid. Dist., Aid Societies, ... 149 80

No. Dist., Aid Soc.: Sheldon, ... 10 00
So. Dist., Aid Societies, ... 100 00

Kansas—$44.00
N. E. Dist., Aid Soc.: Topeka, $10.00; Ottawa, $10.00; Rock Creek, $10.00; Central Ave., Kansas City, $10.00, ... 40 00
S. E. Dist., Aid Soc.: Verdigris, ... 4 00

Maryland—$240.00
E. Dist., Aid Societies, ... 240 00

Michigan—$10.00
Aid Soc.: Beaverton, ... 10 00

Nebraska—$85.00
Aid Soc.: Lincoln, $10.00; Omaha, $10.00; Beatrice, $10.00; Alvo, $5.00; Afton, $10.00; Falls City, $10.00; Bethel, $30.00, ... 85 00

N. D. & E. Mont.—$42.00
Aid Societies, ... 42 00

Ohio—$124.00
N. E. Dist., Aid Soc.: Richland Center,... 10 00
So. Dist., Aid Soc.: New Carlisle, $10.00; Union City, (Country Aid) $10.00; Middle District, $10.00; Covington, $30.00; Springfield, $20.00; Prices Creek, $4.00; Brookville, $10 00; Ludlow (Salem) 10.00; Donnels Creek, $10.00, ... 114 00

Oklahoma—$12.50
Aid Soc.: Cordell, ... 12 50

Pennsylvania—$357.00
Mid. Dist., Aid Soc.: Bellwood,..... 7 00
S. E. Dist., Aid Societies, ... 350 00

Tennessee—$5.00
Aid Soc., Knob Creek, ... 5 00

Total for the month, ...$ 1,252 30

HOME MISSIONS

Pennsylvania—$5.00
Mid. Dist.. Mrs. Hannah Puderbaugh (Clover Creek), ... 5 00

Total for the month, ...$ 5 00

INDIA MISSIONS

Oklahoma—$50.00
Cong.: James Beard (Prairie Lake),..... 50 00

Virginia—$.10
First Dist., Cong.: Green Hill, ... 10

Total for the month, ...$ 50 10

INDIA NATIVE WORKER

Indiana—$50.00
Mid. Dist., C. W. S.: Logansport, ... 50 00

Iowa—$120.00
Mid. Dist., Cong.: D. F. Walker & Wife, (Panther Creek) $60.00; S. S.: Garrison, $60.00, ... 120 00

Ohio—$15.00
So. Dist., S. S.: Greenville, ... 15 00

Pennsylvania—$40.00
So. Dist., S. S.: Huntsdale (Upper Cumberland) 40 00

South Dakota—$12.50
S. S.: Willow Creek, ... 12 50

Total for the month, ...$ 237 50

INDIA BOARDING SCHOOL

California—$17.00
So. Dist., Aid Soc.: Pasadena, ... 17 00

Illinois—$1.00
No. Dist., Cong.: Mt. Morris, ... 1 00

Indiana—$22.00
No. Dist., S. S.: Beginners Class, First So. Bend, $2.00; Aid Soc.: First So. Bend, $20.00, ... 22 00

Pennsylvania—$214.25
E. Dist., S. S.: "Other Folks" Class, Hatfield, $8.75; Aid Soc.: W. Greentree Sisters, $17.50; White Oak Sisters, $36.00; Indv.: R. C. Hinkle & wife, $35.00,..... 97 25
Mid. Dist., Cong.: Ella Stine, (Spring Run), ... 25 00
So. Dist., S. S.: First York, ... 57 00
W. Dist., Cong.: A Brother & Sister (Manor) 35 00

Virginia—$35.00
No. Dist.: Aid Soc.: Eastern (Mill Creek) 35 00

Total for the month, ...$ 289 25

INDIA SHARE PLAN

Colorado—$32.75
S. E. Dist., Cong.: Sewell Rogers (Rocky Ford), ... 25 00
W. Dist., Cong.: First Grand Valley, ... 7 75

Illinois—$35.00
No. Dist., Cong.: M. L. Kimmel (Mt. Morris), ... 35 00

Iowa—$81.00
Mid. Dist., S. S.: "Welcome Band," Prairie City, ... 31 00
No. Dist., S. S.: Sheldon, ... 50 00

Kansas—$125.00
N. E. Dist., C. W. S.: Ottawa, ... 25 00
S. W. Dist., Cong.: J. A. Bowers (McPherson) 100 00

Maryland—$63.34
E. Dist., S. S.: Woodberry (Baltimore) $16.67; Men's Bible Class, Woodberry (Baltimore) $16.67; Pipe Creek, $25.00; Edgewood, $5.00, ... 63 34

Michigan—$25.00
S. S.: "Willing Workers" Y. P. Class, Beaverton, ... 25 00

Missouri—$25.00
No. Dist., S. S.: "Sunbeam" Class, Walnut Grove, ... 25 00

North Dakota—$37.50
S. S.: "Beacon Lights" Class, Minot,... 37 50

Ohio—$75.00
N. E. Dist., S. S.: Primary Dept., Hartville, ... 25 00
So. Dist., S. S.: Pitsburg, ... 50 00

Pennsylvania—$75.00
E. Dist., Cong.: Wm. A. Withers (Elizabethtown), ... 50 00
W. Dist., Cong.: "Willing Workers Bible Class," Brothersvalley, ... 25 00

Total for the month, ...$ 574 59

INDIA WIDOWS' HOME

California—$20.00
So. Dist., Aid Soc.: So. Los Angeles, ... 20 00

Illinois—$2.00
No. Dist., No. 57258 & No. 57163 Louise (Waddams Grove) 2 00

Ohio—$3.00
N. W. Dist., Cong.: Lick Creek, ... 3 00

Total for the month, ...$ 25 00

CHINA MISSION

Florida—$1,172.00
Cong.: J. H. Garst (Sebring) (For Electric Light Plant) 1,172 00

Illinois—$6.00
So. Dist., Cong.: Winfield B. Ross (Astoria) $1.00; A. H. Lind (Astoria) $5.00, ... 6 00

Michigan—$34.51
S. S.: Primary Classes, Shepherd. (For support of Ronald E. Bowman) 34 51

Virginia—$3.90
First Dist., Cong.: Greenhill, ... 05
Sec. Dist., Cong.: Elk Run, ... 3 85

Total for the month, ...$ 1,216 41

CHINA NATIVE WORKER

Indiana—$17.78
Mid. Dist., S. S.: Birthday Offering, Pleasant Dale, ... 17 78

Ohio—$13.64
N. W. Dist., Cong.: Baker, ... 13 64

Total for the month, ...$ 31 42

CHINA BOYS' SCHOOL

Indiana—$.05
No. Dist., Cong.: LaPorte, ...$ 05

Pennsylvania—$33.71
E. Dist., S. S.: Junior Class, Mohrsville (Maiden Creek) 25 65
W. Dist., Indv.: A Brother & Family,.... 8 06

Total for the month, ...$ 33 76

CHINA GIRLS' SCHOOL

California—$18.00
So. Dist., Aid Soc.: Pasadena, ... 18 00

Indiana—$.35
No. Dist.. Cong.: LaPorte,..... 35

Total for the month, ...$ 18 35

CHINA SHARE PLAN

California—$12.50
So. Dist., S. S.: "Friendship" Bible Class, Pasadena, ...$ 12 50

Indiana—$25.00
No. Dist., C. W. S.: Nappanee, ... 25 00

Iowa—$25.00
No. Dist., S. S.: Volunteer Class, Waterloo City, ... 25 00

Maryland—$51.66
E. Dist.,. S. S.: Woodberry (Baltimore),.. 16 66
Mid. Dist., S. S.: Altruistic Class, Hagerstown, ... 35 00

New Mexico—$18.75
S. S.: "Comrade" Class, Miami,..... 18 75

Pennsylvania—$50.00
E. Dist., S. S.: "Gleaners' Bible Class" Lancaster, ... 50 00

Wisconsin—$6.25
Cong.: A Sister (Rice Lake),..... 6 25

Total for the month, ...$ 189 16

NEAR EAST RELIEF

Colorado—$2.00
W. Dist., Cong.: J. D. Coffman (First Grand Valley), ...$ 2 00

Idaho—$16.00
Cong.: Clearwater, ... 16 00

Illinois—$5.00
So. Dist., Cong.: Champaign,..... 5 00

Iowa—$4.07
So. Dist., S. S.: Council Bluffs, ... 4 07

Maryland—$1.00
Mid. Dist., Cong.: Mrs. Samuel Ausherman, ... 1 00

Michigan—$1.25
Indv.: A Friend, ... 1 25

Missouri—$15.00
S. W. Dist., Indv.: Clara Miller, ... 15 00

Pennsylvania—$158.27
E. Dist., Cong.: Lake Ridge, $8.25; S. S.: Midway, $30.00; Annville, $40.00, ... 78 25
Mid. Dist., Cong.: Carson Valley,..... 12 60
So. Dist., Cong.: Falling Spring, $24.38; S. S.: Good Will (Lost Creek) $43.04,..... 67 42

Virginia—$24.01
First Dist., Cong.: Daleville, ... 24 01

Total for the month, ...$ 226 60

ARMENIAN RELIEF

Illinois—$25.00
No. Dist., S. S.: Elgin, ... 25 00

Indiana—$26.93
Mid. Dist., S. S.: Mexico. 21 93
No. Dist. Cong.: Sister Witner (First So. Bend), ... 5 00

Pennsylvania—$103.50
So. Dist.: Cong.: Marsh Creek, $41.50; Falling Spring, $2.00 ..... 43 50
S. E. Dist., Cong.: First Philadelphia,.... 60 00

Virginia—$13.78
No. Dist., S. S.: Class No. 3, Greenmount, ... 13 78

Total for the month, ...$ 169 21

RUSSIAN RELIEF

Arkansas—$20.00
First Dist., Indv.: Matilda Groff, ... 10 00
N. W. Dist., Cong.: C. H. Brown (Springdale), ... 10 00

California—$16.50
No. Dist., Indv.: D. S. Buterbaugh, ... 1 50
So. Dist., Cong.: A. A. Neher & wife (La Verne), ... 15 00

Illinois—$57.12
No. Dist., Cong.: Lanark, $52.15; Indv.: A. S. G., $5.00, ... 57 12

Indiana—$244.94
Mid. Dist., Cong.: Mexico and S. S., $57.60; S. S.: Pipe Creek Sisters', $10.00,.... 67 60
No. Dist., Cong.: Bethany, $134.84; S. S.: No. Liberty, $17.50, ... 152 34
So. Dist., Cong.: Chas. H. Ellabarger (Nettle Creek), ... 25 00

Iowa—$5.00
No. Dist., Cong.: J. R. Snavely & wife (Waterloo), ... 5 00

Kansas—$19.06
S. E. Dist., Cong.: T. A. Robinson & wife (Mont Ida) 4 00
S. W. Dist., Cong.: Hutchinson, ... 15 06

Maryland—$25.00
E. Dist., Indv.: Oscar A. Helbig & wife.. 25 00

Pennsylvania—$25.00
So. Dist., Cong.: Arthur Myers (Chambersburg), ... 5 00
W. Dist., Indv.: "Left Hand," 20 00

South Carolina—$50.00
Cong.: W. T. Head (Melvin Hill) 50 00

Virginia—$85.20
E. Dist., Cong.: Oakton (Fairfax),..... 19 00
No. Dist., S. S.: Class No. 6, Greenmount, 2 63
Sec. Dist., Cong.: Bridgewater,..... 63 52

Washington—$5.00
Cong.: No. 56913 (Wenatchee), ... 5 00

Total for the month, ...$ 552 82

SWEDISH RELIEF

Pennsylvania—$14.00
E. Dist., Aid Soc.: White Oak Sisters, .. 14 00

Total for the month, ...$ 14 00

FORWARD MOVEMENT, 1921

Arizona—$77.86
Cong.: Glendale, ...$ 77 86

California—309.48
No. Dist., Cong.: Reedley, $71.00; Patterson, $122.00; Bethel, $45.50, ...238 50
So. Dist., Cong.: Hermosa Beach, $6.00; Pasadena, $20.00; Inglewood, $44.98,..... 70 98

Idaho—$45.00
Cong.: Payette Valley, ... 45 00

Illinois—$1,291.76
No. Dist., Cong.: Mt. Morris, $221.12; Chicago, $612.72; Franklin Grove, $129.00; Elgin, $90.00; Naperville, $33.25; Hickory Grove, $24.17; Dixon, $66.25, ... 1,176 51
So. Dist., Cong.: Astoria, $10.75; Cerro Gordo, $100.00; La Motte Prairie, $4.50, ... 115 25

Indiana—$1,166.79
Mid. Dist., Cong.: W. Manchester, $150.00; Flora, $81.00; Pleasant View, $154.00; Loganspor., $20.00; Upper Deer Creek, $20.50; Huntington City, $230.00, ... 655 50
No. Dist., Cong.: First So. Bend, $174.00; Pleasant Chapel, $50.00; Walnut, $13.00; Bremen, $6.00; English Prairie, $135.00; Pleasant Valley, $12.00; Elkhart City, $37.00; Oak Grove, $20.00, ... 447 00
So. Dist., Cong.: Four Mile, $53.50; S. S.: Class No.4, Rossville, $10.79, ... 64 29

Iowa—$531.98
Mid. Dist., Cong.: Prairie City, $25.00; Brooklyn, $19.00, ... $ 44 00
No. Dist., Cong.: Kingsley, ... 41 00
So. Dist., Cong.: No. English, $18.75; English River, $334.00; Franklin, $11.25; Ottumwa, $39.75; Council Bluffs, $15.23; Mt. Etna, $28.00, ... 446 98

Kansas—$60.00
N. W. Dist., Cong.: Maple Grove, ... 45 00
S. E. Dist., Cong.: Osage, ... 15 00

Maryland—$653.50
E. Dist., Cong.: Locust Grove, $3.00; Long Green Valley, $16.50, ... 19 50
Mid. Dist., Cong.: Pleasant View,..... 634 00

Michigan—$70.25
Cong.: Woodland, ... 70 25

Missouri—$21.42
Mid. Dist., Cong.: Mineral Creek, ... 15 67
No. Dist., Indv.: Mrs. Nettie Keller,.... 2 00
S. E. Dist., Cong.: Will Long, (Broadwater), ... 3 75

Minnesota—$58.00
Cong.: Lewiston, ... 58 00

Nebraska, $339.93
Cong.: So. Beatrice, $334.93; Mrs. Sarah Devilbiss (So. Loup) $5.00, ... 339 93

New York—$280.00
Cong.: Brooklyn, ... 280 00

Ohio—$1,671.84
N. E. Dist., Cong.: Jonathan Creek, $52.00; Black River, $35.00, ... 87 00
N. W. Dist., Cong.: Swan Creek, $58.00; Logan, $30.00; Baker, $75.00; Lima, $50.00; Eagle Creek, $252.88 ..... 465 88
So. Dist., Cong.: Poplar Grove, $49.00; E. Dayton, $15.00; Prices Creek, $90.00; Harris Creek, $363.55; Lower Stillwater, $70.41; W. Charleston, $176.50; Sugar Hill, $11.50; Ft. McKinley, $8.00; Palestine, $80.00; Salem, $255.00, ... 1,118 96

Oregon—$170.00
Cong.: Myrtle Point, ... 170 00

Pennsylvania, $2,108.04
E. Dist., Cong.: Conestoga, $66.50; Spring Creek, $19.35, ... 85 85
Mid. Dist., Cong.: Spring Run, $408.44; Antietam, $25.00; Burnham (Lewistown) $75.25; Stonerstown, $21.50; Dry Valley, $70.00; Leamersville, $40.50, ... 640 69
So. Dist., Cong.: Back Creek, $40.70; Upper Cumberland, $50.50, ... 91 20
S. E. Dist., Cong.: Norristown, $35.00; Royersford, $47.00; Coventry, $160.00,..... 242 00
W. Dist., Cong.: Pittsburgh, $50.00; Elk Lick, $40.00; Moxham, $130.00; Windber, $40.50; Maple Glen, $61.50; Roxbury, $724.30, 1,048 30

Tennessee—$60.83
Congs. of Tenn., $55.83; Indv.: Jessie Diehl, $5.00, ... 60 83

Virginia—$1,589.80
E. Dist., Cong.: Mt. Carmel, ... 47 00
First Dist., Congs. 379 80
No. Dist., Cong.: Linville Creek, $85.00; Unity, $163.00; Upper Lost River, $9.75; Flat Rock, $57.43, ... 315 18
Sec. Dist., Cong.: Elk Run, $145.62; Pleasant Valley, $448.50; Bridgewater, $250.00; Beaver Creek, $3.70, ... 847 82

Washington—$32.00
Cong.: Mt. Hope, $30.00; Indv.: Ann C. Castle, $2.00, ... 32 00

Total for the month, ... $ 10,538.48

AFRICA MISSION

Illinois—$1.00
No. Dist., Cong.: No. 57258 Louise (Waddams Grove, ... $ 1 00

Total for the month, ... $ 1 00

MISSIONARY SUPPORTS

Illinois—$716.12
No. Dist., Mt. Morris College Missionary Society for D. J. Lichty, ... 225 00
So. Dist., Okaw Cong. for J. E. Wagoner, ... 491 12

Iowa—$134.04
Mid. Dist., S. S. for S. Ira Arnold,..... 134 04

Kansas—$125.00
S. E. Dist., Osage C. W. S. for Mrs. E. H. Eby, ... 25 00
S. W. & S. E. Colo., Congs. for F. H. Crumpacker and wife, ... 100 00

Maryland—$34.00
E. Dist., (Blue Ridge College) Pipe Creek Cong. for W. B. Stover, ... 34 00

Missouri, $101.50
Mid. Dist. Congs. for Jennie Mohler,..... 101 50

Nebraska, $308.80
Bethel Cong. for Raymond C. Flory, $88.50; (Bethel) Nebraska Foreign Fund for Josephine Powell, $55.80; Nebraska Foreign Fund for Josephine Powell, $164.50, ... 308 80

Ohio—$465.17
N. W. Dist., Lick Creek Cong. for Elizabeth Kintner, ... 225 00
So. Dist., Trotwood Cong. for Elizabeth Oberholtzer, $216.09; Bethel S. S. (Salem) for Esther Bright, $24.08, ... 240 17

Pennsylvania—$237.50
E. Dist., Peach Blossom Cong. for Anna M. Hutchison, ... 200 00
Mid. Dist., Francis Baker of Everett Cong. for Ferne Coffman, ... 37 50

Virginia—$357.70
E. Dist., Myers Bros. (Fairfax) for Minor M. Myers, ... 300 00
Sec. Dist., Elk Run Cong. for Sara Z. Myers, ... 57 70

Total for the month, ... $ 2,479 83

WESTERN CANADA

(Continued from Page 147)

handicapped in giving the service they would like to render. Several points of preaching adjacent to the churches are maintained in summer time, but are not generally accessible in winter. Most all of the churches were started through members emigrating from the States, one of the number, however, having come to us from the River Brethren.

Other congregations might be started by isolated members and others seeking a home in a new country, by locating together and commencing services, and this seems to be the best and most substantial way of doing work in this country. If these congregations can be maintained, the members proving true and loyal to the Lord of the harvest, the work will prosper and many souls will be garnered in. May the Church of the Brethren take her place in this great field with that of the other denominations to carry the gospel message of the risen Christ to as many as it is possible to reach!

Gleichen, Alta., Canada.

GENERAL MISSION BOARD

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All correspondence for the Board should be addressed to Elgin, Illinois

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Glasmire, Leah S.

Bedsted St., Thy, Denmark
*Esbensen, Niels
*Esbensen, Christine

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Früsgatan No. 1
Malmö, Sweden
Graybill, J. F.
Graybill, Alice M.
Buckingham, Ida

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Ping Ting Hsien, Shansi, China
Blough, Anna V.
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Coffman, Dr. Carl
Coffman, Ferne H.
Crumpacker, F. H.
Crumpacker, Anna M.
Flory, Edna R.
Horning, Emma
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Oberholtzer, Elizabeth W.
Rider, Bessie M.
Shock, Laura J.
Sollenberger, O. C.
Sollenberger, Hazel Coppock
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Vaniman, Susie C.
Wampler, Dr. Fred J.
Wampler, Rebecca C.
Ullom, Lulu

North China Language School Pekin, China
Blickenstaff, Miles
Blickenstaff, Erma

Liao Chou, Shansi, China
Bowman, Samuel B.
Bowman, Pearl S.
Cline, Mary E.
Cripe, Winnie E.
Horning, Dr. D. L.
Horning, Martha Daggett
Hutchison, Anna
Miller, Valley
Pollock, Myrtle
Seese, Norman A.
Seese, Anna
Senger, Nettie M.
Wampler, Ernest M.
Wampler, Vida A.

Shou Yang, Shansi, China
Clapper, V. Grace
Flory, Byron M.
Flory, Nora
Heisey, Walter J.
Heisey, Sue R.
Schaeffer, Mary
Smith, W. Harlan
Smith, Frances Sheller

Tai Yuan, care of Y. M. C. A., Shansi, China
Myers, Minor M.
Myers, Sara Z.

On Fun, Shan Tai, Sunning Canton, China
*Gwong, Moy

On Furlough
Flory, Raymond C., McPherson, Kans.
Flory, Lizzie N., McPherson, Kans.

Detained beyond furlough period
Brubaker, Dr. O. G., North Manchester, Ind.
Brubaker, Cora M. North Manchester, Ind.

INDIA

Ahwa, Dangs Forest, via Bilimora, India
Ebey, Adam
Ebey, Alice K.

Anklesvar, Broach Dist., India
Lichty, D. J.
Miller, Eliza B.
Miller, A. S. B.
Miller, Jennie B.
Miller, Sadie J.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A.
Blickenstaff, Mary B.
Eby, E. H.
Eby, Emma H.
Hoffert, A. T.
Kintner, Elizabeth
Mohler, Jennie
Shickel, Elsie
Shumaker, Ida
Wagoner, J. Elmer
Wagoner, Ellen H.

Dahanu, Thana Dist., India
Alley, Howard L.
Alley, Hattie Z.
Blickenstaff, Verna M.
Butterbaugh, Andrew G.
Butterbaugh, Bertha L.
Ebbert, Ella
Royer, B. Mary
Shull, Chalmer G.
Shull, Mary S.

Jalalpor, Surat Dist., India
Forney, D. L.
Forney, Anna M.
Replogle, Sara G.

Vada, Thana Dist., India
Brown, Nettie P.
Brumbaugh, Anna B.
Hollenberg, Fred M.
Hollenberg, Nora R.
Kaylor, John I.
Kaylor, Ina Marshburn

Palghar, Thana Dist., India
Garner, H. P.
Garner, Kathryn B.

Post: Umalla, via Anklesvar, India
Himmelsbaugh, Ida
Holsopple, O. A.
Holsopple, Kathren R.
Ziegler, Kathryn

Vyara, via Surat, India
Blough, J. M.
Blough, Anna Z.
Grisso, Lillian
Mow, Anetta
Summer, Benjamin F.
Widdowson, Olive

On Furlough
Arnold, S. Ira, Ludlowville, N. Y.
Arnold, Elizabeth, Ludlowville, N. Y.
Long, I. S., Bridgewater, Va.
Long, Effie V., Bridgewater, Va.
Nickey, Dr. Barbara M. Monticello, Minn.
Powell, Josephine, Aurora, Mo.
Ross, A. W., No. Manchester, Ind., care of College.
Ross, Flora N., No. Manchester, Ind., care of College.

Detained beyond furlough period
Cottrell, Dr. A. R., Cottrell, Dr. Laura M., care of London School Tropical Medicine, Ensleigh Gardens, Enston Road, N. W. I., London, Eng.
Eby, Anna M., Trotwood, Ohio
Pittenger, J. M., Pleasant Hill, Ohio
Pittenger, Florence B., Pleasant Hill, Ohio
Stover, W. B., Mt. Morris, Ill.
Stover, Mary E., Mt. Morris, Ill.
Swartz, Goldie E., Ashland, Ohio

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* Native workers trained in America.

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A woman wanted to buy a sewing machine and she wished someone would tell her which kind was the best to purchase.

A man was sent to town by his wife to purchase a suit for their little boy. He didn't know much about boys' suits. He needed some one to advise him how to invest in a suit for his boy to get the most for the money.

A farmer decided to buy a farm tractor and the agents were plentiful. This farmer knew little about tractors. Where could he get the information he needed?

A good brother in the church who was well blessed felt he should make a gift to the Lord. He didn't know if he should make a will, or give an endowment note, or if there was a still better plan about which he was not informed.

Another man felt he knew and didn't seek any advice. He gave his money to a cause that soon came to nought.

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2. The Board has had experience since 1884.
3. The work is backed up by the church, which gives it permanency.

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General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

General Mission Board, Elgin, Ill.
Dear Brethren:
Please send me booklet V 223 which explains best methods of investing in missionary work. I would also be interested in the following:
☐ The Board's Annual Report.
☐ Twice Born Women. (A story of evangelistic work among women in India and China.)
☐ China a Challenge to the Church. (A book giving full information concerning our work in China.)

Name .....

Address .....

245 JAN 1923 KINZIE, EZRA V 3435 VAN BUREN ST., CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV June, 1922 NO. 6

The Brooklyn Italian Mission Is Located on a Busy, Crowded Street

BRIDGEWATER COLLEGE LIBRARY

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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The Thirty-Seventh
ANNUAL REPORT
of the
General Mission Board
of the
Church of the Brethren
For the Year Ending Feb. 28, 1922

Published by the General Mission Board, Elgin, Illinois
For distribution free to all who are interested

The Membership of the Board

J. J. YODER, McPherson, Kansas, ...Term expires 1926
H. C. EARLY, Penn Laird, Virginia, ...Term expires 1925
A. P. BLOUGH, Waterloo, Iowa, ...Term expires 1924
OTHO WINGER, North Manchester, Indiana, ...Term expires 1923
CHAS. D. BONSACK, Elgin, Illinois, ...Term expires 1922

ITS ORGANIZATION

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Vice-President, OTHO WINGER, North Manchester, Indiana

Acting General Secretary, CHARLES D. BONSACK, Elgin, Illinois

Missionary Educational Sec., H. SPENSER MINNICH
Editor, the Visitor
Elgin, Illinois

Home Mission Secretary, M. R. ZIGLER
Elgin, Illinois

Treasurer, CLYDE M. CULP
Elgin, Illinois

Office of the Board, Elgin, Ill. Time of Annual Meeting, third Wednesday in August. Other regular meetings, third Wednesday of April and December and at Annual Conference.

To insure prompt attention, all correspondence relative to mission work, or any activities of the Board, that is intended for the Board, should be addressed to General Mission Board, Elgin, Ill., and to no individual.

Our Thirty-Seventh Annual Report

WE submit herewith the report of the General Mission Board for the fiscal year, from March 1, 1921, to Feb. 28, 1922. As in most years, it has brought experiences and problems mingled with gladness and sorrow. In the early part, as referred to in the previous report, we lost by death our beloved Secretary Williams, while on his tour of the mission fields—his body lying at Mombasa, British East Africa. Eld. D. L. Miller also was called home. In many ways he was the father of our work, and his long life was a bulwark of strength to every good work of the Board. His memory will remain a rich heritage to the cause of missions in the church.

Never, perhaps, was there a time when the need for a courageous faith and a sacrificial endeavor in the missionary field was so imperative. As we get further from the war and its direful effects, we find the nations unsettled and tottering. Burdened with debts and with changes that bring untried forces into political power, men and nations are at the parting of the ways. Shall they deny Christ and Christianity—not knowing Christ, yet condemning him because of the inconsistencies of those who claim to represent him? or shall they accept Christianity as the remedy for the inward thirst that has not been quenched? It seems a strategic hour into which the Lord has brought us. May we not fail him as he may be pleased to point the way! There is no remedy but Christ—he has all power—to heal and save, either men or nations.

Health among the missionaries has been fair. Some are detained at home on account of sickness, either of themselves or families, and more early returns on furlough, from the field, are likely to occur for the same reason; but under the blessing of the Heavenly Father, most of them have been permitted to continue their work in reasonable health. We had hoped to close the year without any deaths on the field, but as this report is being written the sad intelligence is cabled that Sister Anna V. Blough has been called home. She died of typhus fever at Ping Ting Chou, China, May 9, 1922. The particulars have not reached us, but it means that another of our most devoted women has been taken from among the workers on the field. May the Lord comfort her loved ones and make her memory precious to all, that the tasks she left we may faithfully "carry on"!

Sickness and death among the seasoned workers cause a distinct loss. It requires much care and time for new missionaries to be acclimated, to get the language and understand the native mind and customs. Success depends so much upon reaching this point in strength and wisdom. For this reason, the Board tries to provide the best medical attention for the missionaries at all times, both on the field and when at home.

The death of Bro. Williams necessitated some addition to the office force to carry on the ever-increasing duties of the Board. At the September meeting Bro. Chas. D. Bonsack was elected acting general secretary, and Bro. Clyde M. Culp, who had been financial secretary, was elected treasurer. These brethren, with Bro. H. Spenser Minnich as office secretary and editor of the Missionary Visitor, and M. R. Zigler as home secretary, make up the office force.

FINANCIAL

The year has been one of financial depression, but with a reduced program of building, and in other phases of the work, and with economy on every hand, the year was closed with a splendid balance. For this we are grateful to the Lord and for the faithfulness of the church to its missionary purpose. The financial depression will only help us to appreciate economy, and to utilize all the spiritual resources in the work at home and abroad, and we praise the Lord!

The steady growth of giving to the Lord's work as noted among the congregations, is most commendable. In some respects it is marvelous. Yet many have not

learned the joy and importance of giving to missions as a stimulant to our faith and the work at home. Christianity is most like Christ when it is freed from all selfishness. For this reason the interest and support of foreign missions vitalizes the home church, as work for the home church alone cannot. Service for others means character within ourselves that cannot but grow!

PROGRESS MADE

In every line and in almost every field there has been steady progress. The famine work in China has opened many doors for service. Some of the evangelists speak of thousands hearing the Message of Life. Several hundred were baptized in China and many more await further teaching, that they, too, can enter the church. A recent letter from India speaks of a church with a thousand members at Vyara. This seems quite worth-while, and would indicate that from a numerical standpoint the mission churches will soon be passing the membership of the churches at home.

Of course, these members are not far removed from heathendom, and they will need much teaching. But, so far as the simple faith of the claims of Christ are concerned, they are receiving this more rapidly than perhaps many are getting it in the homeland. For details in progress, the reader is referred to the various station reports.

That many problems arise is evident. At the present time the governments in both China and India are having internal troubles. All of these things create uncertainty and are a disadvantage to the work. Yet the missionary work itself is the only antidote for this condition. Especially in the Province of Shansi, in China, is the governor turning to the missionaries for advice and counsel in the problems of progress.

MISSIONARY EDUCATION

The growth of our work in missions is commensurate with our understanding of God's will for our lives and our understanding of the world's needs. Through mission study a knowledge of those in darkness has come to the church. Each year the Board has suggested a new mission study course and has sought to enlist as many as possible in this study. This work has grown and the good results are quite in evidence. A new method, known as the Church Missionary School, which seeks to enlist not only a small group, but the whole congregation in mission study, will be promoted during the coming year. Most of the churches have rendered special missionary programs, and in other ways developed sentiment for the missionary efforts of the church.

The Student Volunteers in our colleges have continued to grow in numbers and purpose for the great task. They have been a leavening power in the church, and we must commend the work done in the colleges, since so much young life has been consecrated to God's service.

HOME DEPARTMENT

Christian ambassadors in all parts of the world seem to be united in their conclusions that the world can be saved only by Christian America. Outstanding men in America, not generally classed with religious leaders, but commercial leaders, and those who are religious leaders that think nationally, seem alarmed over the grave possibility that America may not be able to save itself. It appears that prophets in all walks of life are calling men and women back to God as the only refuge from threatening storms, the eternal product of sin. Such conditions ought to stir us to do our best. To do this we must have a minimum of discussions, a maximum of work, a holiday in criticism and a united advance in all phases of church endeavor.

To help make America Christian the Board has appropriated more this year to District work than ever before. The reports received from District Mission Boards, with one or two exceptions, show a healthy growth and an increasing faith to attempt greater tasks for Christ this coming year than they have in the past. Many Boards are just beginning to realize their responsibility to the lost in their territories. The

task is getting bigger than the mere spending of the money that happens to come into the treasury. It means the awakening of the people to the tasks in such a way that they will respond to the work with money and life.

Four outstanding and challenging Home Mission projects have been started by the Board this year; to them we invite your attention and supporting response.

First, Summer Work for Students

Eight or more students who contemplate entering definite Christian service at home or abroad have been selected to do pastoral work for the summer at some point where there is need of pastoral work and where the members are not able to support a pastor. The purpose is not only to help the church, but to give the students the experience necessary to the making of successful pastors after they have finished their school days.

Second, Unoccupied Fields

Near Red Cloud, Nebr., there is a very large rural community in which there is neither a Catholic nor a Protestant church, excepting a Brethren church with a very limited program. The Board has appropriated a sum of money to aid the few members there to secure a pastor to work with them with the aim to reach the folks of that territory and to bring the present weak church to a self-supporting basis.

Third, Brooklyn Italian Mission

The District Board of Southeastern Pennsylvania, New Jersey and Eastern New York appealed to the Board to assist in the Italian work at Brooklyn by building a church. The District will maintain the work. The Board approved the plan and decided to ask the Sunday-schools of the Brotherhood to finance the building of this much-needed church.

Fourth, Mountain Work

In Greene County, Va.—a county which has no railroads, and is fifteen miles from one—we have a congregation of 400 members, the children of whom have a very limited educational opportunity. To supplement what is being done the Board has bought a farm on which it is proposed to conduct an industrial school. The cost of the farm was $20,000. A building is now being constructed and will be ready for opening this fall.

To these projects we sincerely invite your hearty support in means and prayer, that Christ may be loyally presented in the various fields.

The Home-Going of Anna V. Blough

Chas. D. Bonsack

AMONG the sad duties in the office of the General Mission Board is that of reporting to the workers on the field the death of loved ones at home. But a sadder one is to receive the news of the death of the workers themselves—so many more of us are affected by it. They represent all of us—the whole church. We have prayed for them and hold their work on our hearts, and we must bow in grief together.

Sad news of this kind came recently in the following cablegram: "Anna Blough died May ninth, typhus." She was one of the faithful workers at the Ping Ting Chou station in China. She was the embodiment of sincere devotion to her duties, and possessed a discriminating judgment. During the famine, following her return to the field in 1920, she was put in charge of the recruiting division of relief work. In this, as in all her work to help the needy, she gave splendid service and brought into it the spirit of her Master.

Anna V. Blough was born Nov. 22, 1885. She was the daughter of Brother and Sister U. S. Blough, of Waterloo, Iowa, who survive and mourn her early death. She was a graduate of Mount Morris College and a student of Bethany

Bible School. During her service on the field she was supported by the Sunday-schools of her State District. She first went to China in 1913, and returned from her first furlough in 1920 in company with Brethren Williams and Yoder.

While her death is a great loss to the work of missions—since she was just coming into that experience which is so essential for efficient service on the field—what a precious memory is such a life! Devoted in such a hearty way to her Master, and the work he would have her do, how happy she must be in meeting her Lord! Who is ready to take up her mantle and finish the work so well begun?

GENERAL FINANCIAL STATEMENT

The following comparative statement gives in summarized form essential facts of interest on the financial side of our work:

A Comparative Statement of New Funds Available for Mission Work

Receipts

	1920-21	1921-22	Increase
Contributions of living donors,	$187,289.83	$216,631.85	$ 29,342.02
Bequests, lapsed annuities and miscellaneous credits,	12,046.27	14,840.52	2,794.25
Net income from investments (after paying annuities, etc.),	95,153.69	32,096.96	63,056.73*
	$294,489.79	$263,569.33	$ 30,920.46*
Endowment and annuities, all funds,	81,855.77	22,430.44	59,425.33*
Special relief, all funds,	142,238.95	27,259.15	114,979.80*

Expenditures

"Visitor" and Missionary Education,	$ 13,567.16	$ 9,862.22	$ 3,704.94*
General expenses,	22,594.93	14,405.01	8,189.92*
India Mission expense,	189,173.78	151,403.63	37,770.15*
China Mission expense,	126,212.59	45,649.52	80,563.07*
Sweden Mission expense,	6,576.95	5,969.15	607.80*
Denmark Mission expense,	5,037.82	3,379.09	1,658.73*
South China Mission expense,	941.83	586.68	355.15*
Home Mission expense,	5,349.57	13,038.25	7,688.68
	$369,454.63	$244,293.55	$125,161.08*

* Decrease.

Certain peculiar conditions of the past fiscal year are reflected in the foregoing comparative statement. Normally no great change in figures between any two years should be expected. It is for this reason that the following explanation of several items is given:

As to "Net income from investments," the amount shown for the past year is more nearly normal, for in the previous year there was turned over for mission purposes about $60,000 of accumulated earnings of the Brethren Publishing House.

Funds received for endowment and annuity purposes show a decided shrinkage, no doubt largely due to the financial conditions of the past year.

The amount received for relief purposes is only small in comparison with the previous year, in which a remarkably large sum was raised for famine relief in our own China Mission territory.

The fortunate decrease in cost of publications is largely due to reduction in printing costs, especially of paper.

General expenses in the previous year were about $6,000 higher than ordinarily for the amount needed to send the deputation abroad, and the expenses of the past year show about $2,000 lower than ordinarily because of the sum refunded as unused by the foreign deputation, effecting a reduction in the net expenses shown for the year.

Foreign mission work was curtailed with regard especially to the building program, which accounts largely for the decreases in expenditures. However, a great saving was made in more favorable exchange rates. For instance, in 1920 for each $100 in U. S. currency we could buy on the average only $116 in Mexican currency for use in China ($200 Mex. is normal), whereas in 1921 we could buy $197 Mex. Likewise, in 1920, for each $100 in U. S. currency we could buy on the average only 241 rupees for use in India (300 rupees is normal), whereas in 1921 we could buy 369 rupees.

SUPPORTS OF MISSIONARIES

California—

Breneman, I. and O., Bro. John I. Kaylor in India.

Covina Missionary Class, Delbert Vaniman (son of Ernest D. Vaniman) in China.

La Verne congregation and Sunday-school, Brother and Sister Ernest D. Vaniman, China, and Brother and Sister Lynn A. Blickenstaff, India.

Canada—

Bow Valley congregation, Bro. Fred M. Hollenberg, India.

Idaho—
Nezperce congregation, Dr. D. L. Horning, China.
Idaho and Western Montana Christian Workers' Societies, Sister Anetta C. Mow, India.

Illinois—
Blickenstaff, Noah and wife, Sister Verna Blickenstaff, India.
Butterbaugh family, two-third support of Bro. A. G. Butterbaugh, India.
Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.
Decatur Sunday-school, Primary Department, one-half support of Ione Butterbaugh (daughter of A. G. Butterbaugh), India.
Franklin Grove congregation, Sister Bertha L. Butterbaugh, India.
Mt. Morris College Missionary Society, Bro. D. J. Lichty, India.
Mt. Morris Sunday-school, Sister Sadie J. Miller, India.
Northern Illinois Sunday-schools, Sister Kathryn Garner, India.
Oakley congregation and Sunday-school, Sister Ida Buckingham, Sweden.
Okaw congregation, Bro. J. E. Wagoner, India.
Southern Illinois Sunday-schools, Sister Eliza B. Miller, India.
Virden Sisters' Aid Society, one-half support of Leah Ruth Ebey (daughter of Adam Ebey), India.
Virden and Girard Sunday-schools, Dr. Laura M. Cottrell, India.
Virden congregation, Bro. Chalmer G. Shull, India.

Indiana—
Buck Creek congregation and Sunday-school, Sister Nettie L. Brown, India.
Locust Grove Sunday-school, Sister Ina M. Kaylor, India.
Manchester College Sunday-school, Sister Laura J. Shock, China.
Manchester Sunday-school, Sister Alice K. Ebey, India.
Mexico congregation, Sister Lillian Grisso, India.
Middle Indiana Sunday-schools, Bro. Adam Ebey, India.
Northern Indiana Sunday-schools, Sister Mary Stover, India; Sisters Minerva Metzger and Mary Schaeffer, China.
Pine Creek congregation, Sister Winnie E. Cripe, China.
Pipe Creek congregation, Sister Anna M. Forney, India.
Pyrmont Sunday-school, Bro. Moy Gwong, South China.
Southern Indiana Sunday-schools, Bro. W. J. Heisey, China.
Walnut Sunday-school, Bro. Andrew Hoffert, India.

Iowa—
Cedar Rapids Sunday-school, Sister Emma Horning, China.
Coon River congregation, Sister Elizabeth Arnold, India.
Dallas Center Sunday-school, one-third support of Sister Anna Hutchison, China.
Erb, C. H., and wife, Sister Cora Brubaker, China.
Grundy County congregation, Bro. W. Harlan Smith and family, China.
Middle Iowa Sunday-schools, Bro. S. Ira Arnold, India.
Northern Iowa Sunday-schools, Sister Anna V. Blough, China.
North and South English River Sunday-schools, Sister Nettie M. Senger, China.
South Waterloo Sunday-school, Sister Jennie B. Miller, India.
South Waterloo Christian Workers' Society, Bro. A. S. B. Miller, India.
South Waterloo Sunday-school, "Loyal Helpers' Class," Josephine Miller (daughter of A. S. B. Miller), India.
South Waterloo Sunday-school, Primary Department, Marjorie Miller, (daughter of A. S. B. Miller), India.
Waterloo City Sunday-school, Sister Mary S. Shull, India.

Kansas—
Daggett, A. C., Sister Martha D. Horning, China.
Northeastern Kansas Sunday-schools, Sister Ella Ebbert, India.
Northwestern Kansas Sunday-schools, Bro. Howard L. Alley, India.
Northwestern Kansas and Northeastern Colorado Sunday-schools, Bro. Miles Blickenstaff, China.
Southeastern Kansas Christian Workers' Societies, Sister Emma H. Eby, India.
Southwestern Kansas congregations, Brother and Sister Frank H. Crumpacker, China.
Shirkey, G. E., Bro. E. H. Eby, India.
Yoder, J. D., Sisters Lulu Ullom and Myrtle Pollock, China.

Maryland—
Hagerstown Young People's Society, Sister Vida M. Wampler, China.

Middle Maryland Sunday-schools, Brethren H. P. Garner and B. F. Summer, India.
Pipe Creek congregation, Bro. W. B. Stover, India.

Michigan—
Michigan Sunday-schools, Sister Pearl S. Bowman, China.
Primary Departments of Michigan Sunday-schools, Harold Bowman (son of Samuel Bowman), China.

Missouri—
Middle Missouri congregations, Sister Jennie M. Mohler, India.

Nebraska—
Bethel congregation and Sunday-school, Bro. Raymond C. Flory, China.
Nebraska Foreign Fund, Sister Josephine Powell, India.

Nickey and Buckingham families, Dr. Barbara Nickey, India.

Ohio—
Bethel Sunday-school of Salem congregation, Esther Bright (daughter of J. H. Bright), China.
East Nimishillen and Hartville congregations, Sister Anna B. Brumbaugh, India.
Eversole congregation, Bro. J. H. Bright, China.
Freeburg and Science Hill Sunday-schools, Sister Sue R. Heisey, China.
Greenspring Sunday-school, Leland Brubaker (son of Dr. O. G. Brubaker), China.
Lick Creek congregation, Sister Elizabeth Kintner, India.
Northeastern Ohio Sunday-schools, Sister Goldie E. Swartz, India.
Northwestern Ohio Sunday-schools, Sister Hattie Z. Alley, India.
New Carlisle, West Charleston, Donnells Creek and Springfield congregations, Sister Hazel C. Sollenberger, China.
Painter Creek congregation, Dr. O. G. Brubaker, China.
Pleasant View Sunday-school, Sister Ellen H. Wagoner, India.
Salem congregation, Sister Minnie F. Bright, China.
Southern Ohio Sunday-schools, Bro. J. M. Pittenger, India; Bro. O. C. Sollenberger, China.
Trotwood congregation, Sister Elizabeth Oberholtzer, China.

Pennsylvania—
Altoona, First Sunday-school, Sister Ida Himmelsbaugh, India.
Antietam congregation, Sister Lizzie N. Flory, China.
Baker, Francis, of Everett congregation, Sister Ferne H. Coffman, China.
Brandt, D. E. and family, Sister Erma Blickenstaff, China.
Chiques congregation, Sister Alice M. Graybill, Sweden.
Conestoga congregation, Sister Leah S. Glasmire, Denmark.
Eastern Pennsylvania Sunday-schools, Sister Kathryn Ziegler, India.
Elizabethtown congregation, Sister Bessie M. Rider, China.
Everett congregation, Dr. Carl Coffman, China.
Harrisburg congregation, Sister Nora R. Hollenberg, India.
Huntingdon congregation and college, Bro. J. M. Blough, India.
Mechanicsburg, "Willing Workers' Class" and Christian Workers' Society, Wilma June Butterbaugh (daughter of A. G. Butterbaugh), India.
Midway congregation, Bro. J. F. Graybill, Sweden.
New Enterprise congregation, Sister Sara G. Replogle, India.
Peach Blossom (Md.) congregation, two-thirds of support of Sister Anna M. Hutchison, China.
Quemahoning congregation, Bro. Q. A. Holsopple, India.
Richland congregation, Sister B. Mary Royer, India.
Seventh Circuit Sunday-schools, Sister Kathren Holsopple, India.
Shade Creek, Rummel, Scalp Level congregations, Sister Anna Z. Blough, India.
Spring Creek congregation, one-third support of Bro. Andrew Butterbaugh, India.
Walnut Grove Sunday-school, Bro. Samuel Bowman, China.
Waynesboro Sunday-school, Bro. D. L. Forney, India.
Waynesboro Sunday-school, "Silent Gleaners' Class," Neta R. Holsopple (daughter of Q. A. Holsopple), India.
Western Pennsylvania Sunday-schools, Sisters Ida Shumaker and Olive Widdowson, India; Sister Grace Clapper, China.
White Oak congregation, Bro. W. E. Glasmire, Denmark.
Woodbury congregation, Sister Florence Pittenger, India.

Tennessee—
Knob Creek congregation, Sister Anna B. Seese, China.

Virginia—
Antioch, Bethlehem and Germantown congregations, Bro. I. E. Oberholtzer, China.
Barren Ridge congregation, Sister Nora Flory, China.
Botetourt Memorial Missionary Society, Bro. A. W. Ross and family, India.
Bridgewater Sunday-school, Bro. Norman A. Seese, China.
First and Southern Virginia Sunday-schools, Sister Rebecca C. Wampler, China.
Greenmount and Elk Run congregations, Sister Sara Z. Myers, China.
Lebanon congregation, Sister Valley V. Miller, China.
Middle River congregation, Bro. Byron M. Flory, China.
Moomaw, Leland C., of Roanoke City congregation, Sister Elsie N. Shickel, India.
Myers Brothers, Bro. Minor M. Myers, China.
Northern Virginia congregations, Brother and Sister I. S. Long, India.
Northern Virginia Sunday-schools, Dr. Fred J. Wampler, China.
Pleasant Valley congregation, Sister Edna R. Flory, China.
Timberville congregation, Bro. Ernest M. Wampler, China.

West Virginia—
Sandy Creek congregation, Sister Mary E. Cline, China.

REPORT OF THE INDIA MISSION FOR 1921

Foreword

ON January 1 there were 49 missionaries on the field. Early in the year Bro. Longs, Bro. Arnolds and Sister Powell left on furlough. April brought to us Bro. Blickenstaff and family, who will fill a long-felt need. In August Sister Widdowson returned, and still later in the year Bro. Kaylor and wife, Sister Royer and Sister Shickel reached India. Most of our missionaries have been blessed with good health during the year.

The early months of the year were of special interest to us, because of the visit of our brethren from America. To have had with us, even for so short a time, those from the homeland who entered so sympathetically and so earnestly into the real work and problems of the field has been a source of no little strength. We shall not forget their messages of inspiration and encouragement. Our joy in the remembrance of their stay is clouded only by the thought of the cost of their visit in the death of Bro. Williams.

Another of the pleasant experiences of the year was the visit of Sister Emma Horning of China. It was indeed a privilege to compare notes with one from our sister mission in China, and we believe her visit was mutually helpful. We only wish her stay among us might have been longer.

Now the records of another year are closed, and with mingled feelings we look back over the work of the last twelve months. Problems and discouragements continue with us as in other years, and the mistakes have been many. But with real joy and thankfulness we review some of the progress and growth along various lines of our mission activity. We have been able to see real spiritual hunger manifest in the lives of many and have rejoiced in the development of the Christian life in some of those with whom and for whom we work. So with hope and a prayer we set ourselves anew to the task of India's redemption.

Each of the writers in this year's report has endeavored to give you a brief résumé of the work throughout the mission, along the particular line of mission activity covered by his article. As you read may you join with us in the prayer for larger growth during 1922.

General Conditions and Progress

H. P. Garner

WE all feel to praise the Lord for his loving kindness and abundant tender mercies. Many of us feel that the health of our mission family has been above the general average. For the number of years that our mission has been open, and the number of workers we have had on it, deaths on the field have been comparatively few, and the general health of the workers has been all we could have asked. During the past year the Lord has blessed us abundantly with health and strength. He has also given us four precious little ones to add to the mission force and train for his service. But we are sorry for several of our former colaborers who have had to give up the work, owing to health reasons.

The visit of the deputation the fore part of the year was a great help to the missionary force and a decided inspiration to the Indian Christians. They feel that they have come in touch with "the powers that be," and that they will be able to understand better the love, sympathy, and support that the home church is giving. And none feel the shock of Bro. Williams' death more than they.

Monsoon rains were abundant in our field, and crops generally were good, and yet in some sections of India famine was severe. The government opened up many relief camps in the Poona, Ahmadnagar, Arungabad and other Deccan districts.

Political unrest, concerning which you have read and hear so much, is true in

a measure, and yet is wonderfully exaggerated. In our immediate field we have had no uprising, although there is considerable agitation in both Surat and Broach Districts. The worst conditions have existed in South India, Malabar District. Just a short paragraph from a relief work report will give you a little idea:

"Manjeri, Malabar. No regular camp is opened here, but accommodation is given in vacant houses. We are not giving any relief except rice, and that only to women and children. The military is employing some men coolies. The sick are attended by the assistant surgeon. Cholera patients are admitted into the isolation hut of the hospital. No men refugees are fed in this camp. The total number of births were thirty-two, and the deaths twenty-seven. The number of heads of families killed is sixteen, and wounded four. The number of forced converts (from Hinduism to Mohammedism), 146. The refugees do coolie work, putting up fence, thatching damaged roofs, building of walls, etc. The average daily expenditure per head is six pie (one cent)."

While the agitation that is on is supposed to be passive non-coöperation, yet it is exceedingly active in some parts. Just today (Feb. 10, 1922) we read in the daily paper of twenty-two policemen brutally killed with clubs, stones and sticks, and their bodies roasted after being saturated with kerosene. This was done by "volunteers" from Gandhi's N. C. O. movement. (Hereafter in the article N. C. O. indicates Non-Co-operation.)

The British Government has been ruling India for nearly three-fourths of a century, but they have not been blind to the ability of worthy Indian leaders, and have given them an opportunity to assist in governing their people. During December, 1919, the "Reform Bill" was passed and put into effect immediately in 1920. Through these reforms the people of India are given a representative body in the legislative councils. Several entire departments have been given into their hands. Yet some radicals feel that this was only a "bluff" and that India should have swaraj (self-government) at once. Mr. Gandhi set about to get it through N. C. O. in one year. The time has more than elapsed and he admits that India is not yet ready.

It appeals to the writer that the big problem of India is not political but economical. India is a land of small villages, composed of the cultivator. And the village people are the most important. In India there are 700,000 of these villages. In these villages will be found the poorest of the poor. Poverty is not due to poor soil, or the dilatory nature of the people, or their inability to produce, but is due mainly to the custom of expensive feasts, weddings, and funerals, and the excessive rates at which the money lender lends money. In India a man's debts are really his credits, as he feels that the size of his debts shows the extent to which people trust him.

The temperance movement is making great strides. "Pussyfoot" Johnson made a tour through India, explaining American conditions and methods. The W. C. T. U. is the most active temperance organization, with Miss Mary J. Campbell as national organizer, and the N. C. O. movement has been using it as a handle for their work. Our own mission has been one of the leading missions in this work. Lately government is changing its attitude, and only a few days ago the Bombay government officials met a committee in Poona, composed of municipal representatives, with results as follows: It was decided unanimously to advise government to close all liquor shops in the cantonment. It was further resolved to close four or eight shops in Poona City, and that the four remaining shops be open only from 4 to 7:30 P. M. and closed on holidays.

As ministers of reconciliation it is our duty to rejoice at every sign and proof of increasing unity between India's various communities. It is clear, however, that the hour is yet very far off and Mr. Gandhi, at a recent congress, pointed out that Hindu-Moslem unity was far from being realized. While this is true, there are movements on foot to get rid of untouchability and caste prejudice. India is thinking today as never before, which is a very hopeful sign.

The educational problem of India is a live one. And circumstances at the present time seem to call for a statement concerning the conception which missionaries entertain about educational work and their reasons for engaging in it. It is common knowledge that during the past one hundred years Christian missions have been pioneers in higher education, education for women, industrial education, and village education. Many institutions owe their existence to some missionary or missionary society. From these have developed schools of every grade by many societies and individuals and government. The Hindu people themselves have wakened to the fact that Christian missions, through their schools, are transforming India. And Mr. G. B. Vadya, founder of the Hindu Missionary Society, just before his death made the following statement: "The Christian missionary prays, educates, heals, nurses, and feeds in order that India may become Christian. Hindus would do well to remember the real object of the Christian missionary. It is to Christianize India. Therefore, if they desire to avoid the results they should own their own schools and colleges and never send their children to Christian schools. Especially the girls, for if the girls become Christian they will be so many Christian mothers, and a Christian mother usually means a Christian home and children."

While the N. C. O. movement is going on in political circles, there is another movement, of an entirely opposite nature, going on in religious circles. It is coöperation or union of all Christians in India into an Indian Christian church. Many missionaries, as well as Indian leaders, feel that the church is too much Western in practice and does not take into consideration enough the local experiences and nature of the people. Among the nearly two millions of Indian Protestant Christians there must be a considerable number whose religious experience has been quite definite, yet the fact that conversion—conviction, and real repentance and restitution—as a definite phenomenon of Christian experience is seldom seen in India, needs to be thought about most seriously.

You ask what progress has been made. The two millions of Christians (Protestant) are each a living testimony to the progress Christianity has made. The thousands of non-Brahman people who voted for support of the Christian schools when given an opportunity, are another great cloud of witnesses to the benefits derived through Christian education. Christian homes and institutions of all kinds, medical, educational, industrial, theological, church and Sunday-schools, the temperance and social movements and financial aid societies, each stands out as a living witness for Christ. These which are trying to bring Christ to India are the things that have turned India upside down. Many feel that the time is here when Christian missions should strike at the very soul of India (Brahmanism), as there seems to be an opening up. What some of the keenest of the Hindu minds are thinking can best be stated from a short clipping from a Madras paper as follows:

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way:
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what once she hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of Kali Yuga years,

Frighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?"
"I am the way, the truth, and the life."—Christ.

Evangelism Among Men

D. J. Lichty

WHATEVER results, visible or invisible, have come from the past year's work, are due largely to the efforts of our Indian workers. Could more of us missionaries have been free to direct and inspire their efforts, they doubtless would have accomplished a great deal more. Of necessity, some of us were engaged too much with the equipment and the machinery of the mission to be able to enter extensively in the blessed work of evangelism. Our fine lot of new missionaries were involved mostly in the study of the vernacular, while furloughs in the homeland claimed several of our most able and experienced evangelists. A number of us, however, were able to devote several months of the year to village work, while all of us found opportunity for private interviews and the distribution of the printed page.

It is interesting to observe that, so far as we foreigners are concerned, we do most of our work in large audiences of the village people. Among the educated and cultured classes we find our Nicodemuses and Zaccheuses, who reveal their hearts best in private conversation. The Lord only knows how many there are of this sort in India. We find them as we travel on the railways, in public office, among business men, and frequently among the Sadhus and other religious men of the country. The greatest political leader of India, Mr. Gandhi himself, has declared his admiration for our Christ.

Occasionally the missionary is invited by the so-called respectable classes to lecture on religious subjects. Such opportunities should never be neglected, provided he, by God's help, is able to face his audience fearlessly with consecrated intelligence plus consummate tact and skill. Not long ago the people of Bulsar had the opportunity of hearing the gospel message from Dr. Stanley Jones, of the M. E. Mission, one of the ablest missionary evangelists of all India. While there were no immediate confessions of faith, his work did remove mountains of prejudice and suspicion, and doubtless the prestige of Christ's kingdom has been enhanced. A goodly number of Parsees, Mohammedans and Hindus promised to read the Gospel, and that phase of the work is being followed up by our Bulsar missionaries and workers.

From the statistical report it will be noted that our evangelistic work has been most fruitful in the Vyara, Rajpipla, and Anklesvar districts. This has been true now for some years, but it is most encouraging to be able to report that two of our most difficult fields are beginning to produce results. In Jalalpor Taluka we had successful schools among the fishermen for about twenty years, but apparently the good seed had been falling on stony ground until recently, when several of their best young men had the courage to step out for Christ. Prospects for a rich harvest from this people never were brighter. Through the influence of the Wankel Boarding School in Bulsar Taluka, some promising young men of that section have been converted. While we have a large church at Bulsar, its membership consists mostly of people who have come in from other districts and from our orphanages and boarding schools, and not from the indigenous population. Indications are that this condition will be altered within a very few years. Most difficult of all have been parts of our Marathi field. Socially the people are so related to each other, and economically so circumstanced, that it is difficult to persuade either the rich landlords or their serfs to see that a Christian relationship between them would be mutually advantageous. But even in this field Christ will win if we faint not.

The following quotation from a letter of one of our missionaries is representative of the manner in which the work has been carried on in whole or in part from most of our mission stations:

"This work is carried on by twenty men workers in the villages, who, beside teaching school, hold prayers in the evenings and make an endeavor to reach the men along with others. They also visit among them and hold Sunday meetings. Then there are three supervisors who travel from village to village and do work among all classes, but especially the men and children.

"At 'our' station there were two groups of men and boys who went out on Sunday evenings to the near-by villages and held meetings where men, women and children attended.

"During the early part of the year the missionaries went on short trips and held village meetings—evangelistic and temperance. This continued till the rains.

"From the middle of November till the end of the year we were out in the tent and held nightly meetings, with good attendance. We were at five places with the tent and held about thirty meetings in ten different villages. This work was encouraging, but not confined to men. However, our visiting in the daytime was largely among men. We put our main effort in hunting up and encouraging our Christians, for they are desperately in need. We also spent some time with others, but mainly with Christians, some of whom have grown cold."

There is nothing which inspires the missionary and affords him so much joy as close contact with the people and to declare to them the "good news." The below-named missionaries are therefore to be congratulated, because more than others they were able to engage in this work: Bro. Bloughs and Sister Widdowson at Vyara, Sister Sadie J. Miller at Umalla, Bro. Hoffert and Sister Ziegler in Anklesvar district, and Bro. E. H. Eby and family in Bulsar Taluka. The writer, too, was able to be in the field for about two months early in the year. When accompanied by men workers our sisters are often able to do good work among the men in the villages. However, the ideal is for women to work among women and men among men.

Only one of our missionaries reports any oppositioin to his work by the home rulers. It has been the experience of most of us that we never were treated in a friendlier spirit by the people of India than at the present time, nor have we ever been heard with greater respect. All who follow Mr. Gandhi as their political leader are bound to become more liberal in their views, and in common with our cause he is strenuously advocating the abolishing of caste from Indian society. India is waking up, intellectually and politically, and at this critical time in her history there is no reason why she should not be revived spiritually if we preach Christ to her millions in the spirit of our Master and with the zeal of a Paul and a Peter.

Ahwa, Jan. 31.

Evangelism Among Women

Olive Widdowson

THIS is a live subject among missions in India. I would like to study with you the subject as it has to do with the evangelism of the women in our section of the country. The first step in the solution of the problem is to know the women and their environment.

We have been frequently told that India's numerous millions live mostly in the villages. So we expect this study for the most part to be that of the village women. And more especially is it true in our section, for we have very little work in any of the large towns in our territory. Many of these village women are not only illiterate, but often speak a dialect and do not understand the language of their section when it is spoken correctly. Such a woman rarely if ever comes in touch with literate women. Why should she not believe in idols? True, her husband may be called a Christian. He may have his name on the church roll, but in many cases, he as well as she, knows that he is depending on the gods she worships as much as on the one he

says he worships. That is, he is taking chances on idols and on the Christian's God. His Christianity is not strong and pure enough to have any effect upon her. Sometimes she has found that when, with the approval of her husband, she has used sacred herbs, powders, and charms, and has called the holy man to repeat mantras (sayings)

Anklesvar Village Women Whose Husbands Are Christians. The Woman at the Left Is a Christian

supposed to have healing power, the sick have recovered. She has not had the courage to try the foreigner's medicines if advised to do so. Can one wonder that ofttimes when such a woman is approached with the glad tidings she seems the personification of indifference and lack of interest?

This is the darker side of the problem. In all of the villages one finds women who, in spite of their environment, have been able to do more than exist. They have come in touch with people of other villages. They have gone to their nearest large village for selling and buying, or to the weekly bazaars, and thus they are rubbing off the dense ignorance which surrounds their lives. These women meet you with their curiosity aroused, anxious to learn something new. They listen eagerly to the Bible story, ask questions and answer your questions in a knowing way. Some of these women's husbands are Christians, and although they will tell you quickly that they are not Christians, yet they say there is only one God and that the idols cannot help them. They are attending Christian meetings and are open to Christian influences. They have not yet discarded the harmful, superstitious practices of their people, but they have turned in the right direction for help.

How are we to help them free themselves from their sinful customs and know the One who can keep them free? We Westerners would like to have them in daily classes and give them systematic, continuous instruction. But from those who have tried this method you get an almost unanimous reply, "I cannot make it go." When one woman is ready, another is not. One day one can come at a certain time; the next day she cannot come at that time, or thinks she cannot, which amounts to the same thing. If all concerned had a mind to do so I think it could be done. Kipling's poem on, "Hustling the East" might help us to understand why some things that look so easy are in practice not so. We must take the village woman where we find her and give help in a way in which she can receive it. After becoming acquainted

with the village you will know about when to find the women in from the fields, and accompanied by the Bible woman you can take your picture roll, or something which will help fix their attention on the Bible story, and you will always get hearers by going from house to house. Sometimes you will start with one or two uninterested women, and before the end of the story you will have a crowd of women and children, and often men, too, listening eagerly to the story and when one is finished they are anxious for more. By making these house-to-house visits we make friends of these women, get them interested in our message, and they come into our night meetings, where they hear more Bible stories. Also we often find in the homes sick people whom we were able to help. In many of the homes the children of the village schools or boarding schools have prepared a cordial welcome for you. The parents proudly say, "My boy is in the boarding," or "Yes, my girl is in the boarding."

This daily work of the missionary and the Bible woman in the villages can be done in the cool season only. For the rest of the year the daily work is in the hands of the teachers' wives, supervised by the missionary evangelist. One of the greatest hindrances to this work is the lack of preparation for it of many of these women. Some of the teachers marry women who are without any training, and we feel that in the face of the great need of teachers in the villages these teachers must be used in the work. But their wives are scarcely able to do anything for the women, who so much need a trained, sympathetic woman's help. Special courses have been formulated for these women, and every opportunity is used to help them get ready for the work they should be doing. Where we have trained Bible women (teachers' wives) they are teaching sewing, giving suggestions in home-making, cleanliness, and helping out with simple remedies for the sick.

There is one phase of work we feel we must give more time to, and that is, holding institutes and conferences for the teachers and people in the villages. A special feature of these institutes is the giving of practical illustrations by means of pictures, charts and other illustrative material in telling a Bible story well, home-making, cleanliness, hygiene, temperance, etc. In this way we can help the teachers and interest many who need help along these lines, and will give them something in place of their holidays, which are celebrated for the most part in a way in which Christians cannot take part.

It gives one real joy to be able to help the most needy of India's needy ones. As yet the conversions from among these women are few, as compared with those among the men. But we have reason to hope that with more trained women and the leavening influences that are at work, there are more encouraging days in store for the evangelist among Indian women.

Evangelism Among Children

Ida C. Shumaker

AS a teacher of little children for many years, more and more has come the consciousness that "he who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly ever give again" (Phillips Brooks).

It is not enough to help the child find our Heavenly Father. We must help to create in him a desire to love God and love the good—for these unmistakable signs of hunger and interest, seen in these children, indicate a vital longing that should be satisfied—indicate not alone specific needs, but an instinctive groping after One who shall satisfy these needs. As Jesus turned from the crowds to cultivate the friendship of the children, so should we; always keeping in mind that "the guiding star to our goal is the little child's love."

It hath been said, "What we hear we believe, but what we see we know." Now come with me to our own mission field—"the garden spot in India"—and note the

great procession of just the children—in our field alone. Here they come—four hundred thousand strong—India's little ones—dear, sunny, merry, loving, dreamy-eyed, bright-eyed, brimming over with fun and mischief, yet laughing their way into our hearts; and the miserably poor, wretched, blind, crippled, diseased, filthy, those clothed in nature's garb, hungry-eyed, underfed, opium-fed, liquor-fed——

As we look at this vast throng we are made to feel more and more that the

Sister Shumaker Teaching a Class Seated Under a Tree

hope of India lies in her children, and that all of these belong to our Heavenly Father and we must lead them to him—but how?

True, we are reaching many of them through the efforts put forth in our boarding and village schools; by special Bible teaching in the homes and in the follow-up work in the hospitals; in the church and Sunday-schools; in the young people's meetings; by special evangelistic work among the children; by special children's meetings; by the work done through the children's temperance organizations known as the Loyal Temperance Legion and the Blue Ribbon Army.

During the past four months it has been my privilege to travel over ten hundred and fifteen miles in our Gujerat field—mostly by "village motor" (a two-wheeled conveyance drawn by two faithful oxen), and teach eighty-two classes in the sixty-five schools visited in which special classes were 4,577 children—big and little. Even though most of these children live in the jungle, when we went to them we found them to be exceedingly bright and intelligent, for the greater part—so apt to learn and so responsive. Their response was not alone intellectual but spiritual—that which shows itself in feeling and conduct. Of some of them we could say, "And these are they which were sown upon the good ground, such as hear the Word, and accept it and bear fruit" (words of Jesus).

As we traveled from village to village, from school to school, even "away out in the dense jungle," we found children—children everywhere—but not many in the schools comparatively speaking, for those who are large enough are herding cattle or watching their crops in the fields, or looking after the smaller children while their parents are at work. We often had to wait until late in the evening before we could have our children's meeting, which condition accounts for the various night schools we have in many of our villages.

It was so pleasing to come into a village school and find the children singing Christian hymns, reciting Bible verses and even whole chapters from the Bible, and

telling Bible stories, etc. This is always true wherever we find a good Christian family in the village. They also conduct daily prayers and Bible reading for the villagers. As soon as you come into one of these villages, you can tell what kind of a teacher lives there by the attitude of the villagers. The greatest need in our villages is a thoroughly good and consecrated Christian family who live the Christ life daily before the people. Where this condition exists, the problem of children's evangelism in the villages is practically solved.

Ida Shumaker Departing From a Village

When a teacher is conscious of this fact, "Up to me sweet childhood looketh," he will be brought to his knees and be made to cry out in agony, "O God, I am not worthy to be a teacher of little children; make me more worthy!" He will then be up and doing all in his power to fit himself to become more worthy to be a teacher of children. He will also learn that "my teachers are the children" (Froebel).

What a flood of feeling swept over me, and how I trembled as I stood before these beautiful, brown-eyed, bright-faced little ones of India, as they looked up into my face, and as I stood at the entrance of this great, wide, open door of opportunity to serve these little ones of India—as many as can be reached by actual contact with them, and with parents and teachers in conference, and through the medium of the pen!

Yes, we are reaching some, but about how many of this vast army of children—four hundred thousand strong—in our field alone? About two hundred thousand are of school age and should be in school. Note the statistics, and find how many are enrolled in the various institutions. Double this number and get an estimate of how many are reached indirectly by our mission schools, or multiply by five and you will have the estimate of those reached by special evangelistic campaign. Now, what about the rest of these children who are just as precious in God's sight as are your own children? Who is responsible for the evangelism of these little ones?

Church and Sunday-School Activities

Alice K. Ebey

OUR mission field has been divided into two church Districts. The First District of India includes all the churches and mission stations in the northern portion of our field where the Gujarati language is spoken. It is usually referred to as our Gujarati District among ourselves and our Indian Christians.

There are six fully-organized churches in this District and a number of units of village Christians under the care and instruction of Christian teachers. There are a number of deacons and five ministers who have been called to their office by the church. These ministers do considerable preaching and baptizing, as well as bearing much of the responsibility in other church affairs. None have been placed in full pastoral charge, but we hope they may serve the church in this way in the near future. Each of these six organized churches has the personal oversight and care of one or more missionary elders.

The twentieth District Meeting of this District was held at Vali in March. Hitherto all missionaries who have been on the field more than two years served as delegates, according to the privilege granted by the General Conference several years ago. But since missionary delegates outnumbered the delegates from the churches, the missionaries decided to forego this privilege and let the voting power rest wholly in the hands of the Indian delegates. It is by assuming responsibility that the Indian church learns to bear responsibility. The Indian church must move on towards the goal of self-government, self-support and self-propagation, else our missionary work is a failure.

The Home Mission Board of this First District opened work among the Bhils, some distance southeast of Anklesvar, at Rudha. An Indian evangelist and his wife have charge of the evangelistic work and a small, but growing boarding school. There have been some baptisms and other gratifying results during the past year.

The six churches of this District bear all expenses. The gifts for this purpose are brought in by the different churches at District Meeting time. A keen interest is shown in the report of these gifts from the various churches. It is all given by members who would be counted among the poor in America. Much self-denial is exercised. Fast days, or the giving up of tea for a time, or of one of the daily meals, enables the givers to add to the Lord's treasury to carry on his work.

A mission board, consisting of four Indian members and one missionary, has charge of this work and the funds donated for the work. A full report of funds, receipts and expense, as well as an account of the work done, is read at each District Meeting by the secretary and treasurer, and published in our Gujarati paper, the Prakash Patra, so that the churches may be kept fully informed in regard to the work.

The Second District includes the four mission stations—Ahwa, Dahanu, Palghar and Vada—where the Marathi language is spoken. This District was organized in 1920 and includes three organized churches. The membership is much smaller than that of the Gujarati District, but each year shows growth.

There are six regularly installed deacons and two ministers. One of these ministers has been stricken with leprosy. About ten months ago our own mission doctor discovered the malady in its incipient stage, and at once arranged to send him to the leper asylum at Miraj, where he has been under the care of the famous Dr. Wanless. The churches have been praying that he may be healed from this terrible malady, which has always been reckoned incurable. The latest reports say he is improving rapidly, and hopes are entertained for his full recovery.

The second meeting of the Marathi District was held at Dahanu last February. It was one of special interest and inspiration. A Home Mission Board, similar to the one organized in the Gujarati District, was chosen. During the year the Mission Board members have been investigating favorable places to open work, which will be carried on with Indian means and under Indian supervision for the further spread of the Gospel among Indians.

The visit of our Mission Board members among all our churches, and their presence at both our District Meetings proved most helpful and inspiring. The Indian churches have been strengthened in the faith and inspired to greater zeal by their counsel and encouragement. Perhaps nothing has so deeply stirred the hearts of our Indian

Christians as the death of our dearly loved secretary, Bro. Williams. The Indian churches have decided to erect a Williams Memorial Building in connection with the new institution of learning at Anklesvar. This movement is to be carried on for five years, and all funds for this building are to be gifts from the Indian churches. One of our most poverty-stricken churches, whose membership is not large, gave during this year a hundred dollars for this purpose.

The statistical figures are not at hand, but the table following will indicate the number of additions during the year and the total membership. Vyara leads in membership, numbering about one thousand, and Anklesvar follows with almost as many. But many of these village Christians have made only the barest start in the Christian life. Remember, that it requires energy, time and much patience to hunt out all these scattered Christians and build them up in the faith. Christian teachers have been placed in many of these centers to teach and strengthen these raw converts. Itinerating missionaries, too, give themselves largely to this work. A number of love feasts have been held in farther villages where the people cannot well come in to the mission station.

Our mission stands well toward the front in Sunday-school work. In all our main stations there are fully organized evergreen Sunday-schools. Most of these main schools hold a weekly teachers' meeting during the year. A number of teachers' training classes were organized. A three years' course has been arranged by the India Sunday-school Union and several classes have taken the examinations. Our Indian teachers have had little opportunity to qualify themselves for this important work. They need Bible knowledge, personal spiritual experience and training in methods of teaching.

Our mission has prepared and published the Sunday-school Quarterly for all the missions in Gujarat. Sister Eliza B. Miller has edited this quarterly during the past year. The Notes and Hints for Teachers, which have been prepared by a member of our mission, are also published in Marathi by the Bombay Tract and Book Society.

In most of our leading schools the primary department has its separate organization. Most of these use the graded course prepared by the India Sunday-school Union. Some Indian teachers have shown considerable ability in teaching children. The India Sunday-school Union offers annual examination in this graded course, as well as in the international course. The majority of the scholars in our main schools and a number in village schools passed these examinations successfully. Three silver medals were awarded to children in our mission. The silver medal is offered to the one receiving highest marks in his department in each language area.

On the whole, we feel gratified over the progress in our Sunday-schools at the main stations. The work in the village Sunday-schools is less gratifying. Yet in these crude schools, gathered together, managed and taught by one untrained Christian teacher, God's Word is sown in the hearts of those who have always lived in the darkness of ignorance and superstition.

We thank God for all that has been accomplished in spite of many drawbacks, and by his grace and through his power we will go forward until every soul in India shall be taught his Word of salvation.

Boarding Schools in India

Q. A. Holsopple

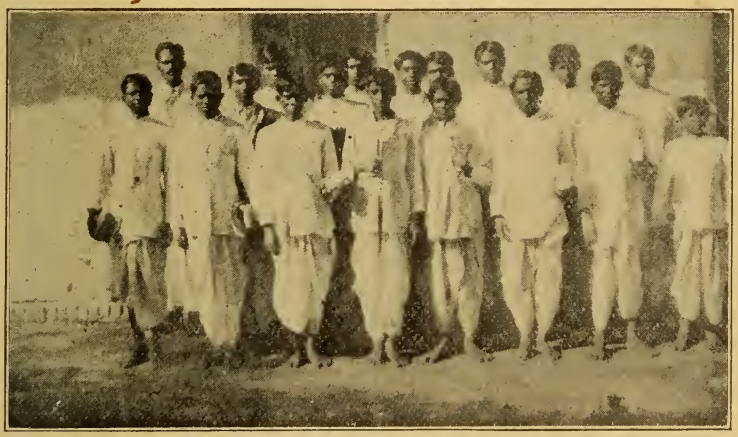
DURING the year the District Mission Board of the First District of India opened a boarding school at Rudha, in Rajpipla State. This is the eighth boarding school for boys in our India mission field. The other seven, named in the order of opening, are at the following places: Bulsar, Vyara, Vali, Wankel, Ahwa,

Dahanu and Vada. The Vali boarding was originally located at Anklesvar, but was transferred to the present location in 1917.

Every one of the seven schools, except Ahwa, reports a growth in number during the year. The fact that the year was, as a whole, favored with fair crops, and the people are not so hard pressed financially as the preceding year, indicates a healthy growth. Vali and Vyara both report having to refuse admittance, since the buildings are taxed to the limit. Wankel has room for one more pupil. Evidently the time has come when the mission can exercise more care in admitting only those who will be most able to profit by the help which the boarding schools are intended to give.

Three of the schools report good health conditions, without any qualifications, while two others report that fair health continued throughout the year. Influenza visited the schools at Ahwa and at Dahanu, and at the latter place two deaths occurred, due to that disease. The other schools were, with few exceptions, not called upon by the grim visitor.

All of the schools have accepted children into the boarding department who have not had any previous school experience. Then, too, the local demands in the com-



Boys in the Mission School. From Such as These Come the Future Leaders of India

munity where the school is situated make it necessary to begin the training at the very foundation. Hence there is kindergarten and primary work offered at each of the schools. At Bulsar the work is carried to the close of the seventh standard, when the pupils are prepared for the vernacular final examination, passing which they are given certificates as qualified for teaching positions. At the schools at Vali, Vyara and Wankel the work is carried to the close of the sixth standard. At Ahwa there are pupils in the fifth, at Vada to the fourth, and at Dahanu up to the third standard. This is the first year of the boarding-school work at Rudha, and there are pupils in second standard at that school. Naturally the larger classes are those of the lower standards. But yearly it is noticed that the number of pupils in the higher standards increase.

There are some day pupils attending each of the schools in connection with the boardings. There is quite a difference in the proportion of the pupils who are not in boarding. The largest number of nonboarders are at Bulsar, where something less than fifty per cent are from the community. The other schools rank in the following order: Ahwa, Wankel, Dahanu, Rudha, Vali and Vyara. At the last-named school 98½ per cent of the pupils are in the boarding. It is hoped that as time passes there may be a larger portion of the pupils at each of these schools who are not resident in the boarding department. Since the semi-famine conditions of 1918, and the high

cost of living which has continued since the second year of the Great War, very little income has been realized in the form of fees. Mission workers who have children in their homes are granted child allowances, of rupees two per month until eight years of age, and rupees four per month for those more than eight years of age. If these children are put into the boarding school this allowance is deducted from the parents' support.

The question may arise in the reader's mind as to whether these schools are successful as evangelizing agencies. It can be safely stated that they are successful, and it is certain that pupils who become Christian among these surroundings have an opportunity to receive Christian training in a way that will remain with them throughout their entire lifetime. All the schools except the new one at Rudha report baptisms. Those schools which reported the number baptized are as follows: Ahwa, four; Dahanu, five; Vali, twenty-six; and Vyara, twenty-three. Bulsar, Wankel and Vada reported baptisms, but did not state the number. At Vali all have been baptized who are old enough, or who have been sufficiently taught.

The boarding-school work for boys represents considerable expenditure. None of the schools receive the full time of any missionary, which perhaps is not as it should be. Some of the most capable of the Indian staff of workers are engaged in this work. More money is asked for this line of work than for any other, with the exception of evangelistic and general station expense. When one directs his attention towards the returns in the form of developing manhood he is compelled to admit that it is a profitable expenditure. The time is coming when the output of these schools will be large, and not all will be taken on as mission workers, teachers, evangelists, etc. The mission will then be in position to select those who are most qualified, by nature, by training and disposition, to become workers under mission employ. The others will take up various lines of industry, and help to raise the standard of the vocation which they may pursue. And as educated Christians they will help materially in establishing that self-supporting, self-propagating church which we long to see develop in India. May God speed that day!

Umalla, via Anklesvar, Jan. 27.

Boarding School Industries

A. W. Ross

IN our mission are seven boarding schools for boys, beside Rudha, under the District Mission Board, four of them being in Gujarat and three in the Marathi area. The combined enrollment is about five hundred, the large majority being in the schools in Gujarat. The industrial work in the Marathi area schools has not yet developed much, partially due to the fact that most of the children are yet small, though at Ahwa there are some boys quite large enough for such effort, and something is being done for them. The government is asking us to introduce technical training into our schools there, even offering us financial assistance, and we hope soon to avail ourselves of the opportunity.

Coming to Gujarat we find our schools at Bulsar, Wankel, fourteen miles from Bulsar, Vyara, and Vali, close to Umalla. At the latter place the mission has about one hundred and sixty acres of land, most of it being farmed by our Christians there. Some fields have been reserved for the boarding school. Crops, such as are common to that place, including cotton and rice, are raised, and then besides that there is a fine garden which you would enjoy seeing. And those fine, large, luscious tomatoes would make your mouth water! Some of the older boys have some individual plots which are "their very own," which they prize very highly, and which are indeed a credit to them. At this place they also have carpentry as an industry. One of our former orphan boys learned carpentry and is now the leader in this work. Carpentry and masonry are industries that fit in so well with the farming interests. The

farmers' busy season is from June to January, and from then on to June is the building season, when any one with a bit of skill with tools can get plenty of work and good wages.

At Vyara the mission has some land for field crops and hay. You would be interested to see the boys cutting hay with their hand sickles, or plowing with the crude implement, the type which has been used to root through the ground for centuries. But the mission has gotten a few improved tools and the plow often is in use. However, extensive introduction of Western implements has not proven a success in most places. Adaptation to Indian conditions will bring better results, and many Indians and leaders are working on this line with some success. The boys were accustomed to using oxen when at home and enjoy doing so while in school. At this place the mission is endeavoring to secure more land for farm purposes. We must keep our boys in touch with farming interests if we want to see many of them return to the villages and there be a power for good.

At Bulsar we have, in addition to gardening and carpentry, tailoring in which are a dozen or more boys, three of them being crippled in the feet and another crippled in one hand. One of the boys must crawl across the compound, but there is not a happier boy than he around the place, and by the use of a hand machine he will soon be able to make his own living. We are giving leave to the present tailor, hoping to get one more efficient, thus widening the scope of this department.

At Bulsar land is too expensive for us to get fields for extensive farming. However, we have a two-acre garden which affords a great deal of hand labor for the small boys and some of the larger ones. The seventh standard boys have individual plots which are doing splendidly, and netting the boys some profit.

One of our boys, whom we sent to Allahabad Agricultural School, has returned and now takes charge of the garden, and we hope will run it on a more scientific basis. He has class work also for the upper standards on the principles of agriculture.

In the carpentry classes are about forty-five boys, four of whom are in the work all day, while others are in only a few hours each day, except on vacation days, when they are required to give full or three-fourths time, unless excused for other work.

We do not make much attempt at what is generally called technical instruction, but as soon as the boys have learned to handle tools fairly well we put them to making practical articles. One young man who began last June has now advanced sufficiently so that he can make many things very well, and could go out on the labor market and earn a good living at the trade and rise in it. A few more months under good direction will make him a valuable man.

Industrial education is much talked of these days in India. Thoughtful people see the danger to India of a purely literary education. The commission on village education has done a great good to India by laying stress on this question, and now missions are endeavoring to make industries a more vital part of their educational system. Missions have carried on many industrial institutions, but they did not relate them to the village problem. Further, they gave the students an urban environment, and too often the industries were suited only to urban life.

At Wankel most of our industrial work has been in the garden and fields. This year some land was rented for hay, millet and rice. When hay-cutting time came, twenty-five of the large boys from Bulsar were sent there to work with the Wankel boys. This was a great week for them. This brought together the boys of four institutions, for Vali, Vyara, and Wankel send their seventh standard boys to Bulsar. They finished their work Saturday noon, and then were given leave to go to see the capital city of the near-by native state. We have had some carpentry at this place, but not having proper supervision this work has not developed very well.

The commission presses the point of giving these institutions a rural environment

and a system of education founded on rural conditions and needs. Our boarding schools at Vali and Wankel, and even Vyara, are ideally located to meet these requirements. At Bulsar we have more nearly what corresponds to urban life, and we feel the pressure of conditions very much.

Education of this sort for the raw villagers costs money, and one of the reasons why we have not succeeded better is that we have not had sufficient funds for properly equipping and staffing this work. Some missions have failed of the chief aim simply because they had to factorize their institutions in order to make ends meet. "Make it pay" is the first thing some think of when the word "industry" is mentioned, but we must not forget that we are advocating the establishment of schools, not factories. However, this does not mean that we lose sight of the value of developing a system of self-help. This is most important, and we wish to see it done as rapidly as possible, but not at the expense of the primary object of the institution—preparation for life duties among their own people.

Girls' Boarding Schools

Ella Ebbert

THE boarding schools for girls in our India Mission number six. They are located at Anklesvar, Vyara, Jalalpor, Dahanu, Vada and Ahwa. The latter three are in Marathi territory.

All of the schools except Ahwa report an increase in numbers during the year. At the latter place a number of girls who were in the boarding last year are now living with their parents, and this has caused a decrease in numbers. Sister Miller reports a gain of forty-two at Anklesvar. The Vyara school moved into new quarters early in the year. For a time this seemed quite an expansion, but girls kept coming and soon the new quarters were more crowded than the old had been. Therefore it was decided to build an addition. The work on this has begun, and soon there will be five more rooms ready. The school has had a gain of thirty-three during the year.

The health in all the schools has been fairly good. An epidemic of sore eyes continued more or less throughout the year at Anklesvar. Ahwa lost three girls by death in an epidemic of influenza. Jalalpor lost four. In the remainder of the schools a number of children who had entered in a very much weakened condition died. Sister Mohler (nurse) cared for the medical side of the work at Anklesvar. It would be a big help if there could be a nurse in connection with each of the schools.

Anklesvar is the only one of the schools that completes the six standards of the primary course. Nine teachers were in charge of the work in this school, including one special drawing teacher. At Vada and Vyara the work is continued to the fifth standard. After passing the fifth standard the girls at Vyara are transferred to the Anklesvar school. The remaining three schools have had work only for the first four classes.

Most of the schools are registered and are inspected annually by the government. Anklesvar was inspected not only by the local government inspector, but by the inspector of the Northern Division of Bombay Presidency and the inspectress of the whole of the presidency. This school received a grant of rupees 600 from the government. Dahanu received a grant of rupees 114.

That these schools are successful as evangelizing agencies can readily be seen when we remember that from a total enrollment of 367 girls there were forty-eight baptisms. Most of the remainder of the girls who are old enough were already Christians. The exact figures are not at hand, but there are very few girls who remain in the schools for a few years but that become Christians. Regular daily Bible instruction is given in each of the schools. A number successfully passed the Annual Sunday-school examination.

One of the greatest needs is trained teachers. But gradually the untrained teachers are being replaced by those who have had instruction in the normal schools, and each year sees progress in the quality of work being done. Will you not pray that this progress may continue and the need for more efficient, faithful Indian helpers may be supplied?

Village Schools

J. M. Blough

ALMOST from the very beginning the mission has conducted village schools, and at present they are carried on at every station, the number depending upon local conditions. Practically every other mission in India is also conducting village schools. There is a tremendous need for more village schools in the whole of India. Think of the 700,000 villages in India and less than one-sixth of them blessed with a primary school! In our own Bombay Presidency schools are well established, yet there are only 10,000 schools for 26,000 villages. In our own field we have some areas well supplied with schools, and some very poorly supplied. In Jalalpor district there are many government schools, yet there is more demand for mission schools than we can meet. Think of the Dangs, with its 140 villages, and only twelve schools—all mission schools! The native states, generally, are rather backward in their educational work, and five of them lie wholly or partly in our field. Baroda State has been widely praised for its attempt to establish compulsory education, but it has practically failed, and right in our Vyara district many schools have been closed, which gives the mission ever-increasing opportunities along this line.

But no mission can hope to supply its entire district with village schools, for they are expensive. And to raise up teachers to supply the schools is another very expensive proposition. Then why should a mission conduct such schools at all? In order to raise up an intelligent Christian community missions are conducting village schools for their own Christian families. We consider our first duty is to the Christian community when no other school is provided for them. And in this it is our hope to create a desire for education, so that finally the community itself will support the school. Of course, non-Christian children are welcome in these schools also. In Vyara and Anklesvar districts our schools are practically all for our Christians. In our other stations they are largely for non-Christians and are conducted with an evangelistic purpose. A village school is a splendid introduction for the Christian worker, and a splendid meeting place for the village people. And these schools have been very fruitful. During the last year the first baptisms occurred in Bhat, in Jalalpor area, where the mission has conducted a school for eighteen years. Many bring results much sooner. So at present our village schools are supported with evangelistic funds.

We are not proud of our village schools. For the most part they are small, teachers inefficient, equipment deficient, and attendance irregular, consequently progress is slow. We have a few very good schools. In Jalalpor are two schools that register over a hundred in attendance, and Dahanu has one with eighty-seven. So when I tell you that the average enrollment of all is twenty, and average attendance is only thirteen plus—you will know that many schools must be small. Then again, a large majority of the pupils are in the first two grades. Only a few schools can hold the pupils long enough to get them above the third grade, and very many pupils drop out before they learn to read or write. Now we are very sorry for this condition, but it is not at all an easy matter to establish a good school among a people who do not know the advantages of an education. When our new school at Anklesvar is established we hope to be able to train up better teachers for these schools. Better teachers is our great need. Our total number of village schools is seventy-four day schools and twenty-seven night schools.

These schools cost on an average about $120 each per year, which makes the

annual cost per child about $6. This is not a high expenditure, and we consider it money well spent. The teacher does not simply teach the school, but he also conducts a Sunday-school and prayers, and looks after the spiritual interests of the Christians who live there. The opportunities for the teacher are many; hence, how necessary to have good teachers! Daily religious instruction is given in the schools, and though all the pupils may not become Christians, they receive something worth while in the short time they are in school.

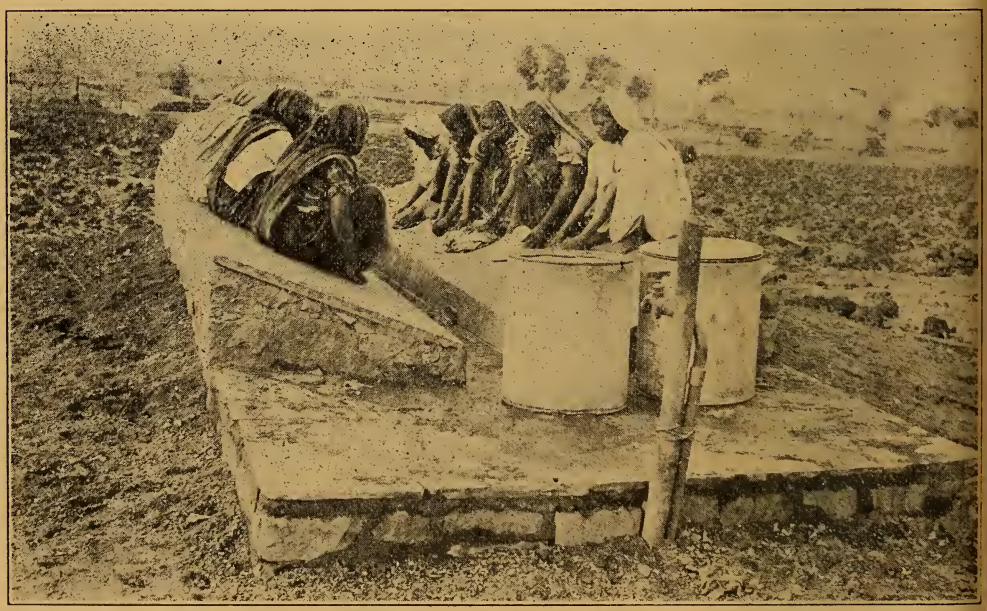
There are many hindrances to the village school: 1. Lack of interest. There is very little public opinion among the rural people in favor of education. We are more eager to educate the children than are the parents themselves. 2. Poverty. People are poor, and so claim they need the help of their children to provide sufficient food for the family. True, very small children take care of the flocks and the smaller children, and so free others for labor in the fields. In spite of all the difficulties, education is becoming more popular and missions are contributing valuable aid to the cause of education in India.

Boarding School Industries—Girls

Anetta C. Mow

THE subject of Industries in Boarding Schools is a big one, because it opens up a large undeveloped field of work. Visions of what might be done under favorable circumstances, and what ought to be done, face every superintendent of a girls' school here in India.

Looking back over the past we realize that we are, as yet, on the threshold of industrial work in connection with our schools. And yet, on the other hand, we



Wash Day at Vyara Girls' Boarding School

have much for which to be truly thankful as we think of what our girls have done. Just because some phases of work do not make a big showing is no sign that they are not important lines of industry.

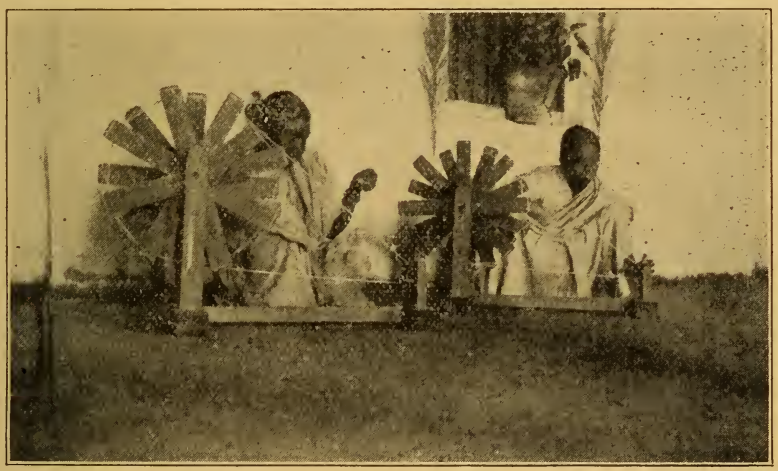
A boarding school is in reality a big home, and much housekeeping is needed to keep it running in proper order. Our first aim is to teach our girls how to keep

themselves clean, to grind, cook and sew. When they have learned to sew their own clothes, to keep them patched and washed clean, when they can "limpoo" (plaster) their rooms and keep them tidy, when they have learned how to make wholesome breads, we feel that these girls are going to make practical home-makers when they are married and settled in homes of their own.

Not much fancywork has been taught, such as lace-making and embroidery, just for the simple reason that the more practical things are the more necessary. However, some of our older girls do very nice crocheting. You should see some of the pretty baby hoods they make out of many-colored yarns. They always remind me of Joseph's coat of many colors!

Most of our girls from the second standard upward can sew nicely. The work is done slowly but surely, for they sew all seams with the back stitch. They learn to do it so evenly that it looks like machine work. Sister Ebey writes that most of her girls in the Dangs School sew beautifully. They make all their own clothes, and even the wives of the officials sometimes ask them to make their "cholis" (jackets). In sewing, the hardest task for these girls is to learn to cut out their garments. Few of them have ever had scissors in their hands before they entered the school, and so cutting is very awkward for them. It is also a long, hard process to learn to make nice buttonholes. Sometimes some of us Western Miss Sahibs feel we have been very "industrious" by the time we have taught our girls to do these things—it would be so much easier for us to do them ourselves!

At certain seasons of the year our girls enjoy field work. Many of these children come from farming sections and they take readily to farm work. They know how to set out rice plants, wading in mud almost to their knees, and they also know how



Spinning—An Industry Open to Women and Girls in India

to harvest the rice crop. If our schools owned land, and there was always plenty of water for irrigation, our girls would never need to be urged to work in the ground. We hope to do more gardening in the future.

Dairying and poultry-raising are lines which we feel would be splendid for our girls, but just how to work in these things is the problem which has not yet been solved. We neither have the room nor the equipment for these two lines of work.

We are realizing more and more that our girls should learn to handle money, learn its value and do their own buying. They will need this knowledge when they leave school. The "family system," which recently has been adopted by some mis-

sions, is making it possible for the girls to learn the value of what they eat and wear. They are also paid for the work they do, and in turn they must pay for what they use. This realization of values is a most essential thing for these girls. They need it sadly, and I hope the day will speedily come when every girl in our mission will have the chance to learn this very thing.

Little or none of our industrial work brings in returns in money. The things our girls can make are not in demand on the market. Although a few make bamboo-mats, which may be sold, and although others are learning to spin (thus coöperating with the Non-Coöperators who desire India to make all her own cloth), nevertheless our efforts are for the child's own development and welfare. As Sister Eliza Miller says, "We aim to have the girls do all their housework—and after all, if they cannot bake, cook, sew and keep a house, we have failed in our education."

Vyara.

Higher Education in the India Mission

E. H. Eby

THE demand for well-trained workers, both foreign and Indian, is being increasingly perceived. India is in the throes of unrest and change—not only politically, but industrially, socially, and even religiously. It is a time when strong leadership is greatly needed. The church in India is looking for men of wide experience, careful training and of spiritual power to lead her out into the enlarged field of service now open to her.

The training of such leadership is one of the chief tasks of the mission. She must provide facilities for such education, choose from among the many aspirants worthy and hopeful boys and girls upon whom to bestow this larger opportunity, and provide the money to defray the expense of such education. Where necessary, existing government institutions are patronized. Where possible—that is, where adequate instruction is given and a sufficiently high standard of scholarship maintained—we send our young people to mission schools or colleges, where the religious life of the student body is cared for. We as a mission have not gone far toward building institutions for higher education.

At present we have one young man studying in the Government Agricultural College at Poona, and another taking second-year work in Wilson College, Bombay, and specializing in science. We have large hopes for the future usefulness of these two young men. But there are necessary limitations to the number to be educated in English. We need many more who are trained in the vernacular. Therefore we are sending larger numbers to the normal training colleges. For the first two years' work we send our young men to the Mission Training College operated by the Irish Presbyterians, and our girls to the Methodist Normal School for Girls. For third-year work it is necessary to patronize the government college. In December, 1921, two of our men graduated from this school, while another passed in second-year work. All in the mission college passed who continued through the year. A few who studied privately and went up for examination failed to pass. A few had to be kept at home after discourteously leaving the school on account of some discomforts they were obliged, for a time, to bear.

We have a few boys taking high-school work, and thus are looking toward education in English rather than in the vernacular. We are trying to limit the number who pursue this course. Three of our girls are taking special training in nursing. One young lady has completed the medical course in the Union Mission Medical College in North India, and a young man is being trained as a compounder, under Dr. Wanless at Miraj.

In the Marathi field this work is being duplicated as young people develop and are ready for higher education. They are sent to institutions best suited to the work

we wish them to take. Every possible encouragement is offered our young people to prepare for useful mission service, as the workers in the Marathi field are fewer even than in the Gujarati.

Scholarships, ranging from $3 to $10 per month, are granted to these students for their living expenses. The expenses increase as they advance in their courses. Beside the scholarships, clothing and other necessities have to be provided by the mission. All these young people are dependent upon the mission for their support, and in return for this favor of higher education they are expected to serve the mission two years for each year spent in training. It is to be hoped that in time some of this money will be returned by them after they have entered into remunerative service. An educational loan fund subscribed by the Indian church and subsidized by the mission and controlled by a joint committee, would tend to develop a sense of responsibility for perpetuating such a fund by prompt return of loans. Any method that will develop self-respect and self-responsibility is better than one requiring little in return. Character building is our primary aim. No system should hinder the realization of this aim.

Temperance Progress in India During 1921

A. T. Hoffert

THE year 1921 was a very important one in the growth and development of the temperance reform, both in our own field and throughout the country generally. The picketing of liquor shops by followers of Mr. Gandhi has greatly reduced the consumption of liquor in many parts of the country. Because it has led to violence in some sections the government has taken measures to check it. The visit of Mr. W. E. Johnson has also helped to bring the temperance question to the front. Miss Mary J. Campbell, National Organizer of the W. C. T. U., visited our mission twice during the year and her messages were indeed encouraging and helpful. Early in the year Dr. H. J. Harnly, of McPherson College, addressed large audiences at Dahanu, Bulsar and in Rajpipla State, telling of the prohibition victory in America. The work in our own territory has been strengthened through the efforts of those mentioned above and we are grateful for their help.

The work done in our mission has received increased recognition from others and they are turning to us for leadership. At present four of our sisters are serving as heads of departments, or as officers of the W. C. T. U. of Bombay Presidency, and two were appointed as heads of national departments of that organization. The writer has been appointed to three important positions in Bombay Presidency outside of our mission; also, as national superintendent of the Blue Ribbon Temperance Association, with which our work is affiliated. These positions lay upon us tasks, which, if faithfully done, will magnify our sphere of influence a hundredfold! And, dear reader, when you pray for the India work, do not forget the temperance work in a very special way, for our opportunities as leaders in this great crusade are simply boundless!

Temperance literature was emphasized during the year. As usual the May number of the Prakash Patra, our Gujarati mission paper, was devoted to temperance, three thousand copies of which were published. Besides this four leaflets and one tract, making a total of 20,000 copies, were printed at our expense; also, 250 pledge books, containing 5,000 pledges. A set of thirty slides, with Gujarati lettering on them, have been prepared and are being used with good effect in the villages. The Gujarat Tract Society has approved of "National Efficiency and Temperance Reform" and "Race Building," which are being printed as tracts in Gujarati at their expense. At the October meeting of the field committee it was decided not to print the usual temperance number of the Prakash Patra, but leave it to the temperance committee of the Gujarat Conference to provide for a temperance periodical. They will issue a Gujarati Temperance Quarterly this coming year. It, as well as other temperance

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literature in the future, will be issued at the Mission Press, Surat. Steps are being taken by the temperance committee of the Bombay Representative Council of Missions to have a temperance supplement issued each month in connection with the inter-mission Marathi paper, the Dnyanodaya. This will be a great help to the Marathi fields.

Organized temperance work has received more than ordinary attention during the past year. Our missionaries have always emphasized temperance in their village work, warning the people against drink, but it is only recently that definite efforts have been exerted to organize temperance societies in the villages and at our stations. Our Indian people are weak in organization; hence they need this training by organizing to fight drink.

The Loyal Temperance Legion, under the supervision of Sister Sadie Miller, has been active in our boarding schools. At Jalalpor a seven-year-old boy has been presiding at the weekly meetings of the juvenile society. Good results are reported from this work among the children in a number of our other boarding schools. Sister Miller is not only superintendent of this work in our mission and in Bombay Presidency, but at the recent National W. C. T. U. convention in Madras she was made national superintendent of this department.

A number of women's temperance organizations were effected by Miss Campbell while working at Dahanu, Bulsar, Jalalpor and Anklesvar. She spoke to the men at these places. She is a good speaker, and her greatest opportunity is among the men. She expects to be in America by the time these lines are read and I trust a number of our people will have opportunity to hear her.

The work at Ahwa is of special interest, as so few places in India have banished the traffic in large enough areas to test results. Bro. Adam Ebey reports as follows: "We have sent in Rs. 10 to the Second District treasurer. We have had no liquor shop near Ahwa for over eighteen months. The authorities say it has cut down materially the number of criminal cases before the Fojdar (superintendent of police) and the second class magistrate, as well as before the first class magistrate. In our own little Christian community, drunkenness and quarrels from drinking are almost a thing of the past. People are better fed and clothed and are giving of their means for religious work, where they had nothing to eat, wear, nor to give before. We have made use of the public services freely in telling of the evils of intemperance. There have been been several pledge signers."

During the early part of the year, by the help of William Umpta, a young brother from Bulsar, a vigorous campaign was conducted in the villages of Jalalpor County under the direction of Bro. Forney. The magic lantern was used. In May a special temperance effort was conducted at all our stations in Gujarat. Nearly eleven thousand people were reached through the meetings, held in over 200 villages. Over 1,600 signed the abstinence pledge and 6,778 pieces of temperance literature were sold or distributed. Five temperance societies were organized in Rajpipla State. In October and November Sister Miller did effective temperance work in connection with her evangelistic work. Four societies were organized and a large number signed the pledge. Her work was reported to the dewan (prime minister) of the state and he requested that the temperance activity cease on account of the general unrest in the country.

In the Anklesvar district one temperance meeting was held in each of the villages visited by Sister Ziegler while she was tenting. In December, Luther Vishrambhai assisted me in Anklesvar County, the magic lantern being used to good purpose. In October he was appointed to give full time to the promotion of temperance work in the villages. The writer has been freed to give practically full time to this work. This puts the Brethren Mission second to none in India, so far as aggressive temperance work is concerned.

During the year eight articles were written for secular papers, and numerous articles and reports for temperance and religious papers of India were printed.

The Year's Medical Work

Barbara M. Nickey

THE year has had no serious epidemics. There have been scattered, light cases of influenza, and malaria is always with us.

Some of our missionaries have not been well. Bro. Holsopple and family have had considerable malaria, and he has also had asthma. They were on the hills about six and a half months, hoping to regain normal strength. Sister Mow has been considerably incapacitated. In consultation with other physicians it was thought that a chronic appendicitis, with complications, may be the cause of her trouble, and it is advisable for her to return to America for operation and recuperation.

Medical Committee

From left to right, Dr. Babara M. Nickey, Lillian Grisso. (Ida Himmelsbaugh and Jennie Mohler, members of this committee, were not present in March meeting of Field Committee, 1921, hence Lillian Grisso served on committee and is in the picture.)

In the hospital rooms here in the bungalow we have had a number of patients. We have had the pleasure of welcoming four babies into our own mission family, and one into a family of the Alliance Mission. It is a real pleasure to care for our missionaries in times of need.

The patients in the hospital have been mostly Christians from our other mission stations and from our neighboring mission, the Wesleyan. There have been some Parsee and Hindu cases. It is among the in-patients that we can make the most progress in presenting Christian truths. Some have been very receptive to the Christian teaching, and have eagerly read the Gospels, but have not had courage to take a definite stand for Christ. We hope the seed sown may yet result in fruitage. The latter part of the year Sister Kintner was able to do some evangelistic work in the hospital, for which we were very glad.

We were called in several obstetrical cases outside, where native midwives had attended the cases for several days and had been unsuccessful. The cases were abnormal. In one instance decapitation was necessary, and in another, craniotomy. Such serious operations, following the work of a dirty midwife, are fraught with much danger of infection. We were glad we could save the lives of the mothers. We believe God has especially blessed in these unfavorable circumstances. In one of these cases, after examining the patient I found her in such a serious condition that I did not think it would be possible to save her or the child. I stated these facts to the family, but said I would do everything possible for them. The patient, who I thought was in too

serious a condition to grasp what was said, had understood and spoke up: "Am I going to die? Can't I get well?" I told her she was very sick, but that there is a loving Father who can do all things and that we would trust him. After the operation I told her she must lie very still. She was lying on a rope bed, with only a gunny sack beneath her, which was very uncomfortable. Yet I think she must have followed advice closely. I saw her daily and told her more of the good old story. She listened eagerly, but one day she said, "You are my god. My gods never did anything for me. You have healed me." Then we explained again how God had only used us, and that she could not possibly have been healed without his help. She made a remarkable recovery. It was his miraculous intervention, and we praise him for it.

Sister Himmelsbaugh has a dispensary and babies' home at Umalla, and has been very busy. The political situation has resulted in a decreased dispensary attendance.

The Beginning of the Hospital Plant at Bulsar

Besides the work in the dispensary she has also been going to out-villages with medicines on certain days. Caring for the babies' home is no easy work. Many small children are brought in such poor condition that it is very difficult to get them started on the road to health.

Miss Mohler has had charge of the medical phase of the Anklesvar Girls' Boarding School. In a school of 150 girls there is much to do. The other boarding schools have kept no definite records of cases treated, but they would likely have similar reports. Sister Mohler's report is as follows:

"At Anklesvar no effort has been made to encourage people coming to the mission for medical treatment, but on the contrary they have been discouraged from coming. What has been done has been limited to the Girls' School, to the people living on the compound, and to the teachers in the villages, with their families. Only a few outside people have been treated or given medical attention. There is a government dispensary in the bazaar, where they can get medicines free. Even then many have come and have begged to be given medicine at the mission. The confinement cases among the Christian people have been cared for to avoid having them call in native midwives.

"There have been very few serious cases among the girls when it was necessary

to call in a doctor. The government doctor was called in seven or eight times, and three of the girls were taken to the mission hospital in Broach for a short time. One little orphan girl, who had developed tuberculosis, was taken there and kept until her death. The greatest affliction during the year has been sore eyes. After the Christmas holidays, when the girls returned, one of them brought sore eyes, which soon infected others, and then others, so that in spite of isolation and careful treatment many of the girls became infected and at the end of the year there were still a few cases which had become chronic, but are improving.

"There are always some cases of itch among the girls. For a while all such cases were segregated, so a marked improvement followed. Since the close of the rains there has been considerable malaria, but no cases that did not yield to treatment after a few days."

At every mission station a number of people come seeking medical help. They have confidence that the missionary, whether a doctor or not, will be able to help them more than the government doctor who may be near by. Most towns of a few thousand people have a free government dispensary; still it is necessary for the missionary to do some medical work, mostly for the poor, backward country people.

Bro. Adam Ebey has done much medical work along with his other mission work at Ahwa. He has a tiny room on the veranda of the bungalow for a dispensary. He has not been able to give a great deal of time to the medical work, because of the other pressing duties, but he has cared for nearly 6,000 cases. There have been several severe epidemics of dysentery. Such epidemics are very serious, and sometimes quite protracted ill-health follows. The people of the Dangs are poor, and often cannot get the right kind of food. This results in intestinal troubles. The water supply, too, is very poor and the people often drink water that is quite unfit for use.

Sister Blough reports that at Vyara they had epidemics of whooping cough and chicken-pox in the Boys' Boarding, which received the medical attention of the missionaries. The Girls' Boarding School also had epidemics of mumps and measles and some cases of severe fever and pneumonia. Not having a place to care for sick children, Sister Mow took three of the worst cases into the bungalow, nursing them through the critical period. There was also plenty of the ever-present skin diseases in both boarding schools. There were only two deaths in the Christian community and the boarding schools. A couple of little girls died after they had gone home to their villages. A few cases of burns were successfully cared for among outside people.

Bro. Hollenberg at Vada has treated an average of four or five cases a day. The government dispensary is near, yet people come for the mission medicine. The most common diseases treated were skin troubles, fever and intestinal worms. About 150 rupees' worth of medicines were used.

Sister Alley had charge of the medical work at Dahanu the first part of the year. Sister Blickenstaff did much medical work in the boarding school during her first year's language study, and took over all the medical work after passing the first Marathi examination. She has taken care of the confinement cases in the Christian community. She was first called for some outside cases, but along with language study it was not advisable to go, as it requires daily care afterward, and this interferes too greatly with the new missionary's study. It has been necessary to call her several times to relieve Miss Grisso when the nursing care at Bulsar was very heavy.

At Jalalpor Sister Forney has given out medicines, mostly ointments for itch, sores and ringworm. She has kept no record, but thinks she has given ointment to about 800 people. She has treated some others for colds, fever, sore eyes and stomach troubles. Each person who comes receives a tract. About 1,600 tracts have thus been given out.

We were much disappointed that Dr. Cottrells were hindered from returning at the

regular time. We trust Sister Cottrell may soon be strong, and that they may be able to return to this needy field.

Looking Forward

D. L. Forney

TO indicate with certainty the future of our India Mission would require the vision of a prophet. But if the future may be judged by the past there are encouragements that beckon us on to greater effort.

From the Vyara district, while there is a membership of one thousand, on the other hand there are four hundred villages, representing in round numbers 127,000 souls, nearly all of whom are open for evangelistic effort. The harvest is great and the laborers all too few. It is a bewildering task to the few who have entered the field; a challenge to the church at home to respond with the best at their command.

Just a little farther on is Rajpipla State. The capacity of the Girls' Boarding School for that district is perhaps 200 girls. But Sister Eliza B. Miller, who is in charge of this boarding, says: "The whole of Anklesvar Taluka and Rajpipla State is ours. There are thousands of girls to be reached and are reachable." Some one has said, "Save the women of India and you save India." Save these girls, should we? Will we? They will come if we go to them. On that "if" hangs the destiny of these girls. A life and death in heathenism, or a life that leads to the portals of glory, is the contrast. How many may be saved depends on the ability of the workers on the field to meet the need and the response of the saved ones at home.

The prospects in the Dangs for a large Christian community are good, but some one must show them that there is something better for them in the social and spiritual scale of life than what they now possess. How they do respond when once they are shown! Does it pay, did you ask? Hear the response in song or prayer of those who have been reached, or see their large gifts of money, given from conditions of poverty for a Williams Memorial or for definite work among such as they once were, and you get the answer.

In other Marathi districts the workers are looking forward to the time when the boarding schools shall be filled. These boys and girls when once trained as Christians will be able to go back into their villages to reach their own people and lead them to Christ.

One district has a population of 93,000, who have scarcely had the opportunity of hearing of Christ, their Savior, but where the workers have gone they have had a cordial reception and an invitation to come back.

Among the fisherfolk along the coast, of whom there are thousands, the first-fruits of many years of effort have just been gathered. Others are thinking. Will you pray for them that the Lord may open their hearts to receive him?

The need of trained workers is apparent. Doors of opportunity are open and should not be neglected.

India is astir as never before. She is seeking swaraj, or self-government, but her deeper need is her need of the Savior. When adequately presented the response is accordingly, as witness the testimony of the meetings held by Stanley Jones for reaching educated Hindus, one of whom testified that "Jesus Christ is the greatest Personality the world has ever seen."

Agricultural Report, 1921

Arthur S. B. Miller

AT the beginning of this report let it be said that this is not a complete report of all of the stations, due to the fact that all have not given a report to the writer. Since it was impossible to get to all the stations to secure the facts, and answers were not made to inquiries, in some cases, we know nothing of the detailed activities of some of the stations. But it can be said that it is the custom throughout the mission to have a garden in connection with each boarding school;

in fact, I think, with each compound, where pupils are given practical training in gardening. This plan also makes it possible to have a supply of vegetables for the diet of the pupils. This may be stated as a general policy. It needs no explanation to the readers of this report to realize that the training derived from this plan is splendid for the pupils, whether they be girls or boys. It develops them for future life in a most practical and admirable way. Further than this it is noted by those in charge of boarding schools that the health of the pupils is decidedly improved by the addition of vegetables to the diet.

During 1921 the agricultural activity in the mission has been largely in connection with the Boys' Boarding Schools. Bro. Holsopple writes from Vāli as follows: "All of the boys in the school do industrial work. Those in third standard, and above, work four hours daily, six days a week. Their work is divided proportionately into carpentry 3, field work 1, and gardening 4. Those boys in standards lower than third also work about two hours daily in garden and field. The boys use Indian implements, weed, harvest, protect crops from birds and animals, and thresh grain. Usually there are one or two paid helpers. In the garden the boys do all of the work except draw the water, and sometimes they do that. They care for the buffalo (which provides milk for the boarding) and tend the oxen.

"Some of the older boys have ability to direct other boys in the work. They seem to like their work, on the whole. Some boys have taken small plots of ground in the garden, and under their own management have developed some very fine gardens. This work will be extended next year and the pupils will be given opportunities in a larger way to plan their own gardens and work them.

"The results of this work are good health, good gardens and boys not afraid to work."

From Bulsar comes the report that some new methods have been used in the garden, with some definite results, in encouraging the use of the hoe and the application of manure to the soil. The amount of water required for irrigation was noticeably cut down, and there has been less water-logged soil. This work, having been done by the boys of the school, made it possible for them to see a demonstration of something new in agriculture.

Also at Bulsar, the boys above fifth standard have been given directions and instruction by a young man who has been trained at the Allahabad Agricultural Training Institute. Every week they are given four hours of agricultural work, including some instruction in the theory and practices of agriculture.

The headmaster of the Bulsar school tells me that he feels that some of the boys like that kind of work so well that they will want to continue in that line.

At Vyara, also, the boys are given practical work in the garden under the direction of a practical gardener. The only reason that the Vyara and Vali boys have not received the instruction along with the practical work is that there have not been enough trained men to go around. It is one of the tasks of the mission to train more men for this work.

It is the hope of the mission to work out the present work on a larger scale, so that all students, whether they are to become teachers, preachers, farmers or other classes of workers, may have some practical training in agriculture as well as the correlated industries. The teachers and preachers have an especially large opportunity to be of service to people of the villages, by entering more fully and sympathetically into their activities.

Babies' Home

Ida Himmelsbaugh

ANOTHER year has come and gone. I am thankful that I can report much improvement in conditions during the last twelve months. The health of the babies has been good throughout the year. Only three children died, and these had come in such a weakened condition that from the first I had felt their cases

were hopeless. One of them was brought to the home when only a few weeks old, by the father. He told me he had been on the way three days. The milk in the baby's bottle was sour. Though it was the winter season, there were no clothes on the little one and as the father, too, was almost naked, he could not protect the baby from the cold. For a few months it seemed to be growing, and then it suddenly died. The shock of the exposure had been too great.

When we can get the babies soon after the death of the mothers the problem of saving them is somewhat easier. Many times they respond quickly to treatment and we are much encouraged, and then again when they continue to grow weaker in spite of all that can be done there is room for discouragement. How one learns to sympathize with mothers!

I am so grateful that the Father has given me a few good women to help in the work. It is not easy to get the right kind of helpers, for the work is difficult and requires much love and grace. The need among the babies is so great.

But it seems to me that you cannot serve the Master more effectually than by ministering to these little ones and guiding their feet into the path that leads to life. True, it is a work that may not become known by the world, but it is a quiet way to serve, and ministering to these little ones as unto him will surely bring you into closer fellowship with God. Sometimes you will feel that it is not worth while, and then some little one will show its love for you and there will come the realization that you are not alone and you will feel his holy presence. Oh, it is worth while, a thousand times worth while! He helps, he keeps, he understands, and the reward is a crown of life and a rich harvest for him. Lord, send us the little ones!

Indian Mission Statistical Report

I. Stations. Their Equipment and Force of Workers

1. Name of District,	Gujarati—First Dist.						Marathi—Second Dist.						
2. Name of Station,	Anklesvar	Bulsar	Jalalpor	Umalla	Vyara	Total	Ahwa	Dahanu	Vada	Palghar	Total	Sum Total	1920 Total
3. Date of opening, ..	1899	1894	1899	1906	1905		1904	1902	1905	1921			
4. Staff, Amer. men,	3	4	1	1	2	11	1	3	2	1	7	18	17
5. Staff, American women, ...	4	8	2	3	4	21	1	6	4	1	12	33	29
6. Staff, Indian men, .	24	23	26	21	33	127	16	18	16	3	53	180	146
7. Staff, Indian.. women, ...	24	9	9	12	14	68	14	9	8	2	33	101	77
8. Churchhouses, ...	.....	1	1	2	.....	4	1	1	1	.....	3	7	6
9. Schoolhouses, ...	10	2	16	11	10	49	10	7	5	.....	22	71	67
10. Bungalows, ...	3	3	1	2	2	11	1	2	1	1	5	16	14
11. Land area acres,	159	25	6	180	28	398	.....	8	27	40	75	473	464
12. Land under cultivation, ...	125	5	1	155	16	302	.....	¼	12	.....	12¼	314¼	309½
13. Value of land, ($),	12,480	10,820	1,200	2,950	1,000	17,218	.....	4,000	2,700	1,335	7,035	24,253	23,020
14. Value of Equip., build., etc., ($), ..	20,000	52,500	15,000	26,650	30,000	144,150	3,000	21,000	11,000	7,000	42,000	186,150	173,950
15. Evangelists, men,	3	3	1	3	4	14	1	2	2	1	6	20	19
16. Evangelists, Bible women, ...	16	2	2	9	8	37	11	2	5	.....	18	55	42
17. Villages occupied,	19	7	18	14	20	78	10	13	5	.....	28	106	104
18. Villages to be evangelized, ...	162	385	320	679	417	1,963	142	225	100	105	572	2,535	2,703
19. Population to be evangelized, ...	96,360	227,173	252,000	161,580	127,193	864,314	40,000	138,000	44,000	93,000	315,000	1,179,314	1,185,027
20. Families in houses owned by mission.	25	70	10	20	28	153	20	13	14	3	50	203	180
21. Christian families in their own houses,	88	8	2	50	140	288	22	.....	1	.....	23	311	289

II. Indian Church Statistics for 1921

1. Name of District,	Gujarati—First Dist.						Marathi—Second Dist.					
2. Name of station,	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	Sum Total	Total 1920	Total 1919
3. Organized churches,	1	1	1	2	1	6	1	1	1	3	9	9	9
4. No. baptized,	29	23	14	102	126	294	15	11	13	39	333	250	417
5. Received by letter,	13	11	12	4	10	50	0	4	5	9	59	37	60
6. Dismissed by letter,	4	20	6	18	5	53	3	...	2	5	58	25	81
7. Died,	1	3	....	7	8	19	5	2	1	8	27	20	55
8. Disowned,	2	....	....	....	....	2	....	....	....	....	2	23	11
9. Reinstated,	1	....	....	....	39	40	....	....	....	....	40	6	8
10. Ministers—Indian,	....	2	2	....	2	6	1	....	....	1	7	6	6
11. Ministers—American,	2	3	1	1	2	9	1	4	2	7	16	16	....
12. Deacons,	5	9	1	4	3	22	2	2	2	6	28	28	32
13. Members at end of year,	791	230	60	317	1031	2429	127	55	70	252	2681	2382	2156
14. Contributions (not stated elsewhere),	$107	$205	$107	$132	$180	$731	$100	$54	$ 9	$163	$894	$297	$417

III. Indian Sunday-school Statistics for 1921

1. Name of District,	Gujarati—First Dist.						Marathi—Second Dist.						
2. Name of station,	Rudha	Anklesvar	Bulsar	Jalalpor	Umalla Vali	Vyara	Total	Ahwa	Dahanu	Palghar	Vada	Total	Sum total	1920 total
3. No. Sunday-schools,	1	18	2	4	9	20	54	10	9	1	4	24	78	74
4. No. of teachers,	1	27	11	10	19	38	106	18	16	1	10	45	151	155
5. Amount total offering	$5.65	$218	$139	$84	$76.20	$111.30	$634.15	$46.12	$45.18	$3.20	$53	$147.50	$781.15	$ 598
6. Enrollment,	36	477	267	285	424	772	2,261	381	236	19	146	782	3,042	2,591
7. Average attendance,	30	188	210	226	339	567	1,560	214	172	10	113	489	2,049	1,888
8. Pupils baptized during year,	.....	32	10	11	71	117	241	15	11	.....	13	39	280	227
9. Christians in villages,	36	329	15	29	279	861	1,549	127	69	11	85	292	1,841	1,653
10. Christians attending S. S.,	18	159	12	39	236	522	986	121	69	13	80	283	1,269	1,362
11. Teachers' meetings,	.....	1	1	...	3	1	6	1	1	.....	1	3	9	20
12. Passed S. S. examination,	.....	79	141	101	50	271	642	22	25	.....	15	62	704	773

IV. Educational Statistics for 1921

A. Village Schools

1. District,	Gujarati—1st Dist.						Marathi—2nd Dist.						
2. Station,	Anklesvar	Bulsar	Jalalpor	Umalla Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	Sum Total	Total 1920	Total 1919
3. Village day schools,	9	6	13	9	14	51	9	9	5	23	74	70	78
4. Village night schools,	5	1	1	6	7	20	...	6	1	7	27	22	21
5. Village school teachers,	13	6	25	10	22	76	9	13	5	27	103	104	95
6. Enrollment,	174	164	558	173	424	1,493	158	273	90	521	2,014	1,747	1,845
7. Average attendance,	122	140	379	122	275	1,038	106	149	60	309	1,347	1,197	1,180
8. No. of boys,	151	162	472	141	320	1,226	145	251	82	478	1,704	1,511	1,608
9. No. of girls,	23	2	86	32	124	267	13	22	8	43	310	236	237
10. Christian pupils,	32	0	5	19	124	180	14	7	0	21	201	138	104
11. Non-Christian pupils,	142	164	553	154	300	1,313	144	266	90	500	1,813	1,609	1,741
12. Lower primary, below 3rd S,	166	153	463	167	400	1,349	146	254	85	485	1,834	1,595	1,693
13. Lower primary, 3rd and 4th S.	8	10	72	6	24	120	11	16	5	32	152	133	151
14. Upper primary, 5th and 6th S,	...	1	23	...	...	24	1	3	..	4	28	19	11
15. Passed examination,	34	84	289	...	84	491	12	56	..	68	459	363	99
16. Government grants,	...	...	100	...	...	100	100	143	30	273	373	196	32

B. Boarding School Statistics for 1921

1. District	(Gujarati) First Dist.								(Marathi) Second Dist.							
2. Name of school	* Rudha, Boys	Anklesvar, Girls	Bulsar, Boys	Wankel, Boys	Jalalpor, Girls	Vali, Boys	Vyara, Boys	Vyara, Girls	Total	Ahwa, Boys	Ahwa, Girls	Dahanu, Boys	Dahanu, Girls	Vada, Boys	Vada, Girls	Total	Sum Total	1920, Total
3. Station (or year)																		
4. No. of teachers,	1	7	12	5	4	8	8	6	51	2	...	2	3	2	2	11	62	55
5. Day pupils, boys	..	...	62	18	19	16	3	...	118	12	...	6	5	4	2	29	147	113
6. Day pupils, girls,	..	...	23	7	11	7	...	...	48	...	5	...	4	...	1	10	58	52
7. Total day pupils,	..	...	85	25	30	23	3	...	166	12	5	6	9	4	3	39	205	165
8. Boarding pupils, boys,	25	...	69	6	...	127	127	...	408	36	...	26	...	24	...	86	494	443
9. Boarding pupils, girls,	..	139	...	...	26	...	...	110	275	...	32	...	28	...	25	85	360	284
10. Total boarding pupils,	25	139	69	60	26	127	127	110	683	36	32	26	28	24	25	171	854	727
11. Total enrollment,	25	139	154	85	56	150	130	110	849	48	37	32	37	28	28	210	1,059	892
12. Passed examination,	..	67	95	...	25	83	91	66	427	26	...	6	19	20	25	96	523	365
13. Lower primary below 3rd standard,	23	60	94	54	50	90	74	87	532	72	...	26	33	24	19	174	706	642
14. Lower Primary, 3rd and 4th,	2	44	38	20	5	40	26	19	194	11	...	5	4	3	6	29	223	158
15. Upper primary, 5th and 6th,	..	25	22	11	1	20	30	4	113	2	...	1	...	1	...	4	117	88
16. Pupils baptized,	..	19	9	1	6	47	23	21	126	4	...	4	7	...	2	17	143	131
17. Christian pupils,	..	139	145	6	6	74	53	61	484	62	...	10	35	18	17	142	626	...
18. Total average annual cost per pupil,	..	$40	$53	$44	$44	$38	$33	$32	$40	$27	$27	$44	$32	$34	$34	$33	$ 37	$35
19. Government grants,	..	197	...	102	...	...	...	...	299	20	20	...	21	...	35	96	395	334

* Supported by First District Mission Board.

C. Scholarship and Training Department—1921

1. Districts	Total First Dist., Gujarati	Total Second Dist., Marathi	Sum Total	Total 1920	Total 1919
2. Bulsar Bible Normal School—Teachers,	4	...	4	3	3
3. Bible Normal School students—men,	10	...	10	8	12
4. Bible Normal School students—women,	10	...	10	10	4
5. 7th standard vernacular,	36	...	36	19	18
6. Teacher training college,	13	...	13	16	11
7. Learning English,	17	10	27	19	15
8. Medical and industrial,	4	1	5	7	7
9. Total tr. students—men,	69	10	79	57	50
10. Total tr. students—women,	21	1	22	22	27
11. Grand total tr. students,	90	11	101	79	77

D. Summary of Educational Statistics

1. Total No. mission schools,	80	36	116*	106†	112‡
2. Total teaching force—men,	98	29	127	122	118
3. Total teaching force—women,	33	9	42	40	30
4. Grand total teaching force,	131	38	169	162	148
5. Total under instruction—males,	1,821	603	2,424	2,124	2,150
6. Total under instruction—females,	611	139	750	594	538
7. Grand total under instruction,	2,432	742	3,174	2,718	2,688

* Night schools, 27.
† Night schools, 22.
‡ Night schools, 21.

V. EVANGELISTIC—1921

1. Districts,	Gujarati—First Dist.						Marathi—Second Dist.						
2. Stations,	Anklesvar	Bulsar	Jalalpor	Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	Sum Total	1920 Total	1919 Total
3. Groups tenting or touring,	2	.....	1	3	2	8	1	....	...	1	9	10	6
4. No. weeks tenting or touring,	16	.....	2	16	10	44	20	....	...	20	64	50	36
5. Missionaries tenting or touring,	2	.....	1	2	4	9	....	....	....	....	9	10	6
6. Indians tenting or touring,	3	.....	4	10	12	29	2	....	...	2	31	33	18
7. Villages where repeated meetings were held,	15	.....	2	40	16	73	15	....	...	15	88	111	68
8. Bibles Sold,	....	3	.....	3	1	7	....	....	...	....	7	14	42
9. New Testaments sold,	3	10	2	10	11	36	....	....	...	....	36	50	74
10. Gospels sold,	487	3,872	750	1,352	1,099	7,560	....	....	30	30	7,590	7,518	6,909
11. Tracts sold,	306	831	180	878	221	2,416	....	....	...	....	2,416	1,457	2,283
12. Tracts distributed free,	540	1,925	2,605	6,172	300	11,542	120	....	82	202	11,744	10,821	5,862
13. Periodicals used (vernacular),	60	50	20	50	40	220	10	24	12	46	266	239	622*
14. S. S. Quarterlies used	100	160	100	80	125	565	60	30	40	130	695	651	1897*
15. Dist. Meeting Offerings, $	111	155	117	73	215	741†	118	103	46	315†	1,056	790	666

† General offerings included.
* Total printed.

VI. TEMPERANCE REPORT—1921

1. District,	Gujarati—First Dist.						Marathi—Second Dist.					
2. Station,	Anklesvar	Bulsar	Jalalpor	Umalla-Vali	Vyara	Total	Ahwa	Dahanu	Vada	Total	Sum Total	1920 Total
3. Temp. Societies,	8	5	12	11	5	41	1	3	3	7	48	25
4. Membership,	283	257	371	327	195	1,433	10	61	65	136	1,569	729
5. No. of work groups,	2	4	3	8	3	20	1	...	...	1	21	17
6. No. workers,	7	9	6	43	20	85	7	...	...	7	92	79
7. Villages visited,	16	41	25	150	22	254	2	...	...	2	256	116
8. Meetings held,	18	44	33	230	30	355	4	...	...	4	359	136
9. No. who heard,	2,266	3,587	2,500	16,371	2,537	27,261	600	...	...	600	27,861	14,210
10. Tracts sold	32	198	481	130	354	1,195	.....	.....	.....	.....	1,195	1,338
11. Copies of temp. paper,	25	250	200	235	200	910	8	...	...	8	918	2,313
12. Tracts distributed free,	1,128	2,898	400	1,646	2,000	8,072	.....	.....	.....	.....	8,072	2,050
13. Total pledges secured,	199	414	198	1,234	446	2,491	10	50	...	60	2,551	1,512
14. Offerings, fees, etc.,	.....	$8.00	$8.00	$14.70	$3.75	$34.45	$3.60	...	...	$3.60	$38.05	$35.00

VII. MEDICAL STATISTICS—1921

1. Station,	Bulsar	Anklesvar	Umalla	Ahwa	Total	1920 Total	1919 Total
2. Hospital or dispensary,	1	1	1	1	4	3	4
3. Doctors—American,	1	.....	.....	.....	1	1	3
4. Nurses—American,	.....	1	1	.....	2	2	2
5. Trained Indian assistants,	3	.....	.....	.....	3	1	1
6. New cases,	3,855	818	2,500	3,285	10,458	9,725	9,430
7. Repeated calls,	8,817	7,497	500	2,545	19,359	11,604	14,163
8. Total calls at dispensary,	12,672	8,315	300	5,830	29,817	16,329	24,593
9. Daily average,	41	27	10	16	97	67	100
10. In-patients,	175	.....	10	5	190	164	221
11. Obstetrical cases,	50	6	7	2	65	37	46
12. Inoculations,	.....	.....	.....	.....	.....	.....	.....
13. Minor operations,	214	.....	50*	.....	264	143	491
14. Major operations,	.....	.....	.....	.....	.....	6	15
15. Receipts,	$1,083	.....	.....	$ 60	$1,143	$ 20	$3,910
16. Expenditures,	$3,244	.....	.....	$ 260	$3,504	$ 150	$6,239

* Minor operations.

VIII. CHILDREN OF MISSIONARIES IN SCHOOL

	1921	1920	1919
1. No. boys,	3	4	6
2. No. girls,	10	8	6
3. Total,	13	12	12
4. Under school age,	13	9	8

IX. HOMES

1. Baby Homes, Umalla.

	1921	1920	1919
(1) Total children for year,	27	19	33
(2) Entered boarding school,	2	2	3
(3) Died,	3	2	12
(4) Left	2	....	....
(5) No. in home at close of yr.	20	15	18

2. Widows' Home, Bulsar.

	1921	1920	1919
(1) No. women at close of year,	5	5	8
(2) No. children at close of year,	8	4	7

ANNUAL REPORT—DENMARK

Will E. Glasmire

ANOTHER year has rolled by and we face the task of preparing a report of the work.

In looking back over the work done we find much that should have been done, and that which was done might have been done in a better way. Since we can not retrace our steps we hope and pray that the coming year may be an improvement over the one that is past.

Jan. 2, 1921, we held our love feast, with twenty-three members partaking of the sacred emblems. Five young sisters, the first fruits of our work in Denmark, were present at the tables for the first time. Three who had drifted away during the past years renewed their fellowship and are happy to be amongst us again. During the summer we held another, with forty-six present. This has been the largest feast held for many a year. We rejoice because of the additions and a renewed devotion to the Lord's cause and the hope of more and better work in the future.

A series of meetings, held in the beginning of the year, resulted in six young people giving their hearts to the Lord. They were baptized and are happy in the Master's service. During the year four more were baptized. One of these was the wife of a young man baptized last year. She requested to be baptized upon the arrival in Bronderslev of the deputation, Brethren J. J. Yoder and H. J. Harnly, and a number of brethren from Thy, in order to be able to participate in the Lord's Supper next day. This was done at 11:30 P. M.—remember that we have light nights, light enough to read a newspaper without artificial light.

We lost one member by death during the year—Sister Kristine Poulsen—the first sister to join the Church of the Brethren on foreign soil, May 27, 1876. (See "Thirty-three Years of Missions of the Church of the Brethren," page 53.) This sister was the wife of Eld. P. C. Poulsen, one of the faithful coworkers with Bro. Christian Hope in the time when the church's struggles were hard. Her husband preceded her in death in 1909. She lived with a daughter and was faithful to her Lord and his teachings until he called her home. She was laid to rest in the Frederikshavn burial ground.

The Sunday-schools, one in Hordum and the other in Bedsted, which were organized in October, 1920, have increased in numbers and interest. The attendance has been very good during the year. It is next to impossible to get grown persons, or even those over fourteen years of age, to come. That is the age they are confirmed, and this ends, in many instances, their religious interest.

Our members' children are all very faithful. Most of them are poor; a few, of moderate means. We certainly appreciate the young American brother's big heartedness in supplying us with the picture rolls and cards for the coming year. It is one of the best drawing instruments we have.

Our method of conducting Sunday-school is a revelation to the Danes. The public school-teacher in Hordum made the remark in school, "I cannot understand what kind of a Sunday-school Glasmire conducts. All the children who go there talk so much about Jesus. And they say he has grown people in Sunday-school, too. I have never heard of such a thing." He would like to visit the school, but fears for his position. Schools are under the priest's control. He is head of the School Board.

Two well-attended Christmas programs were rendered. The programs, in which the children took part, were a new thing. It is the one time of the year when we can get the parents to come. They were very well pleased to hear their children

recite and sing. After the programs, chocolate, coffee and cakes were served. Then all, young and old, marched around the tree, which was filled with small lights, all other lights being turned out, and sang carols until the lights were burned out. This is a very nice custom and dates back many hundreds of years in Danish folk life. The youngest in line was five months and the oldest seventy-two.

A young people's society was organized in the spring, with twenty-seven charter members. The present membership is forty-eight. The aim is the development of good Christian character and workers for the Master. The young people have shown great zeal in furthering their work. We are looking forward to a bright future in this organization.

Our statistical report shows quite a drop from last year in the offering for World-Wide Missions. We have not stressed this end as hard as we have the supporting of their home organizations. They had not been accustomed to giving, had not been taught, and everybody—even the good brethren and sisters in America—knows it is not an easy task to teach some one to give. We thank God for the way they have accepted suggestions and for the results as shown under Home Missions offerings.

We contemplate opening up regular work in two new places in Thy, where we will hold meetings once or twice a month.

Bro. Esbensen expects to move to the Vensyssel field, where we have been doing work for some time. It is a large field. There are possibilities there undeveloped. It is the place where the first work by Bro. Hope was done, also where Bro. Wine lived during his stay in Denmark. We hope for progress here. The work is hard here as well as elsewhere.

There is much opposition to the true teaching of the Gospel. It is accepted with great reluctance. All who do accept it are ridiculed and called "Sekterer," which is about as bad a title as a man can have. All "Sekterer" are children of the devil. All outside of the State Church are "Sekterer." This gives good ground for no alliance meetings, for "what part hath Christ with Belial?" is often heard from their side. We hope and pray for the Lord to give us strength and wisdom to bear all and lead the work aright.

The spirit of the members is good. There are a number who want to do work for the Master, but do not know how. This puts the work on a few shoulders and makes it a hard struggle. The inconsistent living of all about us makes it hard for our younger members to live the consistent Christian life. There is no cause for complaint, but much to rejoice over, when we see their persistent efforts to remain loyal to the teachings of their Lord.

The conditions in Denmark are much the same as in most other countries—bad at present, especially the financial condition. Some of the largest business houses, as well as half a dozen of the big banks, have failed. Besides this, 34 per cent of the people are out of work because of strikes and lockouts, and these people must be fed, as the law of Denmark says "Every man has a right to be fed." If he can't earn enough the government supplies it, and those who pay taxes pay for it. If the tax is not high enough to pay last year's expenses, in order to cover the deficit an extra tax is laid on last year's income, etc., in addition to the regular one for this year. In this way we never know what our tax is until our next year's list appears. People in Pennsylvania used to grumble when the tax rate was 7, 8, or 10 mills. I wonder what they would say to 10 per cent, as we have to pay, instead of 10 mills, with a good prospect of 13 or 14 per cent this year, unless some change is made. This makes it hard for the average person. All he can earn is swallowed up in providing for his family and taxes.

The visit of Brethren J. J. Yoder and H. J. Harnly during the summer was a great encouragement to us all. The older members often mention the names of the

former Americans who visited them. The messages of advice and comfort the brethren gave us were an inspiration to all. The one great thing that the people not of our faith cannot understand is that men of such high standing could condescend to mingle with people of the middle and lower class. They cannot realize that a doctor of philosophy and a college professor could associate with anyone but those in the high places. Rank is a very prominent thing here, and this accounts for the idea about the men who visited us.

The prospects for the future are good. The children in our Sunday-schools offer good ground for the sowing of the right seed. Already some of the older ones have expressed themselves by saying that they are not going to the priest, that is, to catechetical instructions. Some parents have become interested enough to come to the Sunday-school and services.

The field in Vensyssel, where Bro. Esbensen is locating, has homes with many children. This affords a good opportunity for a Sunday-school, which is the entering wedge to a community here. We must reach the people through the children.

The Young People's Society is planning for more aggressive work. A sewing circle is to be one of the features in their ranks. It is from this society that we hope for the material for our future workers.

The Bible Training School is a dream at present, but may soon become a reality. There will be much red tape over here before it can be started.

The moving of Bro. Esbensen will bring added responsibilities upon a few shoulders in the Thy district. We could use an efficient young sister in carrying on the Sunday-school and young people's work—one possessed of musical ability and leadership.

A "Ford" could be used to great advantage. When we stop to think that it takes from 9 A. M. to 10 P. M. to travel a distance of about sixty miles we can realize, in a measure, what traveling is like here. It is not so much the traveling as the stopping at stations that hinders progress.

We will be pressed for time in handling the work this year, due to the added work laid upon us. We hope and pray that the good brethren and sisters who ride in their cars, as well as those who do not, do not think we ask for any luxuries; no, we ask for the bare necessities for carrying on the work in the most successful manner. It is not certain that we will have our request granted, but the need remains nevertheless.

We face the new year with hope and good courage for a successful year's work. We well realize that not all will be sunshine. It is best not to picture before our readers the dark days we passed through during the year just ended. Not everything was as we would like to have it. But may we go on with an unfaltering trust in him who leads all, with the hope that with the prayers and assistance of the home folks, united with Christ's leadership, our efforts will not be in vain, but may redound to the honor and glory of God and his kingdom.

Financial Report, 1921

Receipts

Balance on hand Jan. 1, 1921,	124.50
General Mission Board,	14,750.00
Interest, Jan. 1 to June 30,	30.95
P. Hansen,	101.33
World-Wide Missions,	219.90
	$15,226.68

Disbursements

General station expenses,	2,013.45
Publications,	300.00
Properties,	848.98
Taxes,	530.19
Rent,	2,000.00
Supports—Esbensen, Hansen, Johansen, Eskildsen,	8,325.00
Cash on hand Dec. 31, 1921,	1,209.06
	$15,226.68

All moneys represented in Danish kroner.

Statistical Report for 1921

Congregation	Elders	Ministers	Deacons	Lay Members	Baptisms	Deaths	Meetings	Council Meetings	Love Feasts	Number Present at Feasts	Sunday Schools	Sunday School Enrollment	Young People's Society	Society's Enrollment	Total Church Membership	Sunday School Offerings	Young People's Society Offerings	Home Missions Offerings	World Wide Mission Offering	Total Offerings
Vensyssel,	2	0	2	19	1	1	57	2	1	20 *23	0	0 †52	0	0	23	0	0	36.92	66.80	103.72
Thy,	2	2	4	54	9	0	70	4	2	46	2	75	1	48	62	579.42	254.84	941.98	153.10	1,929.34
TOTALS,	4	2	6	73	10	1	127	6	3	89	2	...	1	...	85	579.42	254.84	978.90	219.90	2,033.06

*Numbers represent 23 present at first and 46 at second love feast.
All moneys are represented in Danish kroner and ore.
52 is enrollment for Sunday-School in Bedsted, and 75 in Hordum.

ANNUAL REPORT—SWEDEN

J. F. Graybill

THE past year has had more than its usual amount of discouragements in our work. In the early part of the year it became evident that Sister Graybill would have to submit to a severe operation. This proved, at least temporarily, successful, for which we praise the Lord, and we hope she will continue to gain more strength.

Unemployment has characterized industrial conditions during the entire year, and as yet there is no sign of anything better along this line. This causes general dissatisfaction, much contention among the working classes, and also much suffering. The employers are trying to force down the wages to such an extent that the laboring man is not able to support his family, as long as living conditions are so high as at the present time. This depression has affected our mission offering to some degree.

Industrial conditions are bound to have an effect on society, especially in the cities, and social conditions in turn affect church work.

Our Sunday-school work has been moving along as well as could be expected under existing conditions. The offering in the Malmö Sunday-school was encouraging during 1921, there being a deficiency of only twenty-one kroner (about five dollars). In this respect, at least, the Malmö Sunday-school is growing, and that under unfavorable conditions.

The junior societies are moving along nicely. The number enrolled is increasing, and they are active in their work. They contribute to the Sunday-school and local church expenditures, and the juniors in Malmö have contributed toward the support of an orphan in India.

Quite a number united with the Young People's Society during the past year. This organization, as usual, clothed some twenty poor children with new garments from head to foot, with the exception of headgear, and gave a Christmas dinner to some fifty aged poor. It assists in the local expenditures and contributes 300 kroner to the support of a native worker in China. This organization conducted a series of meetings last spring, which proved quite inspiring to the work.

The Berean Bible Class continues its work, with a membership of fifteen of our young people. We meet every Friday evening in our home for Bible study. We have studied Old Testament history, the Life of Christ and Acts of the Apostles. The Bible Class also makes its contribution to foreign missions.

Aid Society number two has been organized. Aid Society number one is an organization of the Young People's Society; number two is an organization of the church, whose object is to work for the local church in Malmö and to raise funds for our much-needed chapel here in this city.

In the advancement of the kingdom we have nothing encouraging in number to report. We have had several series of meetings in the Malmö church, but no accessions to report. The same can be said of the Olseröd church. In the Vanneberga church there have been some accessions. If we have not made any advancement in number, we feel that we have made advancement along some other lines. We have inaugurated plans heading toward self-support. The Malmö church has adopted the envelope system. We hope this will prove successful. This is a practically new system for Sweden. Several other denominations have adopted this system. The Swedes are a little slow in taking to something new, but we trust they will see more and more the beauty in giving systematically to the Lord's cause, and that it may prove a blessing to them and the work.

We were glad for the visit of Brethren Yoder and Harnly during the summer,

but sorry Bro. Williams was called to his eternal reward, and that we did not get to see his face in Sweden. They gave us much encouragement. They visited all of our mission stations and gave interesting and helpful talks. We are sure they know, in at least some degree, what we have to battle with and what our needs are. Their time here was too short, but we were glad to have them with us thirteen days. We shall not forget their visit. We have often wished that we were nearer the path of our missionaries, passing to and from their fields of labor, so as to have occasional visits from them. Other denominations in Sweden receive much inspiration from the foreign missionaries, home on furlough, but we are denied these refreshing seasons.

In our work there are a number of improvements that should be made for aggressive work. We are glad to know that the Mission Board finally has come to see the need of a Bible School to prepare workers for the Scandinavian field. We trust this need may be provided in the near future. The brother to head this work will also be of great help, both to the church in Denmark and Sweden, in giving counsel. We see much that should be accomplished. How best to proceed is not always easily decided. Some one near by to counsel would certainly be of great advantage to the work. The harvest is plenteous, but the laborers are few. Pray for more laborers to gather in the precious sheaves. Pray for us and the work in this part of God's moral vineyard. We need grace and wisdom, and the blessing of God to accompany the work.

Statistical Report for 1921

Congregations	Elders	Ministers	Deacons	Meetings	Pray. Meet. and Bible Stud.	Y. P. Meetings	Junior Meetings	Aid Soc. Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptisms	Disowned	Certif. Received	Certif. Granted	Deaths	Membership	Offering for Relief Work	Offering for District Work and Foreign Missions
Malmö,	2	2	3	141	70	57	80	17	403	6	3	2	...	3	...	...	1	64	1,332.78	2,127.68
Vanneberga,	1	1	3	437	54	8	...	...	670	2	3	1	5	...	...	2	...	59	416.00	857.58
Olseröd,	1	1	...	159	31	...	...	76	80	2	1	1	...	...	1	1	2	15	26.00	481.50
Simrishamn,	...	...	...	17	...	...	...	...	24	1	1	...	...	...	...	...	...	7	61.50	76.75
Kjävlinge,	...	...	...	9	...	...	...	...	5	1	...	...	...	...	1	...	1	8	53.00	59.87
Stockholm,	...	...	...	...	...	...	...	...	.....	...	...	...	...	...	...	...	...	4	.....	.....
TOTAL,	4	4	6	763	155	65	80	93	1,182	12	8	4	5	3	1	3	4	157	1,889.28	3,603.38

The offerings represent Swedish kroner.

ANNUAL REPORT—CHINA MISSION

Men's Evangelistic for 1921

F. H. Crumpacker

IN the first few months of the year our direct evangelistic work was at a standstill, because the most of our force was engaged in Famine Relief Work. We did manage to keep two or three men at the preaching to the laborers on the road. This was certainly a splendid expenditure of time and money. The results were fine. Our out-station men, who were not loaned to the relief work, kept pegging away, but unless they could do something to help the hungry the people would not listen to them. As a result we finally drew all of them either into relief directly or preaching to the laborers on the Red Cross operations.

Because of pressure for time and the urgency of getting our work organized we did not get to hold our trainers' class for the summer, as we had done for a few years in the past. The workers felt disappointed because we did not do this.

By the middle of September most of our men were back at their posts and we had taken on new life in our department. The colporteurs went to work with renewed effort. Hundreds of gospel portions were either sold or given away. Their messages were well received practically everywhere.

In some places we had letters of invitation from the village officials, calling us to come and preach to their people. In the places where we could avail ourselves of the opportunity they were glad to furnish us a place to live and a place for the meetings. Our general evangelistic campaign, that is to cover all the affected areas, was begun in November and just got a good start by the end of the year. We plan to go over all of the territory where we helped in the distribution of grain in last year's famine.

As for conserving results we cannot say a great deal for the year. However, at our special meetings for the preparation of inquirers for baptisms, we had about 120 applicants among the men alone. We were not in a position to receive all of them, and so as a result of the culling we could recommend only about fifty men whom we were ready to admit to the church by baptism.

In November we held our baptismal services, where eighty-four were received into the church. This, of course, included men, women, boys and girls. At the same time we held our love feast, which was the most largely attended of any love feast yet.

We had to help us in these special meetings Pastor Li, of the Liao church, and Mr. Chen, of the Shou Yang Mission. These men did for us very acceptable work, and we are glad to see what the Chinese can do with their own people.

When we take into account all of the necessary hindrances that came to our work, it was certainly a great year for the giving of the Gospel to the people in our district.

Our force at present includes a lay evangelist at each of our six out-stations, four colporteurs, a man in charge at the street reading room, a Chinese pastor on full time, and a lay evangelist to work with and among the sick in the hospital, and the men's hospital force. Pastor Yin has been granted a two years' leave of absence for further preparation in Bible study.

We close the year with joy in our hearts for victories won and longings for greater things for the year 1922.

Ping Ting Chou.

Men's Bible Training School

I. E. Oberholtzer

OUR Bible Training School for men opened in the fall of 1920, and at this writing we have just closed the first term of the second year. Another term, and this, our first class, will have completed the scope of work planned for it. The Lord has been good, indeed, in giving to teachers and pupils good health during the

year. The pupils have been industrious in their work and quite regular in attendance. We hope that we may not be disappointed in our anticipations as to these men becoming useful and trusty servants in the Master's service. The mission has waited long and prayed often for this realization.

At the opening of the school year last fall no new pupils were admitted. Our church membership does not have sufficient material in it to warrant the starting of a new class each year. We do not throw the school open to all those who want to attend and study the Bible. Care needs to be exercised against those entering the church with ulterior motives. There are those who are not nearly so eager to learn of God's Word as they are of finding a means to a living. Our observation in China has led us to believe that a two years' course in a Bible school is not necessary for everyday Christian living, especially during the period when the church is in its infancy. The school is conducted primarily for the training of Christian teachers and lay evangelists. By the different stations carefully selecting a small number of promising young men every two years for our school, we hope to meet the growing needs of our mission.

The work of the school is broader than the mere study of the classroom. We ask the pupils to do a great variety of practical evangelistic work within the reaches of Ping Ting Chou. Last year they were used in distributing famine relief and preaching to those receiving help. During this period of the Chinese new year Bro. Crumpacker is enlisting all the men in an evangelistic campaign that is to cover a large area and is to be continued for forty days. They teach in our Sunday-school and regularly visit the near-by villages. Most of this is done under the supervision of a foreigner, who advises and directs by helpful criticism.

It should be stated that this is a general mission school, serving all the stations of the mission. Any station can send a pupil to us for training. It should not be confused with the Bible teaching that is done in each of our stations. Each station does a great amount of Bible teaching in its own territory in the form of inquirers' classes, station classes, and short-term Bible institutes.

Ping Ting Boys' School for Sept. 1 to Dec. 31, 1921

E. D. Vaniman

SEPTEMBER 1 the writer arrived at Ping Ting from furlough and was given charge of the boys' school by Bro. Bowman.

The Ping Ting Boys' School opened September 6 with ninety-one students enrolled and all teachers present. Only one of the teachers was of the old school. He taught Chinese reading and history in the first four grades. Two of the new teachers were graduates from our own school here. One had been at the provincial capital for two years, and now is head teacher in the lower primary department or the first four grades. The other finished four years of high school last spring and is replacing the teacher of the old school in the teaching of Chinese reading and composition in the sixth, seventh and eighth grades. He is doing excellent work.

We are truly glad to have some of our own students ready to be the teachers in our schools. One of the teachers in our out-station schools is a graduate who, when first taken into our school, was a beggar boy in rags and full of sores. His school is now taking the lead of the out-station schools.

There has been more sickness this year than usual, due no doubt to last year's famine. There were three cases of relapsing fever and one of typhus in September. The doctors advised that we fumigate to get rid of the lice, which carry these diseases. The boys were put to work in the morning, pasting strips of paper over all cracks around the windows and doors of their rooms. They also hung their clothes and bedding on ropes stretched across their rooms. Then sulphur was burned in the

rooms till evening. When the doors were opened the yard was darkened by the cloud of fumes. That evening all were required to bathe and put on clean clothes or go to bed. All the clothes they had worn during the day were then hung in a small room and fumigated till morning. This was no small task for nearly 100 boys. It seems to have stopped these diseases in the school.

Then in December scarlet fever broke out in the school. Four boys and one of the teachers were confined in the hospital for six weeks on account of the fever. With the prompt and excellent care of the medical department here all have recovered nicely. This epidemic of scarlet fever forced us to give up the rendering of our Christmas Pageant which the Boys' and Girls' Schools, together with the Men's and Women's Bible Schools, were preparing. Sunday services were held in the schools and for about three weeks all worked and played together under quarantine.

During November there were three weeks' special evangelistic services and eighteen schoolboys were received into the church. These were a part of the total of eighty-four baptized at this time. Three of these boys were from from our out-station schools.

We are trying to make our schools models in our district. Therefore, quality, rather than quantity, is stressed.

Let us thank and praise our kind Father for his care and blessing in using our schools to spread the good news of his kingdom!

Liao Chou Boys' School for the Year 1921

N. A. Seese

THE school has enjoyed a very successful year. The enrollment has been all that we could expect, namely, full to our capacity. During the first part of the year famine work took me from the school much of the time. The steward also gave much time to famine work, and so some of the work of administration was not executed as it should have been. Owing to this and the fact that the famine pinched very severely some of the homes from which our pupils come, we were unable to collect all of the food money, but we managed to keep the class work going regularly.

The school is now more nearly on a self-supporting basis than it has been any time since I have been connected with it. To be sure, our budget is not growing smaller, but our budget from the Board has only increased from Mex. $3,200 to Mex. $4,000, while our student body has doubled in number. The fact that we can put a larger part of the burden of the running expense on the Chinese now than we formerly could shows an increasing interest in education.

The standard of work done in the classroom I feel certain has been up to that of any previous year. I think in most respects it is better. It is very difficult, without applying scientific tests, to know which way your standard is moving. In a community where there are many up-to-date schools there is some chance to test by comparison. Though that method can be trusted only to a limited extent, we are denied even that.

Our teaching staff, considering Pastor Li a part of it, is equal in scholarship to that of any previous year. I think it is no better in that respect than it was last year. From the standpoint of interest in the welfare of the school it is better than in any former year. I feel this interest is due in no small part to our institute last summer. It is also due in part to the personnel of our faculty. The institute has helped our teachers in many ways. They are not perfect now, even exemplary, in many respects, but at least some of the crudities have been knocked off. I think it is a far better plan to develop our own teaching staff than to try to get a good staff by constantly changing. It is impossible not to change sometimes, but a minimum

of this and a maximum of help by institutes, etc., I consider a much better plan. If we can get the instructors, Liao Chou will be favored with an institute next summer.

At the close of each year, as I take an inventory of the achievements, however encouraging some of them may be, I am always conscious of the shortcomings of the school. I hope that my successor may be able to overcome many of these.

The out-station schools are about as in past years. The difficulty of properly looking after these schools makes improvement very slow. I have no hope that they will attain to a very high standard until the local churches at these places get back of them with interest.

Statistics—Number of Pupils

Liao Chou, H. P.,	75
Liao Chou, L. P.,	118
Yu She, L. P.,	50
Ho Shun, L. P.,	30
Total for L. P. and H. P.,	273
Liao High School,	19

This is the first year we have had a high school here; in fact, the first we have had in the mission, and the results are very encouraging.

Shou Yang, Shansi, 1921 Boys' School Report

B. M. Flory

THE school work during the last year was pleasing in every way. Increased interest in the development and management of the school was manifest by the Chinese teachers. A marked growth of interest and support by both parents and pupils was noticeable. The average enrollment for the year was seventy.

The spring term closed June 25, each of the boys in attendance having passed a successful examination. The enrollment was sixty-five. This commencement will be especially remembered for several reasons. It marks the date of graduation of the first class to complete the lower primary. Nine promising boys stepped forward and received graduation certificates. The city official was present and delivered a splendid address. He also took an active part in other features of the program. In the afternoon the first public athletic meet was held. The official also returned for this part of the day's program. Several hundred people gathered upon the school court to witness the first exhibition of foreign athletic stunts at Shou Yang. Winning teams received many valuable presents from friends and business men of the town.

The fall term opened Sept. 8 with eighty boys enrolled. Twenty-five were refused admittance because of our limited building capacity. The year's work ended Jan. 18, with regular examinations, after which the boys went home for the Chinese New Year. During the term student activities were prominent. The athletic association undertook to raise funds for a complete set of athletic goods. A play was prepared, to which the business men of the city were invited. After the play they were solicited for funds. When the drive closed the association had raised about fifty dollars from the Chinese. A student self-government association was organized and did splendid work in keeping order in the rooms and about the grounds.

The financial report is as follows: Total expenditures for the year, $2,194.59, Mex.; total receipts, $406.32, Mex.; total spent by Mission Board, $1,788.27, Mex.; total spent per day, $31.35, Mex.; total spent by board per day, $25.54, Mex.; total spent by board per day (rate of two Mexican for one gold), $12.77 gold; total spent per boy per day, $1.16, Mex.; total spent by board per boy per day, $.0945 Mex.; total spent by board per boy per day, $.0472, gold.

Considering the report from a purely monetary viewpoint, the board is spending too much money. A greater percentage should come from the pupils themselves. As the Chinese awake to the true merits of education they will be willing to give more. Our duty is to awaken them to this ideal by efficiency in the school and by the product sent out from the school. We must work gradually to realize a larger percentage of the expenditure from local receipts.

From a little different viewpoint the figures show that the church in America spent $.0472 per day on each boy while in the school, or gave that amount per day to have the boy under Christian influence. During the next half century the Lord surely will reap a harvest of souls in this community as a result of this investment. This is the beginning of a new era in Shou Yang.

Were sufficient sleeping rooms added the enrollment could be increased by fifty boys next year. There is a good opportunity here and the need for the new school building is pressing.

Girls' School, Ping Ting Chou, Shansi, China, 1921

Minerva Metzger

IN 1915, when the present school-buildings were erected, they seemed very spacious, but by the beginning of the year 1921 we were compelled to turn some away because of the lack of room. Eighty were enrolled. In the village schools sixty were enrolled.

All about us were famine and disease, but we were protected. By quarantine, sanitation, preventive measures, and the care of a loving Heavenly Father, not one of the pupils was stricken with relapsing fever or typhus. Again, at Christmas time we were saved from scarlet fever. This has not only helped the pupils to realize the value of quarantine, but also greatly strengthened their faith in God.

During the spring semester, Chou Pao Chuan, aged thirteen, was redeemed by Mrs. Crumpacker. She had been engaged to be married to a wicked man, twenty-four years old. School, happy childhood, freedom, looked better to her than the marriage her father had arranged for her. Sunday morning found her in tears, for she was to leave to get ready for her wedding on Tuesday. By Sunday evening she was released from this engagement. God had blessed her with unmeasured joy.

In June seven were graduated from the lower primary and four from the higher primary. All are continuing their studies. The lower primary graduates have entered our higher primary, and of the others, three are in middle school and one has entered our Nurses' Training School.

In November ten of the girls and the gate woman were baptized. Most of them were daughters of Christians, who rejoiced to see their little ones follow Jesus. Several of these are now helping to teach the cooks and gate woman the phonetic script, songs and Bible stories.

Report of Liao Chou Girls' School for 1921

Laura Shock

THE year opened with the first term of the year nearing its close, and with an enrollment of fifty-three pupils. This was the first term when we had all the classes in both lower and higher primary departments. During the Chinese New Year vacation some of the teachers and pupils spent several days in evangelistic work, preaching and singing the Gospel Story in a number of villages near Liao Chou. This work fell largely to the native Christians, as the foreigners were at that time out investigating and making plans for famine relief work.

With the opening of the spring term another Chinese teacher was invited, and

the enrollment reached seventy-three. A few of these came in because of famine conditions, for even though the amount charged for board had been recently increased, parents could still more easily pay it than feed the child at home, as the price of millet, and most other foods as well, had nearly doubled. However, part of the increase was due to the fact that a number of both Christian and non-Christian young men desired the girls, to whom they were already betrothed, to have some education, and made arrangements for them to enter our school. There is also a growing appreciation for education among girls and women, for which we are exceedingly glad after the years of effort to bring them to this point.

As Sister Cripe, who was then still in charge of the school, was giving half time most of the spring term to famine relief and Red Cross work—which was also really famine relief work—it was sometimes with difficulty that the regular routine of school work was continued. This also made it impossible to make the usual semiannual visits to the out-station schools, though these were carried on by our native Christian teachers with a total enrollment of forty-five pupils.

Since the school is in the new plant, so generously given us by Sister Eliza Sweitzer, of Pennsylvania, we have endeavored to establish a library, mostly with local funds from the Chinese. At the time of the dedication of the buildings, money was donated to the amount of nearly $15 gold, entirely from the gentry of the city. At the close of the spring term this year the girls prepared and rendered a program for the entertainment of the community. Tickets were sold for first-class seats at about 12 cents gold, and second-class seats at about 6 cents each. All the tickets issued were sold, and the girls realized about $16 gold for their effort for the library. One of the stories played was "The Prodigal Son," and another was one demonstrating the contrast between a Liao Chou girl, educated, and one who was not educated. With the proceeds of this entertainment a number of books, both educational and religious, were added to the library, which was opened as a sort of public library, to be used not only by the girls in school but also by those people in the city who wished to avail themselves of the opportunity of reading good books free.

The close of the spring term this year marks an epoch in the history of the Sweitzer Memorial Girls' School when, at this time, our first class was graduated from the higher primary department. Although there were but two girls in the class, the event created no little excitement, not only in the school but also in the city, as they were the first girls in the Liao Chou district to receive such honors. It seemed to put new impetus into the hearts of other girls to strive to reach the same goal.

Soon after the close of the spring term Sister Cripe's labors with the school ceased, and the work was turned over to Sister Shock, who is now in charge of the school.

The fall term opened with only fifty pupils. The price of food had again been advanced to somewhat near the cost of keeping a child at home. Hence, some of those who had come in for the benefit of famine aid did not return.

One of the girls, who was to have graduated next spring, was called to Shou Yang to teach in the Girls' School at that place. While it delays her graduation for a year, it has attracted the attention of the townspeople, and they are able to see more clearly some of the benefits of educating their girls. We hope, as others go out to take their place in the world or for further study, that the interest in education for girls may increase continually.

During the fall term seven of the girls were baptized into the church. At Christmas a program was given by the school, consisting mainly of two plays, one of which was arranged by the teachers. The children had invited their parents to come, and had given of their own money to pay for a little treat for them. Thus they are learning a little of the spirit of giving. Will you pray with us that all the Christian

graces may be embodied in their lives, and that they may become useful citizens in the kingdom of God?

Show Yang Boys' School

V. Grace Clapper

DURING the spring of 1921 we had an enrollment of forty-five pupils, about one-third of which number were day pupils from near-by homes. Naturally the attendance was not so good as it might have been had all the girls been boarding students, for day pupils so easily fall a prey to toothaches and stomachaches about examination time, or when a married sister or some other relative comes to spend a few days in the home. Because of the poor attendance of day pupils, and because of lack of room, we decided at the beginning of the fall term to take in no day pupils, provided we could get enough boarding pupils to fill up the house. As a result, we enrolled thirty-eight girls, which was quite full, considering the fact that we had only seven beds; nevertheless, we could have wedged in a few more, so far as sleeping room was concerned. At this time the price of food was also increased three hundred cash, so that while the enrollment was smaller than the previous year, we felt we had a better class of students. During the fall term the attendance was better than ever before, not only because there were no day pupils, but also because there were not so many "Kao Chias" (permits) granted to go home to attend birthday parties, funerals, and weddings of relatives distant and near. Our greatest difficulty during the fall term was the hiring of a lady teacher to help in the work. After two weeks of shifting along as best we could we suceeded in hiring Miss Li, a student of the Liao Chou Higher Primary School. She is a good Christian girl, and while young, inexperienced, and not far along in her education, she has done comparatively good work. We are eagerly looking forward to the time when our own mission schools will be able to supply us with more advanced teachers. The Christmas season brought with it the usual amount of joy and good cheer, and the prospects for the new year are encouraging.

Show Yang Hsien, Shansi.

Ping Ting Chou Medical Work for 1921

Fred J. Wampler, M. D.

THE record for the year has not been kept as fully and accurately as usual. This was largely due to the famine relief work taking so much of the writer's time that record keeping was not properly supervised. It was also partly due to changing the system of records in May, when the hospital was crowded to overflowing and everybody so busy that the new system did not get properly started. During the period of famine relief work I was so busy with helping to direct relief measures in this locality that sometimes only a few hours per week were given to advice on medical and hospital work. In my absence, the two nurses, Misses Flory and Rider, looked after many of the details of the management of the hospital in a very creditable manner.

At the beginning of the year, the men's and women's departments of the hospital were still separated, the latter being in the city and the men being in the women's part of the new hospital system in the East Suburb. During April the men's work was moved into the new building for men, and the women were moved into their new quarters in the new system. Work is so much more satisfactory now, since we can take care of both the men and women close together and under one management. We will not only be able to treat more patients, but to treat them much better at a smaller cost.

We certainly appreciate the convenient and commodious Administration Building

built by the Sisters' Aid Societies of the Brotherhood and furnished by the United Student Volunteers. The P. S. Miller Ward Pavilion is now the main ward for the women patients and the Roanoke Operating Pavilion is the operating room for all our patients. These two pavilions were built by the Roanoke City church, Va. H. M. Miller, architect, Roanoke, Va., donated his services as architect for these build-

Mission Hospital at Ping Ting
Money to Erect the Building, Sisters' Aid Society; Electric Light Plant, Elder John H. Garst and Wife; Architect, Brother H. M. Miller

ings. At the close of the year plans were under way to put in an electric lighting plant for the hospital. This plant is being donated by Eld. J. H. Garst and wife, of Sebring, Fla. The Rhodes Memorial Ward serves at present as a home for the foreign nurses. As the patients increase, this will be used for women patients and a new residence will be built for the nurses. This ward was built by funds furnished by L. A. Rhodes, of Iowa, in memory of his son, who died during the war.

There are a few diseases among those treated in the hospital during the year that stand out prominently. Relapsing fever was by far the most common. There was also considerable typhus fever. These two diseases are fevers that go along with poverty and filth, and therefore are quite often prevalent in famine years. The nursing staff was much overworked when these diseases were at their height. As all the nurses were in the dispensary during the out-patient clinic, and received these people into the hospital, both of the foreign and four of the Chinese nurses were infected with these diseases. Two had typhus fever and four had relapsing fever. Fortunately, none of the cases were very severe and all recovered.

Fractures and accident cases, both from the American Red Cross road work and the adjacent mining region, led in the surgical work. Osteomalacia was the cause of the Cæsarian section operation being performed on fifteen mothers.

The staff, in addition to myself and the two foreign nurses, consisted of Han Hung-teh, M. D.; Kao Ming Chih, M. D.; Pien Hsin Ling, druggist and technician; evangelist; Chinese business man; seven men pupil nurses; three women pupil nurses. Dr. Kao was here only about two and a half months. He was sent in and his salary paid by the American Red Cross to substitute for my time.

Two training schools for nurses are conducted by the hospital staff and other members of the station.

The training school for men was established in 1920. During the year we had one pupil in the second year class and four in the first year class. There were two

others as probationers, who were not elected to take up the course. Miss Flory is superintendent of this training school as well as superintendent of the nursing work in the men's department of the hospital.

The training school for women was started during the year. There were two pupil nurses in training and one probationer who did not succeed in entering the course. Miss Rider is superintendent of the women's training school and also superintendent of the nursing in the women's department of the hospital.

The expenses for the year were Mex. $6,364.18 on the field and gold $224.15 in America. The food in the women's department is taken care of by special arrangement, and is not included in these expenses. Were this added, the total expenses for the year would be more than Mex. $7,000. The receipts locally were Mex. $4,418.93. This also does not include receipts for the board in the women's department. Of this amount Mex. $1,799.65 came from the American Red Cross in payment for the sick and accident cases entering the hospital from the road work.

In the hospital during the year there were 704 men, 123 women, and four foreign cases, making a total of 831 cases. There were 157 major operations and 300 minor operations. The out-patient department was as follows:

First calls, men,	2,300
First calls, women,	293
Total first calls,	2,593
Total treatments, men,	6,295
Total treatments, women,	2,008
Total treatments,	8,303

Ping Ting Chou, Shansi.

Report of the Liao Chou Medical Department for 1921

D. L. Horning, M. D.

CONCERNING the first three months of the year we have little to report, as during most of that time we were still in the Language School in Peking. Having completed our work there we came interior March 18, stopping for a short time at Ping Ting Chou, helping to prepare for an expected epidemic of typhus and relapsing fevers, coming to Liao Chou about the middle of April.

Dr. Brubaker having already returned home on furlough, the personnel of the hospital staff on arriving was as follows: Mrs. Pollock, R. N.; Dr. Yuan, our Chinese doctor; Mr. and Mrs. Jung, Chinese nurses; and Mr. Yu, our hospital evangelist. Having spent the summer of 1920 at Liao Chou the work was not altogether new to us. However, most of our time during the months of April and May was spent in building and famine relief work, Dr. Yuan continuing to care for the routine work of the hospital. An isolation building with eight rooms, and a delouser, with laundry attached, were completed.

The latter part of May and the first half of June, Dr. Horning spent most of his time on the road, taking care of those who became sick while working on the construction of the new cart and auto road from Ping Ting to Liao Chou. The epidemic which we feared came, as in times of famine it most surely will, and the hospital was filled to overflowing. Hundreds of those contracting the fever had to be cared for as best as we could in the camps along the road. Relapsing and typhus fevers are carried by the louse, so in order to get rid of the lice we constructed a hot room in which the workmen's clothes were baked, in addition sending out ironing squads of six men each, who with hot irons, ironed the working men's clothing right at the place of work. These methods, along with the copious use of kerosene, gradually diminished the force of the epidemic after not a few lives had been sacrificed.

About this time Mrs. Pollock, who, in addition to her work in the hospital, had been working in famine relief, went to the coast for a much-needed rest, Mrs. Horning taking her place in the hospital and assisting some in the Red Cross Relief work.

On one of the trips made over the road Dr. Horning contracted typhus and for nearly two months was confined to his bed. In the meantime Dr. Yuan's term of service with us expired, and Mr. and Mrs. Jung were left to manage the hospital practically alone for several weeks until Dr. Kao, a Chinese physician, who had assisted us in famine relief, returned. At the present time he is still with us and doing very good work.

Throughout the year Mr. Yu, our hospital evangelist, has been faithfully preaching the Word to all who enter the hospital. His daily program is as follows: In the wards, prayer, singing, and teaching in the morning; and at two P. M. in the chapel, preaching for those waiting for treatment. During the year twenty-five patients gave in their names as desiring to know more of the doctrine. Two former patients, Mr. Pai and Mr. Liu, were baptized. Mr. Liu is an innkeeper. Mr. Pai, now teaching in one of our out-station schools, had been bitten by a dog and on first entering the hospital opposed the Word, refusing to listen. Little by little the kind treatment accorded him won him over and now he is a faithful witness for Jesus. We hope in the near future to have a follow-up evangelist, who can better reap the fruits from seeds sown while patients are in the hospital. Although we have been reasonably busy throughout the year, our hope is that as we get the language better in hand and do more itinerating the number of patients coming for treatment will rapidly increase, thus bringing more and more within hearing of the gospel truths.

Medical Report for Year 1921

	Men	Women
Inpatients,	592	42
	Major	Minor
Operations,	16	Not recorded

Dispensary

	Men	Women
New,	1,353	246
Returns,	4,402	483
	Men	Women
Seen on out trips,	105	35
Total number of treatments for the year,	7,258	

Men's Evangelistic Work, Shou Yang Hsien, Shansi, China, 1921

Walter J. Heisey

IF we look upon the success or failure of missionary work as depending upon the number of people added to the church roll, then we must consider the men's evangelistic work at Shou Yang for the year 1921 as a failure, for during the past year there have been no accessions to the church. However, if the success of our work is not measured solely by the number of people added to the church roll, then we can look upon the year's work with a degree of encouragement and hope for the coming year.

It is generally conceded that it is more difficult to revive a work that is lagging than to build new. Again, it is generally conceded that to establish a self-supporting, self-propagating church, requires more time and patience than to build a church more largely dependent upon foreign funds. Our problem at Shou Yang is to revive a church whose life was all but crushed out by persecution, and our goal is a self-supporting, self-propagating church.

During the greater part of the year the head of the department was away, either

in famine relief work or upon his interfurlough vacation. In his absence the work was faithfully supervised by Bro. B. M. Flory, the greater part of the preaching being done by the native evangelists and school-teachers.

What for the time seemed the most discouraging for our work, but which proved to be a big advertisement, was the downfall and dismissal of our most trusted and best qualified native evangelist. The local Chinese people learned through this unfortunate experience that the church stands for truth and uprightness of morals above everything else, and as a result their respect and confidence in the work seems greater than before.

In reviewing the year's work we can note many things for which we are most thankful, and which gives us hope for the future of the work. Foremost among

Explaining the Scriptures to a Small Group of Villagers

these we can note that there are signs of real life among our evangelists, Chinese helpers, and the few baptized Christians. The Chinese helpers seem to have gotten the vision of the responsibility to God of their work, and not merely to the foreigner in charge. The local Christians are seeking to lead others to accept Christ. One of the men, of seemingly no ability, has brought more than ten people to church within the last six months.

The two out-stations, Pei Ho and Ch'ing Ch'uan, seem to have taken on new life. The attendance at both places has more than trebled during the last year. This is not due to outside evangelists, but to the interest of the local people. At present we preach at each of these places only twice a month, there being no evangelist located at either place.

The local people are taking more interest in our work as the days go by. We are welcomed any place we choose to go. There are the daily callers, who come in to spend a few minutes talking with the foreigner. They really have no business other than to visit. This is encouraging, and is important to the work. It is through this personal contact that we hope to break down the prejudice of years of persecution and indifference.

Circumstances and general progress in the work are not all that we could

desire, but we are thankful to see the general trend of sentiment and interest in the direction of the goal to which we are working. We hope, through your faithful support in prayer and fund, to be able to report some definite gains for the kingdom by the end of another year.

Men's Evangelistic Work, Liao Chou, Shansi, 1921

E. M. Wampler

WHEN we look back into the old year we can see many places where, if we had the year to live over, with the knowledge we now have of it, there could be many improvements. But since this is impossible we will review some of the points of interest of the work. Bro. R. C. Flory's furlough being due in the spring, and wanting me to get acquainted with the details as much as possible before he left the field, he turned over the books and the work at the beginning of the year. So the plans for the year were talked over with Bro. Flory and the work started off as usual.

The first particular effort of the year was made the last of February during the week of the Chinese New Year celebrations. This year the Chinese pastor, with the school teachers, took care of the work at Liao Chou. Three of the schoolboys and I went to Yu She Hsien. The evangelist there, with the church members, assisted, and over twenty villages were visited. About two thousand men, women and children listened to the Gospel. At Liao Chou over thirty-five villages were visited and over two thousand five hundred heard. During the week over sixty villages had the Gospel preached in them, and about five thousand men, women and children heard the gospel message. There were one thousand six hundred Gospels sold and over two thousand tracts distributed. Altogether it was the largest sale of Gospels and greatest number of people reached that we have ever had at Liao Chou during evangelistic week.

At the close of this the famine work began to command considerable attention, and in less than one month it had practically engulfed all of the evangelistic workers, both Chinese and foreign. The real evangelistic work stopped, except the preaching at the chapel on Sunday, and even some of these services were omitted during the greatest effort of the famine work. As the evangelists went out I told them not to preach, but to take care of the hungry, and later we would preach. When the work started on the Red Cross road I put preachers at some of the central places to preach to the workers during their rest hours. By the last of August these men had enrolled over two hundred inquirers—men who wanted to know more about the Gospel.

September was taken up in language study and planning for the fall campaign. During the five weeks' Bible class effort from the 24th of October to November 27, we planned to reach out and follow up all of the famine and Red Cross work as much as possible. Realizing the hardship to the people of leaving their homes and coming to Liao Chou for the Bible class, we decided to carry these classes to each of the out-stations for one week, and invited all to come to Liao Chou for a two weeks' meeting at the close of the efforts. All of these meetings were very successful. At the three out-stations we had an average attendance of forty-one and an enrollment of over sixty. About half of these came to Liao Chou for part or all of the classes here. At Liao Chou we had an average attendance of fifty, and an enrollment of eighty-five. The spirit was fine and the men seemed to be sincere. You could go to our little chapel when our classes were in session, or when they were not, and you could hear the men trying to learn to sing a song or quote some one of the ten commandments, or part of the Sermon on the Mount. It was a busy school for two weeks, and all got something in that time. I wish you could have heard them sing the first time and then have heard them sing two weeks later. On

Saturday, November 26, we had our baptizing services and twenty-one were admitted into the church. On Sunday evening we had our communion services, which closed our meetings.

During the year over two hundred men have expressed a desire to know more about the Gospel, and were enrolled as inquirers; forty-one were added to the church by baptism. Two villages have called for a preacher to come to them and teach them about Christ. The room for worship is furnished entirely by the Chinese. At one of these places we have preaching every Sunday; at the other, every two weeks. This is the first step made by the Chinese church toward self-support and self-direction. Pray that we may direct in such a way that they may become full-grown churches, shedding the light of Christianity in their villages so that others may see and be brought in touch with the true God and Savior Jesus Christ. We look forward into the new year with much hope for a great harvest for the Christian church in the Liao section.

Woman's Work—Ping Ting Chou, 1921

Emma Horning

IN October I returned from furlough and resumed my work among the women and children of Ping Ting. During my absence the work had been very ably cared for by Miss Laura Shock. A healthy growth is noted in every line of the work.

Two weeks in November were spent in station classes for the inquirers, preparing them for baptism. During the same time a class was held for the Christian women, inspiring them to deeper Christian experience. At the close of the class fourteen were baptized.

Mrs. Chang, one of the women who was baptized, had been the wife of an official at Tai Yuan Fu. Suddenly her husband and beautiful son died, leaving her a childless widow. She then went to live with her brother and wife, where she was very sad and unhappy. Finding no way of escape from her sorrows she tried three times to poison herself, but did not succeed. At last she heard about our woman's school and her brother consented to her coming. Here she found peace and happiness and her soul was satisfied. She is now one of our best Bible women, teaching in the school and in the homes. Each week she teaches some thirty women in their homes. All the women like her very much, and she is especially welcome in the best class homes of the city. She is now praying that her brother and family will find the same Christian joy that has come to her.

Our woman's school is preparing a number of Bible women for work, and we are delighted to be able to send some of them out alone in the villages to teach. When school closed, Dec. 9, we sent six out by twos to live and teach in certain villages. After two weeks they returned for Christmas with the following report: Ten villages were covered, in which 436 compounds were visited. Each compound contains a number of homes. In all, 4,013 people were told the gospel story during the two weeks. They were well received, and the enthusiastic report they gave reminded one of the return of the disciples after their tour through the villages of Galilee. They expect to continue this work throughout the winter.

While the women were teaching in the villages they found a number of young women who still insist on binding their feet in defiance of the strict laws against it. They also found many women who belong to a secret society which worships Heaven in secret at night. They have three words which they dare tell no one. Our Gov. Yien has forbidden all secret societies, but these still exist. Our Bible women do all they can to teach the foolishness and injury of footbinding, and also teach them how to worship God in the true way and not in secret.

In the city two Bible women are kept busy each day teaching some fifty women

in the homes each week. The most of these women cannot attend school or public services, so are taught to read and know the Gospel in this way at home. Since back from furlough I am making a thorough canvass of the city, renewing old acquaintances, making new friends, encouraging the Christians, and organizing new reading classes wherever they are desired.

At Christmas time hundreds of children were made happy with the scrapbooks and other things sent out by the Vacation Bible Schools of America. There were

This Is What Happens to Bible Picture Rolls Sent From America

enough of the lovely scrapbooks for all the mission school pupils and the pupils of government girls' schools of the city.

We count our many blessings, and rejoice that the light is scattering the darkness among the women of this place.

Women's Country Evangelistic Work for Ping Ting for 1921

Anna Crumpacker, Anna V. Blough

THE total number of country women, thus far received into church fellowship, is twelve. Eight of these were baptized in 1921. They represent six villages.

The last months of the year we were busy in our country field. Aside from some touring and special visitations, four village classes were held. During these classes, two regular sessions were held daily. Part of each session was given to Bible teaching and part to teaching the women to read the new phonetic script. There were some in each of these places who learned to read, and others caught the inspiration to learn when another opportunity is afforded. Our evenings were often spent in helping some one to read or in telling some interested party more of the gospel story. We also visited in a number of homes.

We were made most happy at the close of one class when six women publicly expressed their desire to follow Jesus. One of these was the wife of the most influential man of the village. Her husband, though not a Christian, was happy over his wife's decision, and promised to assist her to the next class, when we hope she may receive baptism.

Five miles from another place where we were working a woman twenty-seven

years of age heard of our class work. She arranged with her brother to care for her three children, while she came came over to class for a few days. She was an unusual pupil, both in learning to read and in remembering Bible stories. The Lord is lighting many lamps in these dark places.

Another class was held in one of the most remote villages of our territory. It is beautifully situated among the rugged mountains. The greater part of these people had never seen a white woman before, consequently a large number came from curiosity. Some were really interested in our mission, however, and walked three miles to hear more of the Christ.

Miss Frances Wang, of the W. C. T. U., visited two of our out-stations. She took her college work in America. She is a Chinese woman of rare culture and ability and has accomplished a great deal, not only for the cause of temperance, but also for the education and Christian development of Chinese womanhood.

The first months of 1922 will be spent in the district which suffered so severely from famine in 1921. Though the famine seemed such a tragedy, we believe that many are forsaking their idols and will find the Living God.

Liao Women's City Work for 1921

Anna M. Hutchison

THE past year, because of famine conditions, has been one of unusual interruptions in our regular mission work, and thus our report of the same must necessarily be limited. But may we not believe that administering to the poor and suffering is as truly mission work as teaching and preaching the Gospel, though only a different phase of it?

The early part of the year was spent in visiting and teaching in homes in the city and near-by villages. Then, in the latter part of February, we opened our two months' spring session of school for our women, with an enrollment of over thirty. At the close of the first month, however, so urgent was the call for more helpers in the famine work, that I left the school in charge of the one native lady teacher, with my Bible woman as assistant, to get along as best they could, though limited in help, while I went out into the country some thirty miles to the east and south of Liao, and spent several weeks investigating in the homes preparatory to giving out famine relief. Then came the work of the Red Cross in building the splendid motor road we now have between Ping Ting and Liao, in the helping of which I spent several weeks recruiting famine workmen for the road. Later I was stationed at Ping Wang Tien, ten miles north of Liao, where for three months we gave out daily rations to workmen on the road.

In all the above work there were both pleasant and unpleasant features, and though we regretted being away from our regular work for so long, we were glad for the experience in the famine work and trust we were enabled to do some little good in His name. Again, we spent about a month and a half in the city till October 3, when we started to Ping Ting to attend our yearly Conference.

Following Conference week Sister Anna Blough and Winnie Cripe and myself spent our vacation of three weeks in visiting among other mission stations in Shansi, west and southwest of our own stations. In all, we visited two American Board stations, six China Inland Mission stations, and made a short visit to the English Baptist Mission at Tai Yuan Fu, a most enjoyable, and, we feel, profitable trip throughout.

An occasional such trip to other missions not only affords opportunity for acquaintance and Christian fellowship with other missionaries, and a knowledge of one's neighboring mission territory, but such direct, personal contact with other missions and missionaries, and first-hand knowledge of their methods and progress of

work, enlists one's sympathies and appreciation of others, enlarges his vision and gives new impetus to his own endeavors, while seeing the methods evolved through years of experience possibly saves him from ruts and mistakes of his own.

Ere we returned from this trip Sister Cripe and I went on to Peking, that she might secure medical attention for her eyes. While stopping there with our new language students, Bro. Blickenstaff's and Dr. Coffman's, Little Bobbie Blickenstaff, who had been sick for several days, passed over to be with Jesus. How our hearts went out in sympathy to the bereaved parents, who had so recently come to this new country, where so much yet seemed strange to them! But again we were made to realize that "his grace is sufficient."

On returning to Liao November 20, though late in the season, we opened the fall session of the woman's school, with twenty-four enrolled, and continued the remainder of the year.

The Christmas season, with its various programs and activities, brought with it its usual joy and interest. On Christmas day, our main chapel not being large enough to accommodate the crowds, we divided our audience and had services in the women's chapel for the women, which was crowded to its limit. We are looking forward with joy to the time when we hope to have a churchhouse large enough to accommodate the crowds not only at these special seasons but throughout the year.

At this Christmas season, instead of our usual custom of giving out millet and clothing, provided by the Christmas offering, to the promiscuous crowd of poor who gather on Christmas day, a poor fund committee was appointed to take charge of the offering and throughout the year to give to the worthy poor as the need may arise.

Women's Bible School, Ping Ting Chou, for 1921

Lulu Ullom

ON account of the famine relief work and the women's court being used as a home for poor children, the Bible School did not open for the spring term in 1921.

In the fall the school was turned over to me, and I made my first attempt in regular mission work. Our fall term of three months opened Sept. 12. Our total enrollment was thirty-four. Most of these women came from their homes in the city and studied during the afternoon only. Those who came in from near-by villages lived in the dormitory rooms and had more time for study.

Chinese women have always been told that they could not learn—were not capable of learning—so various motives prompt the women to come. Mrs. Wang, whose husband gets only about 58c Mex. per month, arrived last fall and begged to enter with her two boys, one eight years old and the other a baby. I knew that she was coming that she might have a warm place to live during the winter. But every day she came to class and studied what she could with her baby in her arms. At first she came because, of course, that was required if she lived in the school, but towards the close of the term, as she discovered that she was learning and could learn, she woke up and took a real interest in her studies. By the close of school she could read Mark quite well in the phonetic script. However, more and more the women are coming because they really want to learn.

Most of these women are illiterate, so we first teach them the new phonetic script, which is an easy method of learning Chinese—using an alphabet of thirty-nine characters and combining them to form words much as we do in English. The ordinary women can learn to read this in a month or six weeks. Some learn it in two weeks. I have tried to imagine what it must mean to these women to be able, for the first time, to read a sentence for themselves. Their minds seem dormant, unused. After they have studied a few weeks or months their minds begin to open up and their

very facial expression changes. They seem to have found a bit of the joy of life. The crying need of the great mass of these people is Christ's message of life, of life more abundant. You and I reared in love-filled Christian homes have no experiences or thought conceptions wherewith to understand how utterly void their homes are—a mere struggle for existence. We feel that a great part of our task here is to help these people to raise their standards of living—to put purpose and meaning into life. My part is to try through our school to do this for some of the mothers and at the same time to train them to go out to teach and help other women.

As a result of the intensive work being done, by both our city and country evangelists, the prospects are that we will have a much larger enrollment for the spring term opening March 6, 1922.

Woman's Village Evangelistic Work for 1921

Nettie M. Senger

THIS has been a year full of rich experiences, and God has blessed the preaching of his Word to the women of the villages.

During the year thirty-one villages and two cities have been visited, necessitating traveling over one thousand li (about 350 miles) in direct evangelistic work. Ten big public meetings were held last fall. Valley Miller also was out on one trip to Tai Ling Chia, spending in all one week. Nine weeks were spent in classes at different places. The official, by request, gave a lecture to the women's classes at Yu She Hsien. Twenty-two stereopticon lectures were given, and eight lectures from Mrs. Pollock's Fly Chart. In all the classes lectures are delivered on public hygiene, astronomy, and the wonders of the heavens, to clear away superstition. The heads of four homes took down paper gods and brought them to me, saying they wanted to believe in Jesus. In another home the woman tore her gods off her walls during our meeting, and expressed her desire to worship Jesus. She asked specific questions about how to worship and how to pray. Another woman made confession before our class, that the discussions of the day had caused her to believe in the true God; that up to that time she had not been convinced.

Now places are all the time opening up and we are getting more easy literature, hymn sheets, etc., before the women, and they are learning what little they can. When the men evangelists have preceded me in visits it is much easier to give Bible teaching and get ready listeners, for the men tell more or less to the women.

Christmas week we spent at Yu She, mostly teaching the women of the classes. Dec. 24 six school girls and myself went out on a Christmas carol-singing campaign. We wore badges with the motto in gold letters on red cloth, "In remembrance of the birth of Christ." We sang in twenty homes in the city and all the suburbs. The day was a success for Jesus. Our badges told the people we passed on the street what our mission of joy was, and in the homes a short explanation was given. As the day wore on many flocked to each home to hear, so wherever we sang the place was crowded. Christmas eve not fewer than fifty women came to hear the program of the Boys' School. Christmas day, in the big chapel service, and in the afternoon woman's meeting, led by myself, the songs were again sung for the people. Some women came to the court Saturday afternoon and stayed over Sunday with their children, to get to the meetings.

It is uphill work introducing phonetics. The people beg for the character and go at learning with an eagerness that we cannot create in the phonetic classes. Still, we are teaching and scattering literature. While no results as yet are seen, "Bread cast upon the waters" for Jesus, "will not return void."

The women many, many times are hindered because the men see no use in it and hinder their learning, and if the men perchance are willing for the women to

learn they themselves don't care to learn. But the desire must first be created; then the mountains of difficulty will dwindle into mole hills.

Many homes are wavering in their faith in idols, and grasp with eagerness the true doctrine. One big barrier is superstition, and lectures are being given to replace this with knowledge. God, through his Spirit, is working wonderful changes in the hearts of the women, and there is no reason why, as churches grow up, the women should not find their places of usefulness in helping to spread the Gospel in their own villages. Praise the Lord for a doctrine that reaches everybody!

Report of 1921

Mary Schaeffer

THE new year opened with good prospects and we planned much. After a few weeks' start in the work I was called to Ping Ting to help in famine work under the auspices of the Red Cross, and my plans went the way of many good intentions. Sisters Flory and Heisey, with the Bible woman, carried on much of the work. The time from February to June was spent at Ping Ting, recruiting for road building at Leping and in a grain-distributing store. In this way a little could be done to relieve the suffering in the famine districts.

Home never looked so good as it did when I returned from the work at Leping. I was glad to get back to the work among the women of China. Thus the rest of the year was spent in visiting homes in the city, teaching a few who wanted to read, and visiting the villages. The work in the villages seems to be more promising than that of the city, but everywhere we must search for openings. The work among women in this place is new, and some are afraid of the foreigner as yet. However, it is our hope to be able to do more definite work in the near future. We have no conversions to report, though we have those who have given their names as those who want to learn the doctrine of Jesus. Pray for such, that they may be faithful in spite of persecutions which naturally will come to them.

Report of Famine Committee for Church of the Brethren in China

WHEN we finally saw that famine was upon us and its effects could not be evaded, we realized that the task was too big for any one agency or society to cope with. To avoid overlapping, the territory was divided among several societies. The Church of the Brethren began with ten villages in the northeast district of Ping Ting County, two villages in the central western district, and work in the town itself. Nearly 10,000 hungry people were fed in this county. In Yü County we undertook three villages and work in the county seat, in which places about 1,200 people were provided for. The workers at Liao selected 2,349 names from several villages in the hardest-hit sections of Wu Hsiang and Yü She Counties. Life was saved here as well. In Show Yang the workers saved a lot of people from other places by providing work for them, even though in the immediate district there was no real famine.

From the very beginning the committee thought it the best policy to select only such a number as they thought could be saved through the winter, until the next crop was available, rather than to take all who came and feed them for a time, and then in the end lose them.

Soon after we began on the above basis, other societies commenced to furnish relief funds, so that we could readjust our relief methods and plans. The American Red Cross put a large sum at our disposal and later increased it several times over. They wanted us to oversee the distribution, and this we were able to do. These funds, with what the government and the International Famine Relief Society were able to do, made it possible to save practically all of the people. Old people, who

CHINA STATISTICS OF STAFF AND CHURCHES

Covering the Twelve Months Between Jan. 1, 1921 and Jan. 1, 1922

Statistician, V. Grace Clapper

These statistics sent from China with the other reports were delayed until too late to print on a regular page and hence are inserted unpaged.

Station	Foreign Force									Chinese Force					The Chinese Church											
	Ordained Men	Unordained Men	Men Total	Single Women Including Widows	Married Women	Women Total	Total Foreign Force	Mission Stations	Outstations	Ordained Workers	Other Christian Workers Men	Other Christian Workers Women	Total Chinese Workers	Number Employed by Church	Organized Congregations	Other places of worship	Male Communicants	Female Communicants	Total Communicants	Others under Christian Instruction	Total Christian Constituency	Sunday-schools	Sunday-school Teachers	Sunday-school Pupils	Other religious organizations	Chinese Contributions for Church work
Ping Ting Chow, ..	5	1	6	6	6	12	18	1	6	2	18	10	30	1	1	5	266	68	334	440	774	10	20	390	2	$55.00
Liao Chow, ...	4	1	5	7	5	12	17	1	3	1	6	2	8		1	1	157	24	181	220	401	3	25	360		$30.00
Show Yang Hsien,	3		3	2	3	5	8	1	2		2	1		3	1	2	18	2	20	140	60	1	9	200		$15.00

MEDICAL STATISTICS

Station	Foreign Physicians Men	Foreign Nurses	Chinese Physicians	Chinese Medical Assistants	Chinese Nurses	Hospital Buildings	Number of Beds	In patients	Major Operations	Dispensaries, Individuals Treated	Circuits	Circuits, Individuals Treated	Total Number Treatments	Schools for Nurses	Students, Schools for Nurses	Chinese Contributions
Ping Ting Chow, ...	1	2	1	1	7	4	60	830	157	8303	...	...	9123	2	10	$2618.28
Liao Chow, ...	1	2	1	...	2	2	40	634	6	6484	3	140	7258	...	...	* $21.36

* Contributions **only.** Can't tell why fees were not reported.

EDUCATIONAL STATISTICS

Station	Foreign Men Teachers	Foreign Women Teachers	Chinese Men Teachers	Chinese Women Teachers	Non-Christian Chinese Teachers	Kindergarten Schools	Kindergarten Pupils	Lower Primary Schools	Lower Primary Teachers	Lower Primary Pupils, Male	Lower Primary Pupils, Female	Lower Primary Pupils, Total	Higher Primary Schools	Higher Primary Teachers	Higher Primary Pupils, Male	Higher Primary Pupils, Female	Higher Primary Pupils, Total	Middle Schools	Middle School Pupils, Male	Middle Schools Pupils, Total	Bible Training Schools	Bible Training Students, Male	Bible Training Students, Female	Bible Training Students, Total	Boarders, Male	Boarders, Female	Boarders, Total	Total under Christian Inst.
Ping Ting Chow, ..	1	1	15	4	...	...	...	8	12½	210	140	350	2	5½	28	14	42	...	...	...	2	6	34	40	105	78	183	432
Liao Chow, ...	1	1	19	3	9	1	32	6	12	198	93	291	2	5	75	7	82	1	19	19	...	...	...	...	...	...	...	...
Show Yang Hsien, ..	1	1	6	1	2	...	...	2	4½	70	42	112	1	2	10	...	10	...	...	...	...	...	...	...	...	...	...	...

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were able to describe the famine of forty years ago, declared that this was much more severe than that. In that famine about one-half of the people died, but in this, the death rate from starvation was very low indeed.

The committee constantly kept in mind the idea of making a dollar go as far as possible. We think the fact that about all the people were saved and the amount spent was the minimum, will testify that very little, if any, was wasted. The overhead expenses were carefully kept at a minimum. Besides doing the distribution

Famine Victims Awaiting Their Daily Food Rations

for our own church funds, the committee supervised the distribution of much of the International Famine Relief Committee's funds in this section and built with the American Red Cross funds about eighty miles of splendid cart road through a very difficult part of the country. Up to that time, nothing like it had been built in China. The methods used by the American Red Cross, which were supplying food to the families of the laboring men and keeping the men themselves, proved to be a wonderful means of saving the people. Thousands of the otherwise helpless were saved from starvation by this means.

To make sure of getting the food to the really deserving, as far as it was possible with us, we organized the house-to-house inspection squads. Several weeks were spent at this and all of our territory was thus gone over, and in fact nearly all of the section that we helped to supervise was inspected in the same way. We gave a wooden ticket to the deserving families, and some one from each family so assisted presented this at the nearest distributing centers, and at regular periods he would get a supply of grain for the entire family. This inspecting was our most trying task, for the terrible want and poverty that we saw by day haunted us by night, and every one was glad when this part of the task was finished. We cannot say that an occasional undeserving person did not get a ticket, but usually we could find out before the distribution actually began and we could take this ticket and give it to a worthy party.

The lines of relief were many. School-children were helped to clothing and food so that they could stay in school; government teachers were provided with a food ticket, so that they could continue to teach after the village could not afford to hire them; poor children were collected, taught and fed in a common mass.

Women also were brought together for study, and work was provided by which they supported themselves. Distribution stations were established in reach of the hungry, so that those having a ticket could apply for their portion. Some coolies were slaking lime, others mining coal, and some were making and burning brick. Quite a number of people were helped by the committee's urging certain business firms to establish depots to receive the raw materials from the iron mines. Where this was done large numbers were employed. Animal drivers could thus get hauling and were enabled to save their animals.

When the famine was at its worst one could see that the people were actually trying their utmost to get through, for most of them were respectable and would rather suffer than to beg. They used weeds and weed seeds, leaves and bark from trees, roots of the weeds, trees and shrubbery, as food. Corncobs were dried and ground into a meal and eaten. The chaff from the millet was ground and a portion of this chaff meal was mixed with the millet, making a very coarse food which stayed hunger pains without giving proper nourishment; in fact, many things were resorted to that people do not want to put on paper, but all were attempts to keep life in the body. The pawnshops could not handle all the stuff that was offered for sale, even at the lowest prices. Some sold the doors from their houses, and in a few cases the extreme was reached when a man would not only sell his children, but even sell his own wife as a slave to some other man. Anything and everything was done to reduce the number of mouths to be fed. In extreme cases stealing was resorted to, but usually the guilty one was easily found and the punishment was very severe. In one village near here a young man stole $10. He was caught and dragged back to the house to find the money. He could produce only a small part of it. As a punishment he was hung up by his wrists for hours at a time and beaten at intervals. This terrible punishment was known all over the country, and as a result there was but little thieving done. Sometimes the man and an older child or two would start out in search of food and leave the rest of the family to do as best they could. The inspectors found some of these latter in terrible plights.

Famine Labor Waiting to Be Hired

Our numbers on the lists to be helped constantly fluctuated. This was accounted for in several ways. In a few instances the villages had gathered funds and planned to try to tide over themselves, but usually the strain was too long for them and

sooner or later they had to seek help and our lists would have to be increased. In other places the village would send a lot of men away to the road-building that was carried on by the American Red Cross, thus reducing the number fed by the church's funds. Deaths from disease or otherwise constantly changed the lists. Some cases of men refusing to work also reduced the list, for we acted on the plan that an able-bodied man who refused to work when the opportunity was given would be taken from the list, and his entire family as well.

The amounts given to laborers were more than to people who were not at work. The women had one amount and the children under thirteen another. How well they kept to this in the home we do not know, but with what was given they came through the ordeal and today are thankful.

The village officials were usually very good to coöperate in getting the right kind of people to have the grain. If they were of the bad kind, it was much harder for our force to do the work justly.

As a precaution against a recurrence of famine we worked with the officials in Yü County, loaning seed grain that was to be returned, not to the givers, but to the village officials, who would provide granaries where this could be stored and plans made so that this could be loaned from year to year, and thus be constantly increasing. If this plan is faithfully carried out, in the course of a few years they will have laid up a lot of grain against another day of want and need.

In Ping Ting County a loan of seed grain was made to the farmers. This is to be paid back to the Famine Committee when crops justify.

Though there were comparatively few deaths from actual starvation, there were a good many deaths from relapsing and typhus fevers and some from typhoid fever. The body, weakened by short rations, succumbed easier than would have been the case in ordinary years.

The village officials are not slow to say that the relief saved at least half of their people who would surely have died had relief not come from the outside. The better classes were indirectly helped by the agencies getting their grain from the unaffected districts, and thus keeping the prices of grain in reach of those who had a little resource of their own. Even the very wealthiest recognize that the relief saved them from being pillaged by the people, who remained respectable because of the help received.

Our preaching evangelists and colporteurs are now going through these districts with the gospel message, and they report great sales of gospel portions and a ready ear to listen as long as the evangelists wish to preach about the Christ who furnished the love that prompted men to give of their means and thus save the starving. As a result of the coöperation of the Christian people from almost every corner of the earth, a great calamity was averted and we are praying that the Lord of all will turn it to a great blessing and save these people by the thousands from their otherwise hopeless future.

Famine Relief Committee.

Jan. 1, 1922. (Signed)

Norman A. Seese,
F. H. Crumpacker,
Walter J. Heisey,
Anna V. Blough,
Fred J. Wampler.

FINANCIAL STATEMENT, FAMINE RELIEF FUND

Receipts

	Mexican
Through General Mission Board, $71,000 gold,	$133,904.32
J. J. Yoder and J. H. B. Williams,	280.04

From South China, through Sister Shick,	61.50
Loan to Women's Industrial Work, P. T., repaid,	546.81
From missionaries on the field,	1,366.38
Others—foreigners outside our mission, and gifts from America by Trans. Cert. to relief work,	1,339.10
From India,	202.39
Sales of grain,	15,130.68
From Chinese—villages that were helped,	380.50
Loans refunded,	18.12
Other refunds—Yü County, Show Yang and Liao,	10,261.01
Sales of supplies,	65.96
Sale of coal, coolies carrying same being paid from Relief Fund,	79.50
	$163,636.31

Expenditures

Sundries—salaries and other overhead expenses,	3,075.82
Loans—(Shih Ao, $30; Chou Mu, $18; Chou Wei, $5),	53.00
Loan, Women's Industrial Work, T. P.,	546.81
Bags for holding grain,	167.50
Coal,	71.88
Grain—distributed largely in Ping Ting County,	73,646.01
Lüan Liu, feeding children in school,	236.45
Support of boys in Ping Ting Boys' School,	134.32
Support of girls in Ping Ting Girls' School,	35.03
Yü County, relief work through our committee,	5,500.00
Liao section, relief work through our committee,	20,250.53
Show Yang, relief work through our committee,	4,000.00
Gift to Yü County Famine Relief Association,	500.00
Gift to Ping Ting County Famine Relief Association,	1,000.00
Gift to Shansi Famine Relief Association,	10,000.00
Chinese church, Ping Ting, care of members in need,	252.03
Delouser, Ping Ting,	369.75
Lime and bricks, made by famine labor,	1,257.43
Iron safe,	440.82
Seed grain, millet,	3,183.94
Seed grain, corn,	6,190.00
Paid on mission deficit, 1920,	5,000.00
Total expenditures,	$135,911.32
Returned to Miss. Treas. for mission use,	22,724.99
	$158,636.31
Balance on hand for use 1922,	5,000.00
	$163,636.31

Respectfully submitted,

Jan. 1, 1922. Rebecca C. Wampler,
Treasurer.

February 14, 1922.

Audited and found correct.

Ernest D. Vaniman,
O. C. Sollenberger,
Auditors.

The China Mission Statistical Report is not included in this report because it was not at hand at time this report went to press. The editor hopes to publish it in a later issue of the Visitor.

FINANCIAL REPORT

For the Year Ended February 28, 1922

1. Mission Income and Expense

Balances, March 1, 1921—			
World Wide fund,		$ 3,843.18	
India funds (Account No. 6),		18,984.77	
China funds (Account No. 7),		3,356.18	
Sweden Church House fund,		2,543.99	$ 28,728.12
Income—			
World Wide—			
Contributions reported in Visitor,	$ 74,879.04		
Forward Movement—1920 (Account No. 15),	24,707.04		
Missionary Support Transfer (Acct. No. 20),	300.00		
Total contributions of living donors,	99,886.08		
Bequests & Lapsed Annuities (Acct. No. 16),	12,098.37		
Net from Investments (Account No. 14),	32,096.96	144,081.41	
India Mission (Account No. 6),		61,470.91	
China Mission (Account No. 7),		41,891.27	
Sweden Mission (Account No. 8),		1,508.55	
Denmark Mission (Account No. 9),		907.70	
So. China Mission (Account No. 10),		385.00	
Home Missions (Account No. 11),		13,324.49	
Total Mission Income,			263,569.33
			$292,297.45
Expense—			
Publications (Account No. 12),	9,862.22		
General Expenses (Account No. 13),	14,405.01	24,267.23	
India Mission (Account No. 6),		151,403.63	
China Mission (Account No. 7),		45,649.52	
Sweden Mission (Account No. 8),		5,969.15	
Denmark Mission (Account No. 9),		3,379.09	
So. China Mission (Account No. 10),		586.68	
Home Missions (Account No. 11),		13,038.25	
Total Mission Expense,			244,293.55
Balances, February 28, 1922—			
World Wide fund,		$ 20,284.03	
India funds (Account No. 6),		21,185.83	
China funds (Account No. 7),		3,639.26	
Sweden Church House Fund,		2,608.54	
Home Mission fund,		286.24	48,003.90
			$292,297.45

2. Endowment and Annuity Funds

World Wide Endowment—			
Balance March 1, 1921,		$1,019,149.71	
Less Transfer to Endowment Annuity Account,		577,236.91	$441,912.80

Receipts—

13956,	$ 15.00	W. Alex. Farm,	$ 24.50
13999,	100.00	14170,	25.00
W. Alex. Farm,	30.38	14327,	100.00

14064,	1,500.00	15159,	20.00	
W. Alex. Farm,	24.50	15488,	5.00	
W. Alex. Farm,	24.50	15514,	20.00	
Total donations or receipts,				1,888.88
Transfer by death lapses,				2,000.00
				445,801.68
Less refunds,			1,124.50	
Less transfers;			4,800.00	
Less adjustments with Contingent Accounts,			18,500.00	24,424.50
Balance, February 28, 1922,				421,377.18

Endowment Annuities—

Transfer from World Wide Endowment,				577,236.91
Receipts—				
13923,	$ 100.00	14258,	$1,000.00	
13965,	2,000.00	14610,	500.00	
14012,	200.00	15151,	500.00	
14054,	500.00	15530,	450.00	
14068,	100.00	15537,	500.00	
14099,	20.00	15619,	1,000.00	
14162,	100.00	15804,	50.00	
14241,	1,000.00			
Total donations,				$ 8,020.00
				585,256.91
Less death lapse transfer to World Wide Endowment,				2,000.00
Balance, February 28, 1922,				$583,256.91

Mission Annuities—

Balance, March 1, 1921,				234,922.21
Receipts—				
13855,	$1,000.00	14854,	$ 100.00	
13857,	300.00	15259,	1,000.00	
13959,	1,000.00	15305,	300.00	
14116,	400.00	15501,	25.00	
14341,	100.00	15724,	2,000.00	
Total donations,				6,225.00
By transfer from World Wide Endowment,			2,000.00	
By transfer from M. & M. Relief Annuity,			505.00	2,505.00
				243,652.21
Less—refunds,			600.00	
Less—death lapses transferred (Account No. 16),			4,677.21	5,277.21
Balance, February 28, 1922,				238,375.00

Gospel Messenger Endowment—

Balance March 1, 1921,				12,510.00
Receipts—				
14705,	$3,994.56	14799,	$ 2.00	
Total receipts,				3,996.56
Balance February 28, 1922,				16,506.56

India Endowment—

Balance, March 1, 1921, no increase,	4,610.00

China Endowment—

Balance, March 1, 1921, no increase,	2,350.00

Ministerial and Missionary Relief Endowment—

Balance, March 1, 1921, no increase,	10.00

Ministerial and Missionary Relief Annuity—		
Balance, March 1, 1921, no increase,		$ 505.00
Transferred to Mission Annuities,		505.00
H. H. Rohrer Memorial Endowment—		
Balance, March 1, 1921, no increase,		1,000.00
Gish Estate Endowment—		
Balance, March 1, 1921, no increase,		56,667.08
D. C. Moomaw Memorial Fund—		
Balance, March 1, 1921,		550.00
Receipts,		300.00
Balance, February 28, 1922,		850.00

3. Relief Funds

Swedish Relief—		
Balance, March 1, 1921,	$ 137.25	
Receipts—reported in Visitor,	50.00	$ 187.25
Expenditures—		
Sent to Sweden Mission,		187.25
China Famine Relief—		
Balance, March 1, 1921,		74,794.81
Receipts—reported in Visitor,	6,179.57	
Refunded from China Field,	11,872.28	18,051.85
		92,846.66
Expenditures—		
Drawn for use on field,	20,000.00	
Refund,	50.00	20,050.00
Balance, February 28, 1922,		72,796.66
Ministerial and Missionary Relief—		
Balance, March 1, 1921,		18,711.08
Receipts—reported in Visitor,	412.00	
Forward Movement—1920 (Account No. 15),	6,558.12	
Forward Movement—1921 (Account No. 15),	6,250.25	
Gish Estate—20% of income,	680.00	13,900.37
		32,611.45
Expenditures—		
In assistance to ministers or their widows,		7,557.55
Balance, February 28, 1922,		25,053.90
Denmark Poor Fund—		
Balance, March 1, 1921, no increase,		3,944.90
General Relief and Reconstruction—		
Receipts—		
Transfer from R. & R. Committee,	1,000.00	
Near East Relief—reported in Visitor,	2,954.54	
Armenian Relief—reported in Visitor,	1,600.15	
Russian Relief—reported in Visitor,	3,243.12	
European Relief—reported in Visitor,	11.40	8,809.21
Expenditures—		
Remitted to the several relief commissions,		7,809.21
Balances, February 28, 1922,		1,000.00

4. Miscellaneous Funds

Student Loan—	
Balance, March 1, 1921,	$ 230.90

Receipts—reported in Visitor,	$ 502.23	
Forward Movement—1921 (Account No. 15),	830.22	1,332.45
		1,563.35
Expenditures—Loans to students,		3,375.00
Deficit, February 28, 1922,		1,811.65
Stover Lecture Foundation—		
Balance, March 1, 1921,		416.37
Receipts—Int. from investments,		60.00
Balance, February 28, 1922,		476.37
Gish Testament Fund—		
Balance, March 1, 1921, no increase,		270.62
Gish Publishing Fund—		
Receipts—sales of books,	863.95	
Income—80% from Gish Endowment,	2,720.02	3,583.97
Expenditures—		
Cost of books sold,	4,330.17	
Committee's expenses,	12.79	
Deficit, March 1, 1921,	565.02	4,907.98
Deficit, February 28, 1922,		1,324.01
Church Extension—		
Balance—March 1, 1921,		11,703.39
Receipts—by interest on loans,		39.10
Balance—February 28, 1922,		11,742.49

Miscellaneous Missions

Africa—		
Balance, March 1, 1921,	827.91	
Receipts—reported in Visitor,	265.00	1,092.91
Japan—		
Balance, March 1, 1921,	85.30	
Receipts—reported in Visitor,	13.50	98.80
Philippines—		
Balance, March 1, 1921, no increase,		81.40
Porto Rico—		
Balance, March 1, 1921, no increase,		234.42
Arab work—		
Balance, March 1, 1921, no increase,		50.00
So. America—		
Balance, March 1, 1921, no increase,		152.34
New England—		
Balance, March 1, 1921, no increase,		202.50
Southern Native White—		
Balance, March 1, 1921, no increase,		197.23
Cuba Mission—		
Balance, March 1, 1921, no increase,		331.27
Australia—		
Balance, March 1, 1921, no increase,		16.00
Jerusalem—		
Balance, March 1, 1921, no increase,		200.66
Italian Mission—		
Balance, March 1, 1921,	1,865.11	
Receipts—reported in Visitor,	42.90	
	1,908.01	

Remitted for Brooklyn work,		1,865.11	
Balance, February 28, 1922,			42.90
Colored Mission—			
Balance, March 1, 1921, no increase,			156.10
Colored Mission Industrial—			
Balance, March 1, 1921, no increase,			397.75

5. Balance Sheet, as of February 28, 1922

Assets

Current Assets—			
Cash in office,	$ 200.00		
Cash in bank,	99,848.03	$ 100,048.03	
U. S. Government Bonds, booked at par,		29,350.00	
Short Term Commercial Loans,		50,000.00	
Accounts Receivable—			
Missionary Support deficits (Account No. 20),	8,202.52		
Gish Publishing Fund deficit (Account No. 4),	1,324.01		
Student Loan Fund deficit (Account No. 4),	1,811.65		
Income Special (D. C. Moomaw Property),	1,603.91		
Miscellaneous accounts,	321.15	13,263.24	192,661.27
Investments for Endowments and Annuities—			
First Farm Mortgage Loans,		1,211,108.61	
Brethren Publishing House,		121,150.00	1,332,258.61
Church Extension Bills Receivable (Acct. No. 19),			7,199.75
Contingent Investments Receivable,			101,164.43
			$1,633,284.06

Liabilities

Current Funds—			
Mission surplus (Account No. 1),		48,003.90	
Relief funds—			
China Famine (Account No. 3),	72,796.66		
Ministerial & Missionary (Acct. No. 3),	25,053.90		
Denmark (Account No. 3),	3,944.90		
General Relief & Reconstruction (Account No. 3),	1,000.00	102,795.46	
Miscellaneous—			
Stover Lecture Foundation (Account No. 4),	476.37		
Gish Testament Fund (Acct. No. 4),	270.62		
Forward Movement Funds (Account No. 15),	40,573.78		
Miscellaneous missions (Acct. No. 4),	3,254.28	44,575.05	195,374.41
Endowments and Annuities—			
World Wide Mission Endowment (Account No. 2),		421,377.18	
Endowment Annuity Bonds (Account No. 2),		583,256.91	
Mission Annuity Bonds (Account No. 2,		238,375.00	
India Mission Endowment (Account No. 2),		4,610.00	
China Mission Endowment (Account No. 2),		2,350.00	
Ministerial and Missionary Relief Endowment (Account No. 2),		10.00	
Rohrer Memorial Endowment (Acct. No. 2),		1,000.00	
Gospel Messenger Endowment (Acct. No. 2),		16,506.56	

Gish Estate Endowment (Account No. 2), .		56,667.08	
D. C. Moomaw Memorial Fund (Acct. No. 2),		850.00	1,325,002.73
Church Extension Fund (Account No. 4), ...			11,742.49
Contingent Agreements, ...			101,164.43
			$1,633,284.06

SUPPLEMENTARY ACCOUNTS

6. India Mission Fund

Balances, March 1, 1921—			
India School Dormitories, ...		$ 2,025.00	
India Boarding School Building, ...		884.04	
Rhodes Memorial Fund, ...		5,517.63	
Anklesvar Church House, ...		3,036.19	
India Village Church Fund, ...		950.00	
Quinter Memorial Hospital, ...		6,571.91	$ 18,984.77
Receipts—			
Contributions as reported in Visitor—			
Student Fellowship—1921, ...$	5,593.24		
Aid Societies Fund (½), ...	4,175.51		
India General donations, ...	3,579.94		
India Native Workers, ...	2,011.39		
India Boarding Schools, ...	3,629.01		
India Share Plan, ...	7,308.30		
Rosa Kaylor Memorial, ...	1,649.43		
Quinter Memorial Hospital, ...	168.00		
Palghar Hospital, ...	51.00		
Anklesvar Church House, ...	195.00		
India hospitals, ...	82.70		
India Widows' Home, ...	32.00		
India School Dormitories, ...	175.00	28,650.52	
Missionary Supports (Account No. 20), .		29,712.50	
Ross Auto Fund, ...		1,500.00	
Total contributions of living donors, ...		59,863.02	
India endowment income, ...	276.60		
Rohrer endowment income, ...	60.00		
Rhodes Memorial Fund income, ...	331.06	667.66	
Transmissions (Account No. 18), ...		940.23	
Total receipts, ...			61,470.91
From World Wide Fund to balance, ...			92,133.78
			$ 172,589.46
Expenditures—			
Supports of American workers, ...		34,700.00	
Furlough missionaries—			
Medical expenses, ...		1,156.43	
Special training, ...		1,371.86	
House rent, etc., ...		542.50	
Missionaries to the field, ...		2,232.01	
Miscellaneous, ...		139.13	
Transmissions, ...		940.23	
General Evangelistic, ...		21,795.47	
Bible Teachers' Training, ...		1,628.00	
Boarding Schools, ...		24,411.55	
Boarding School Industrial, ...		830.00	
Language School, ...		1,669.40	
Publishing, ...		484.80	
Training School, ...		3,557.25	
Baby Home, ...		1,144.00	

Widows' Home,		136.50	
Missionary Children's Home,		506.00	
Medical—General,		1,116.50	
Medical equipment,		403.00	
Boarding School building,		11,665.00	
Building repairs,		832.75	
Bungalows,		10,000.00	
Furniture,		758.00	
Land,		13,000.00	
Native Quarters,		4,790.00	
Wells,		1,090.00	
Vacations,		1,312.50	
Furloughs,		5,440.75	
Teachers' line buildings,		3,750.00	151,403.63
Balances, February 28, 1922—			
Rhodes Memorial Fund,		5,848.69	
Quinter Memorial Hospital,		6,571.91	
India School Dormitories,		2,200.00	
India Village Church Fund,		950.00	
Anklesvar Church House,		3,231.19	
India Bdg. School Buildings,		884.04	
Ross Auto Fund,		1,500.00	21,185.83
			$ 172,589.46

7. China Mission Fund

Balances, March 1, 1921—			
Liao Chou Girls' School Building,		813.00	
Liao Chou X-Ray Fund,		646.08	
Liao Chou Memorial Church,		1,722.28	
Girls' Dormitory, Ping Ting,		400.00	
Crumpacker Home (Deficit),		225.18	3,356.18
Receipts—			
Contributions as reported in Visitor—			
Student Fellowship—1920,	2,496.76		
Aid Societies Foreign Fund (½),	4,175.51		
China General donations,	4,778.37		
China Native Workers,	1,585.29		
China Boys' Schools,	512.44		
China Girls' Schools,	635.18		
China Share Plan,	2,153.91		
Liao Chou Hospital Bed Fund,	350.45		
Liao Chou Memorial Church House,	25.00		
Liao Chou X-Ray Fund,	32.90		
Ping Ting Hospital,	104.48		
China Hospitals,	560.91		
Ping Ting Hospital Bed Fund,	100.00		
Liao Chou Hospital,	220.81	17,732.01	
Missionary Supports (Account No. 20),		23,325.00	
Total contributions of living donors,		41,057.01	
China Endowment income,		141.00	
Transmissions (Account No. 18),		693.26	
Total receipts,			41,891.27
From World Wide Fund to balance,			4,041.33
			$ 49,288.78
Expenditures—			
Supports of American workers,		26,175.00	
Furlough missionaries—			
Medical expenses,		218.96	
Special training,		200.00	

House rent, etc.,		448.44	
Missionaries to the field,		4,631.55	
Contribution to China Educational Commission,		300.00	
Miscellaneous,		81.90	
Transmissions,		693.26	
General field expenses,		2,719.47	
Ping Ting Evangelistic,		932.25	
Ping Ting Girls' School,		1,110.00	
Ping Ting Boys' School,		1,965.50	
Ping Ting Medical,		815.50	
Ping Ting General,		1,020.00	
Liao Chou Evangelistic,		912.80	
Liao Chou Girls' School,		1,088.00	
Liao Chou Boys' School,		2,419.60	
Liao Chou Medical,		710.00	
Liao Chou General,		1,006.50	
Shou Yang Evangelistic,		400.25	
Shou Yang Girls' School,		472.80	
Shou Yang Boys' School,		897.50	
Shou Yang General,		840.00	
Taiyuanfu General,		370.00	
Ping Ting Chinese physician's residence,		102.04	
Ping Ting land,		1,020.42	
Liao Chou Hosp. wards,		1,781.64	
Liao Chou remodel residence,		408.16	
Liao Chou Church property,		1,537.33	
Shou Yang residence,		612.25	
Shou Yang land,		1,221.55	
		57,112.67	
Less unspent advances to field as of February 28, 1921,		11,463.15	45,649.52
Balances, February 28, 1922—			
Liao Chou Girls' School Bldg.,		813.00	
Liao Chou X-Ray Fund,		678.98	
Liao Chou Memorial Church,		1,747.28	
Ping Ting Girls' Dormitory,		400.00	3,639.26
			$ 49,288.78

8. Sweden Mission Fund

Balance, March 1, 1922—			
Sweden Church House Fund,			$ 2,543.99
Receipts—			
Contributions reported in Visitor—			
Sweden General Missions,	$ 94.00		
Sweden Church House Fund,	64.55	$ 158.55	
Missionary Supports (Account No. 20),		1,350.00	
Total contributions of living donors,			1,508.55
From World Wide Fund to balance,			4,525.15
			$ 8,577.69
Expenditures—			
Supports of American workers,		1,350.00	
Missionary to field,		239.00	
Missionary medical expense,		70.56	
Support of district work,		4,309.59	5,969.15
Balance, February 28, 1922—			
Sweden Church House Fund,			2,608.54
			$ 8,577.69

9. Denmark Mission Fund

Receipts—			
Contributions reported in Visitor, ...		$ 7.70	
Missionary Supports (Account No. 20), ...		900.00	
Total contributions of living donors, ...			907.70
From World Wide Fund to balance, ...			2,471.39
			$ 3,379.09
Expenditures—			
Supports of American workers, ...		1,370.00	
Support of district work, ...		2,009.09	3,379.09

10. South China Mission Fund

Receipts—			
Contributions reported in Visitor, ...		$ 25.00	
Missionary Support (Account No. 20), ...		360.00	
Total contributions of living donors, ...			$ 385.00
From World Wide Fund to balance, ...			201.68
			586.68
Expenditures—			
Support of worker, ...		360.00	
Support of work, ...		226.68	586.68

11. Home Mission Fund

Receipts—			
Contributions reported in Visitor,.....		$ 590.23	
Forward Movement—1921 (Acct. No. 15),		12,734.26	
Total contributions of living donors, ...			13,324.49
			$ 13,324.49
Expenditures—			
Summer pastorates, ...		406.42	
Cont. to Home Missions Council, ...		200.00	
Miscellaneous, ...		81.83	
District work—			
Oregon, ...$	3,500.00		
Northwestern Ohio, ...	500.00		
Southern Iowa, ...	900.00		
First Arkansas & S. E. Missouri, ...	250.00		
Washington, ...	2,000.00		
Texas & Louisiana, ...	1,000.00		
Western Colorado & Utah, ...	250.00		
North Dakota & Eastern Montana, ..	500.00		
Second West Virginia, ...	150.00		
Northern California, ...	400.00		
Southeastern Kansas, ...	500.00		
Northern Illinois (Douglas Park), ...	500.00		
Idaho & Western Montana, ...	500.00		
Michigan, ...	400.00		
Oklahoma, Texas & N. Mexico, ...	500.00		
Middle Missouri, ...	500.00	12,350.00	13,038.25
Balance, February 28, 1922,.....			286.24
			$ 13,324.49

12. Publications Expense

Missionary Visitor—	
B. P. H. office help, ...$	450.00
Illustrating, ...	348.15
Miscellaneous, ...	66.44

Printing and Mailing,	7,866.21	$ 8,730.80	
Missionary Education—			
Booklets, leaflets, etc.,	639.41		
Conference exhibits,	146.67		
Contribution to Missionary Education Movement,	100.00		
Miscellaneous,	51.16		
Stereopticons and slides,	336.33		
	1,273.57		
Less miscellaneous sales,	142.15	1,131.42	$ 9,862.22

13. General Expenses

Salaries,		$ 10,562.80	
Traveling Expense—			
Board's traveling,	$ 676.60		
Special committees,	232.46		
Foreign deputation,	302.57		
General office,	323.57		
Home Mission Secretary,	935.85		
Missionaries' deputation,	586.95		
To Annual Conference,	180.80		
	3,238.80		
Less refund Foreign deputation,	2,564.79	674.01	
General Office Expense—			
Auditing,	173.96		
Fidelity bonds,	55.00		
Legal services,	76.50		
Medical examinations,	22.60		
Contribution to Committee of Reference and Counsel,	400.00		
Miscellaneous,	119.26		
Office equipment,	183.66		
Office stationery,	470.20		
Office supplies,	241.28		
Postage,	808.60		
Telephone & Telegraph,	167.14		
Office rent (Account No. 17),	450.00	3,168.20	14,405.01

14. Investment Income and Expense

Receipts—			
Interest received from—			
Bank Balances,	$ 1,371.09		
Farm mortgage loans,	72,610.59	$ 73,981.68	
Brethren Publishing House (Acct. No. 17),		10,778.82	$ 84,760.50
Expenditures—			
Annuities Paid,		46,054.55	
Endowment Income transferred—			
India Mission (Account No. 6),	667.66		
China Mission (Account No. 7),	141.00		
Gish Estate to Publishing Fund (Account No. 4),	2,720.02		
Gish Estate to Ministerial and Missionary Relief Fund (Account No. 3),	680.00		
Gospel Messenger to B. P. H. (Account No. 17),	850.52	5,059.20	
Expense Endowment—			
Recording fees,	13.55		
Wenger taxes and repairs,	184.44		

Inheritances taxes, etc.,	61.03	259.02	
Book and Tract Work—			
Publication of tracts,	182.31		
Mailing of tracts,	227.23		
Missionary publications,	313.00		
Gospel Messenger distribution,	600.25		
Rebates on endowments,	201.38		
	1,524.17		
Less Sales, $ 32.40			
Contributions—			
Receipt No. 15596, 1.00			
Receipt No. 15597, 200.00	233.40	1,290.77	
Net income to World Wide Fund (Account No. 1),		32,096.96	84,760.50

15. Forward Movement

a. Received as Distribution

Receipts—			
From Forward Movement Treas.—1920 funds,		$ 31,265.16	
From Forward Movement Treas.—1921 funds,		19,814.73	$ 51,079.89
Expenditures—			
To World Wide Fund—1920 share (Account No. 1),		24,707.04	
To Ministerial & Missionary Relief Fund—1920 share (Account No. 3),		6,558.12	
To Home Mission Fund—1921 share (Account No. 11),		12,734.26	
To Ministerial & Missionary Relief Fund—1921 share (Account No. 3),		6,250.25	
To Student Loan Fund—1921 share (Account No. 4),		830.22	51,079.89

b. Received as Custodian

Receipts—			
From Forward Movement Treas.—1921 funds,		40,523.78	
From Forward Movement Treas.—1922 funds,		50.00	40,573.78
Expenditures, none.			
Balance, February 28, 1922,			40,573.78

16. Bequests and Lapsed Annuities

Receipts—			
13846, $ 159.01	14250, $ 14.00		
13914, 465.00	14306, 50.00		
13939, 452.12	14316, 14.00		
14059, 2,707.92	14345, 300.00		
14098, 5.00	14575, 14.00		
53358, 95.00	15127, 1,647.00		
14155, 14.00	15396, 6.70		
14191, 150.00	15412, 1,000.00		
14202, 43.91	15694, 283.50		
Total bequests,		7,421.16	
By death lapses of Mission Annuities (Account No. 2),		4,677.21	12,098.37
Expenditures—			
To World Wide Fund (Account No. 1),			12,098.37

17. Brethren Publishing House

Receipts—		
Earnings of 1920-21, cash turned over, ...	$ 10,778.82	
Payment on building and grounds, ...	10,000.00	
Rent charged to expenses (Account No. 13),	450.00	
Income Gospel Messenger endowment (Account No. 14), ...	850.52	
Refund insurance premiums paid, ...	297.27	22,376.61
Expenditures—		
Transfer to B. P. H. Investment, ...	10,000.00	
Office rental paid over, ...	450.00	
Gospel Messenger endowment paid over, ..	850.52	
Insurance premiums paid, ...	297.27	
To Investment Income (Account No. 14), .	10,778.82	22,376.61

18. Transmissions

Receipts—

India—

13836,	$ 10.00	15122,	$ 30.00		
13899,	65.00	15124,	35.00		
13936,	25.00	15183,	10.00		
14040,	9.00	15199,	35.00		
14192,	15.00	15237,	6.00		
14276,	1.00	15268,	9.00		
14277,	1.00	15288,	5.00		
14303,	25.00	15334,	5.00		
14354,	5.18	15358,	17.00		
14399,	184.40	15363,	10.00		
14400,	10.00	15369,	3.25		
14401,	10.00	15473,	25.00		
14434,	5.00	15570,	16.50		
14775,	50.00	15585,	25.00		
14811,	10.00	15586,	1.25		
14943,	14.00	15598,	18.30		
14970,	100.00	15618,	10.00		
14976,	25.00	15686,	10.00		
15000,	16.75	15720,	5.00		
15072,	25.00	By Jr. Entry	72.60	$ 955.23	
Less paid by office, ...				15.00	940.23

China—

13854,	$ 30.00	14301,	$ 20.65
13862,	27.00	14355,	5.65
13895,	8.00	14361,	30.40
13921,	2.50	14402,	10.00
13922,	20.00	14437,	2.76
13929,	12.25	14689,	4.00
13946,	17.00	14938,	4.00
13952,	20.00	14944,	4.00
13964,	1.50	14945,	5.00
13979,	68.83	14960,	5.00
13996,	6.10	15030,	10.00
14004,	7.20	15122,	30.00
14058,	21.45	15209,	5.00
14086,	23.00	15262,	5.00
14094,	13.25	15285,	5.00
14095,	21.25	15287,	5.00
14106,	26.25	15330,	5.00
14160,	30.00	15561,	8.56
14161,	21.45	15702,	12.00
14180,	5.00	15718,	22.60
14228,	13.50	15748,	20.00
14268,	6.00	15783,	48.13
14278,	1.00	14785,	5.50

14297,..... 21.75 By Jr. Entry 5.73	$ 703.26			
Less paid by office, ...	10.00	693.26		1,633.49
Expenditures—				
Paid by India Treasurer (Account No. 6), .		$ 940.23		
Paid by China Treasurer (Account No. 7), .		693.26	$	1,633.49

19. Church Extension Bills Receivable

Balance—				
Loans, March 1, 1921, ...			$	8,215.15
Loans paid by churches—				
Hartman, Colo., ...	$ 52.40			
Egeland, N. Dakota, ...	100.00			
Selma, Va., ...	160.00			
Freeport, Ill., ...	500.00			
Bartlesville, Okla., ...	125.00			
Oklahoma City, Okla., ...	6.00			
North Star, Okla., ...	72.00	1,015.40		
Balance—				
Loans, February 28, 1922, ...		7,199.75		8,215.15

20. Missionary Supports

Receipts—				
By contributions as credited to accounts following, ...			$	51,866.68
Expenditures—				
Supports as charged to accounts following—				
To India Mission Fund (Acct. No. 6), .	$ 29,712.50			
To China Mission Fund (Acct. No. 7), .	23,325.00			
To Sweden Mission Fund (Acct. No. 8),	1,350.00			
To Denmark Mission Fund (Account No. 9), ...	900.00			
To South China Mission Fund (Account No. 10), ...	360.00			
To World Wide Fund (Account No. 1),	300.00	$55,947.50		
Deficit March 1, 1921, ...		4,121.70		60,069.20
Deficit, February 28, 1922, ...				8,202.52

I. and O. Brenaman

Receipts—			
Receipt No. 14085, ...	$ 225.00		
Receipt No. 15092, ...	225.00	$	450.00
Expenditures—			
Support Brother John I. Kaylor, India, ...			450.00

Missionary Class, Covina, California

Receipts—			
Receipt No. 14114, ...	$ 37.50		
Receipt No. 15040, ...	37.50	$	75.00
Expenditures—			
Support Delbert Vaniman, China, ...			75.00

La Verne, Calif., Congregation and Sunday School

Receipts—			
Receipt No. 14184, ...	$ 5.00		
Forward Movement Receipt No. 3218, ...	800.00		
Receipt No. 15574, ...	350.00	$1,155.00	
Expenditures—			
Support Brother & Sister Ernest D. Vaniman and Brother and Sister Lynn A. Blickenstaff, ...			1,800.00
Balance due new year, ...			645.00

Southern California Sunday Schools

Receipts—			
Forward Movement Receipt No. 2550, ...	$ 100.00		
Forward Movement Receipt No. 2811, ...	170.00	$	270.00

Expenditures—		
Deficit from last year, support Sister Gertrude Emmert, India,..		270.00

Live Oak, California, Sunday School

Receipts—		
Receipt No. 14166,	$ 100.00	
Expenditures—		
Support Lucile Forney, India (½ year),		$ 100.00

Bow Valley Congregation, Canada

Receipts—		
Receipt No. 15744,		$ 184.00
Expenditures—		
Deficit from last year,	$ 136.24	
Support Brother Fred M. Hollenberg, India,	450.00	586.24
Balance due new year,		402.24

Nezperce Congregation, Idaho

Receipts—		
Receipt No. 15816,		$ 100.00
Expenditures—		
Support Dr. D. L. Horning, China,		450.00
Balance due new year,		350.00

Idaho and Western Montana Christian Workers' Societies

Receipts—		
Receipt No. 14096,	$ 225.00	
Receipt No. 15048,	225.00	$ 450.00
Expenditures—		
Support Sister Anetta C. Mow, India,		450.00

Noah Blickenstaff and Wife

Receipts—		
Balance from last year,		$ 105.00
Expenditures—		
Support Sister Verna Blickenstaff, India,		450.00
Balance due new year,		345.00

Butterbaugh Family

Receipts—		
Receipt No. 14204,	$ 180.00	
Receipt No. 15457,	180.00	
Receipt No. 15861,	30.00	$ 390.00
Expenditures—		
Deficit from last year,	90.00	
Two-third support Brother A. G. Butterbaugh, India,	300.00	390.00

Cerro Gordo Sunday School, Illinois

Receipts—		
Receipt No. 14849,	$ 225.00	
Receipt No. 15710,	225.00	$ 450.00
Expenditures—		
Support Dr. A. R. Cottrell, India,		450.00

Primary Department Decatur Sunday School, Illinois

Receipts—		
Receipt No. 14067,	$ 22.50	
Receipt No. 15198,	22.50	$ 45.00
Expenditures—		
One-half support Ione Butterbaugh, India,		45.00

Franklin Grove Congregation, Illinois

Receipts—		
Receipt No. 15356,		$ 450.00
Expenditures—		
Support Sister Bertha L. Butterbaugh, India,		450.00

Mt. Morris College Missionary Society

Receipts—		
Receipt No. 13849,	$ 300.00	
Receipt No. 14848,	150.00	450.00
Expenditures—		
Support Brother D. J. Lichty, India,		$ 450.00

Mt. Morris Sunday School, Illinois

Receipts—		
Receipt No. 15843,		$ 450.00
Expenditures—		
Support Sister Sadie J. Miller, India,		450.00

Northern Illinois Sunday Schools

Receipts—		
Balance from last year,	$ 43.00	
Receipt No. 14073,	11.00	
Receipt No. 14134,	182.00	
Receipt No. 14812,	30.00	
Receipt No. 14995,	184.00	
Receipt No. 15633,	60.33	
Receipt No. 15767,	3.00	$ 513.33
Expenditures—		
Support Sister Kathryn Garner, India,		450.00
Balance to new year,		63.33

Oakley Congregation and Sunday School, Illinois

Receipts—		
Receipt No. 14994,		$ 450.00
Expenditures—		
Deficit from last year,	$ 450.00	
Support Sister Ida Buckingham, Sweden,	450.00	900.00
Balance due new year,		450.00

Okaw Congregation, Illinois

Receipts—		
Receipt No. 55078,	$ 32.70	
Receipt No. 15474,	12.50	
Receipt No. 15654,	213.68	
Receipt No. 15828,	100.00	
Receipt No. 15829,	50.00	$ 408.88
Expenditures—		
Deficit from last year,	450.00	
Support Brother J. E. Wagoner, India,	450.00	900.00
Balance due new year,		491.12

Southern Illinois Sunday Schools

Receipts—		
Receipt No. 14239,	$ 11.00	
Receipt No. 14855,	35.00	
Receipt No. 15211,	2.68	
Receipt No. 15768,	101.32	
Receipt No. 15823,	5.00	
Forward Movement Receipt No. 3460,	25.00	$ 180.00
Expenditures—		
Deficit from last year,	170.00	
Support Sister Eliza B. Miller, India,	450.00	620.00
Balance due new year,		440.00

Virden and Girard Sunday Schools, Illinois

Receipts—		
Receipt No. 14045,	$ 112.50	
Receipt No. 14107,	112.50	
Receipt No. 15008,	112.50	
Receipt No. 48797,	90.00	
Receipt No. 15246,	112.50	$ 540.00
Expenditures—		
Deficit from last year,	90.00	
Support Dr. Laura M. Cottrell, India,	450.00	540.00

Virden Congregation, Illinois

Receipts—		
Receipt No. 14982,	$ 225.00	
Receipt No. 15842,	225.00	$ 450.00
Expenditures—		
Support Brother Chalmer G. Shull, India,		450.00

BRIDGEWATER COLLEGE LIBRARY

Virden Sisters' Aid Society, Illinois

Receipts—		
Receipt No. 14038,	$ 45.00	
Receipt No. 14105,	5.00	
Receipt No. 14923,	50.00	$ 100.00
Expenditures—		
One-half support Leah Ruth Ebey, India,		100.00

Andrews Congregation, Indiana

Receipts—		
Balance from last year,		$ 300.00
Expenditures—		
Transferred to World Wide Missions,		300.00

Buck Creek Congregation and Sunday School, Indiana

Receipts—		
Balance from last year,	$ 225.00	
Forward Movement Receipt No. 2909,	120.00	
Receipt No. 15079,	106.00	$ 451.00
Expenditures—		
Support Sister Nettie L. Brown, India,		450.00
Balance to new year,		1.00

Locust Grove Sunday School, Indiana

Receipts—		
Receipt No. 14061,	$ 200.00	
Receipt No. 15802,	250.00	$ 450.00
Expenditures—		
Support Sister Ina M. Kaylor, India,		450.00

Manchester College Sunday School, Indiana

Receipts—		
Receipt No. 13930,	$ 290.00	
Receipt No. 15718,	150.00	$ 440.00
Expenditures—		
Deficit from last year,	290.00	
Support Sister Laura J. Shock, China,	450.00	740.00
Balance due new year,		300.00

Manchester Sunday School, Indiana

Receipts—		
Receipt No. 15275,		$ 450.00
Expenditures—		
Support Sister Alice K. Ebey, India,		450.00

Mexico Congregation, Indiana

Receipts—		
Receipt No. 15563,		$ 450.00
Expenditures—		
Support Sister Lillian Grisso, India,		450.00

Middle Indiana Sunday Schools

Receipts—		
Receipt No. 14244,	$ 300.00	
Receipt No. 14365,	165.00	
Receipt No. 14424,	70.00	
Receipt No. 15790,	114.00	$ 649.00
Expenditures—		
Deficit from last year,	424.73	
Support Brother Adam Ebey, India,	450.00	874.73
Balance due new year,		225.73

Northern Indiana Sunday Schools

Receipts—		
Balance from last year,	$ 12.00	
Receipt No. 14240,	900.00	
Receipt No. 15869,	388.00	$1,300.00
Expenditures—		
Support Sisters Mary Stover, India; Minerva Metzger and Mary Schaeffer, China,		1,350.00
Balance due new year,		50.00

Pine Creek Congregation, Indiana

Receipts—		
Receipt No. 14177,	$ 225.00	
Receipt No. 15573,	225.00	$ 450.00
Support Sister Winnie E. Cripe, China,		450.00

Pipe Creek Congregation, Indiana

Receipts—		
Receipt No. 14069,	$ 185.00	
Receipt No. 14147,	40.00	
Receipt No. 15325,	225.00	$ 450.00
Expenditures—		
Deficit from last year,	165.00	
Support Sister Anna M. Forney, India,	450.00	615.00
Balance due new year,		165.00

Pyrmont Sunday School, Indiana

Receipts—		
Receipt No. 14461,	$ 180.00	
Receipt No. 14956,	30.00	
Receipt No. 15520,	51.58	
Receipt No. 15784,	41.00	
Receipt No. 15834,	57.42	$ 360.00
Expenditures—		
Support Brother Moy Gwong, China,		360.00

Southern Indiana Sunday Schools

Receipts—		
Receipt No. 13973,	$ 225.00	
Receipt No. 14908,	225.00	
Forward Movement Receipt No. 2909,	20.00	$ 470.00
Expenditures—		
Support Brother W. J. Heisey, China,		450.00
Balance to new year,		20.00

Walnut, Indiana, Sunday School

Receipts—		
Receipt No. 14046,	$ 175.00	
Receipt No. 14087,	50.00	
Receipt No. 15037,	225.00	$ 450.00
Expenditures—		
Support Brother Andrew Hoffert, India,		450.00

Cedar Rapids Sunday School, Iowa

Receipts—		
Balance from last year,	$ 450.00	
Receipt No. 15648,	450.00	$ 900.00
Expenditures—		
Support Sister Emma Horning, China,		450.00
Balance to new year,		450.00

Coon River Congregation, Iowa

Receipts—		
Receipt No. 15850,		$ 450.00
Expenditures—		
Deficit from last year,	$ 450.00	
Support Sister Elizabeth Arnold, India,	450.00	900.00
Balance due new year,		450.00

Dallas Center Sunday School, Iowa

Receipts—		
Receipt No. 14257,	$ 75.00	
Receipt No. 15044,	75.00	$ 150.00
Expenditures—		
One-third support Sister Anna Hutchison, China,		150.00

C. H. Erb and Wife, Iowa

Receipts—		
Receipt No. 15851,		$ 450.00
Expenditures—		
Support Sister Cora Brubaker, China,		450.00

Grundy County Congregation, Iowa

Receipts—		
Receipt No. 15550,	$ 151.17	
Receipt No. 15755,	44.33	
Forward Movement Receipt No. 2074,	779.50	$ 975.00
Expenditures—		
Support Brother W. Harlan Smith and Family, China,		975.00

Middle Iowa Sunday Schools

Receipts—		
Receipt No. 13907,	$ 200.07	
Receipt No. 14236,	249.93	$ 450.00
Expenditures—		
Deficit from last year,	450.00	
Support Brother S. Ira Arnold, India,	450.00	900.00
Balance due new year,		450.00

Northern Iowa Sunday Schools

Receipts—		
Receipt No. 14305,		$ 450.00
Expenditures—		
Support Sister Anna V. Blough, China,		450.00

North English and English River Sunday Schools, Iowa

Receipts—		
Receipt No. 14227,	$ 150.00	
Receipt No. 14394,	75.00	
Receipt No. 15507,	75.00	
Receipt No. 15564,	150.00	$ 450.00
Expenditures—		
Deficit from last year,	58.00	
Support Sister Nettie M. Senger, China,	450.00	508.00
Balance due new year,		58.00

South Waterloo Sunday School, Iowa

Receipts—		
Receipt No. 13838,	$ 225.00	
Receipt No. 14800,	225.00	
Receipt No. 15498,	100.00	$ 550.00
Expenditures—		
Support Jennie B. Miller, India,		450.00
Balance to new year,		100.00

South Waterloo Christian Workers, Iowa

Receipts—		
Receipt No. 13837,	$ 225.00	
Receipt No. 14801,	225.00	
Receipt No. 15497,	167.00	$ 617.00
Expenditures—		
Support Brother A. S. B. Miller, India,		450.00
Balance to new year,		167.00

Loyal Helpers' Class, South Waterloo Sunday School, Iowa

Receipts—		
Receipt No. 13839,	$ 50.00	
Receipt No. 14812,	40.00	
Receipt No. 15495,	45.00	$ 135.00
Expenditures—		
Support Josephine Miller, India,		90.00
Balance to new year,		45.00

Primary Department, South Waterloo Sunday School, Iowa

Receipts—		
Receipt No. 15496,		$ 45.00
Expenditures—		
Support Marjorie Miller, India, for last half of year,		45.00

Waterloo City Sunday School, Iowa

Receipts—		
Balance from last year,	$ 155.00	
Receipt No. 14074,	145.00	

Receipt No. 14458,	150.00	$ 450.00
Expenditures—		
Support Sister Mary S. Shull, India,		450.00

A. C. Daggett, Kansas

Receipts—		
Receipt No. 14932,	$ 50.00	
Receipt No. 15637,	200.00	
Receipt No. 15799,	200.00	$ 450.00
Expenditures—		
Support Sister Martha D. Horning, China,		450.00

Monitor Congregation, Kansas

Receipts—None.		
Expenditures—		
Support for first half of year, Sister Myrtle Pollock, China, ...		$ 225.00
Balance due new year,		225.00

J. D. Yoder, Kansas

Receipts—		
Receipt No. 15687,		$ 450.00
Expenditures—		
Support for last half of year, Sister Myrtle Pollock, China, ...		225.00
Balance to new year,		225.00

Northeastern Kansas Sunday Schools

Receipts—		
Receipt No. 14178,	$ 20.00	
Receipt No. 14918,	200.00	
Receipt No. 15771,	230.00	$ 450.00
Expenditures—		
Support Sister Ella Ebbert, India,		450.00

Northwestern Kansas Sunday Schools

Receipts—		
Receipt No. 15202,	$ 450.00	
Expenditures—		
Support Brother Howard L. Alley, India,		450.00

Northwestern Kansas and Northeastern Colorado Sunday Schools

Receipts—		
Receipt No. 15856,	$ 412.50	
Expenditures—		
Support Brother Miles Blickenstaff, China (fractional year), ...		412.50

Southeastern Kansas Christian Workers' Societies

Receipts—		
Receipt No. 15855,		$ 400.00
Expenditures—		
Deficit from last year,	$ 100.00	
Support Sister Emma H. Eby, India,	450.00	550.00
Balance due new year,		150.00

Southwestern Kansas Congregations

Receipts—		
Receipt No. 14832,	$ 500.00	
Receipt No. 14912,	400.00	$ 900.00
Expenditures—		
Deficit from last year,	450.00	
Support Brother and Sister Frank H. Crumpacker,	900.00	1,350.00
Balance due new year,		450.00

G. E. Shirkey, Kansas

Receipts—		
Receipt No. 13848,	$ 150.00	
Receipt No. 15262,	150.00	$ 300.00
Expenditures—		
Deficit from last year,	450.00	
Support Brother E. H. Eby, India,	450.00	900.00
Balance due new year,		600.00

J. D. Yoder, Kansas

Receipts—		
Balance from last year,	$ 129.00	
Receipt No. 15827,	450.00	$ 579.00
Expenditures—		
Support Sister Lulu Ullom, China,		450.00
Balance to new year,		129.00

Hagerstown Young People's Society, Maryland

Receipts—		
Balance from last year,	$ 25.80	
Receipt No. 53879,	450.00	$ 475.80
Expenditures—		
Support Sister Vida M. Wampler, China,		450.00
Balance to new year,		25.80

Middle Maryland Sunday Schools

Receipts—		
Receipt No. 14021,	$ 40.38	
Receipt No. 14055,	450.00	
Receipt No. 53879,	121.78	
Receipt No. 15060,	409.62	$1,021.78
Expenditures—		
Support Brethren H. P. Garner and B. F. Summer, India;		900.00
Balance to new year,		121.78

Pipe Creek Congregation, Maryland

Receipts—		
Balance from last year,	$ 32.03	
Forward Movement Receipt No. 2016,	100.00	
Forward Movement Receipt No. 2309,	100.00	
Receipt No. 14967,	125.00	
Receipt No. 15270,	12.00	
Receipt No. 15527,	60.00	
Receipt No. 15533,	50.00	$ 479.03
Expenditures—		
Support Brother W. B. Stover, India,		450.00
Balance to new year,		29.03

Michigan Sunday Schools

Receipts—		
Balance from last year,	$ 82.00	
Receipt No. 13998,	143.00	
Receipt No. 14089,	5.00	
Receipt No. 14090,	8.84	
Receipt No. 14091,	9.30	
Receipt No. 14108,	7.00	
Receipt No. 14109,	4.30	
Receipt No. 14138,	3.29	
Receipt No. 14925,	187.27	
Forward Movement Receipt No. 3467,	30.00	$ 480.00
Expenditures—		
Support Sister Pearl S. Bowman, China,		$ 450.00
Balance to new year,		30.00

Primary Departments of Michigan Sunday Schools

Receipts—		
Receipt No. 14000,	$ 37.00	
Receipt No. 14926,	38.00	$ 75.00
Expenditures—		
Support Harold Bowman, China,		75.00

Middle Missouri Congregations

Receipts—		
Receipt No. 13947,	$ 34.00	
Receipt No. 14176,	50.00	
Receipt No. 14198,	18.00	
Receipt No. 14263,	33.00	
Receipt No. 14270,	5.00	
Receipt No. 14282,	5.00	

Receipt No. 14952,	43.70	
Receipt No. 15187,	15.00	
Receipt No. 15398,	8.00	
Forward Movement Receipt No. 3061A,	160.10	$ 371.80
Expenditures—		
Deficit from last year,	194.10	
Support Sister Jennie Mohler, India,	450.00	644.10
Balance due new year,		272.30

Bethel Congregation and Sunday School, Nebraska

Receipts—		
Forward Movement Receipt No. 2432,	$ 105.00	
Forward Movement Receipt No. 3319,	21.25	
Forward Movement Receipt No. 3526,	25.00	
Forward Movement Receipt No. 3558,	12.50	
Receipt No. 14900,	26.16	$ 189.91
Expenditures—		
Deficit from last year,	$ 166.59	
Support Brother Raymond C. Flory, China,	450.00	$ 616.59
Balance due new year,		426.68

Nebraska Foreign Fund

Receipts—		
Receipt No. 13986,	$ 86.00	
Receipt No. 14900,	8.22	
Receipt No. 15034,	58.54	
Forward Movement Receipt No. 2124,	25.00	
Forward Movement Receipt No. 2432,	50.00	$ 227.76
Expenditures—		
Deficit from last year,	142.15	
Support Sister Josephine Powell, India,	450.00	592.15
Balance due new year,		364.39

Nickey and Buckingham Families

Receipts—		
Receipt No. 14845,	$ 90.00	
Receipt No. 15221,	225.00	
Forward Movement Receipt No. 3090,	180.00	$ 495.00
Expenditures—		
Deficit from last year,	45.00	
Support Dr. Barbara Nickey, India,	450.00	495.00

Bear Creek Congregation, Ohio

Receipts—		
Receipt No. 15029,	$ 25.00	
Forward Movement Receipt No. 3056,	200.00	$ 225.00
Expenditures—		
One-half year support Sister Anna M. Eby, India,		225.00

Bethel Sunday School of Salem Congregation, Ohio

Receipts—		
Receipt No. 13942,	$ 39.87	
Receipt No. 15468,	113.53	
Receipt No. 15754,	1.05	$ 154.45
Expenditures—		
Support Esther Bright, China,	150.00	
Balance to new year,	4.45	154.45

East Nimishillen and Hartville Congregations, Ohio

Receipts—		
Receipt No. 15260,	$ 62.25	
Forward Movement Receipt No. 607-1561,	256.34	
Forward Movement Receipt No. 2890,	107.75	
Forward Movement Receipt No. 3217,	280.00	$ 706.34
Expenditures—		
Deficit from last year,	256.34	
Support Sister Anna B. Brumbaugh, India,	450.00	706.34

Eversole Congregation, Ohio

Receipts—		
Receipt No. 14299,	$ 130.70	

Receipt No. 15254,	100.00	
Receipt No. 15293,	29.30	$ 260.00
Expenditures—		
Deficit from last year,	85.00	
Support Brother J. H. Bright, China,	450.00	535.00
Balance due new year,		275.00

Freeburg and Science Hill Sunday Schools, Ohio

Receipts—		
Balance from last year,	$ 45.00	
Receipt No. 15567,	405.00	
Receipt No. 15682,	50.00	$ 500.00
Expenditures—		
Support Sister Sue R. Heisey, China,		450.00
Balance to new year,		50.00

Greenspring Sunday School, Ohio

Receipts—		
Receipt No. 14846,	$ 75.00	
Receipt No. 15847,	75.00	$ 150.00
Expenditures—		
Support Leland Brubaker, China,		150.00

Lick Creek Congregation, Ohio

Receipts—		
Balance from last year,	$ 73.00	
Receipt No. 13982,	225.00	
Receipt No. 14882,	225.00	523.00
Expenditures—		
Support Sister Elizabeth Kintner, India,		450.00
Balance to new year,		73.00

Northeastern Ohio Sunday Schools

Receipts—		
Receipt No. 14373,	$ 450.00	
Receipt No. 15553,	21.00	
Receipt No. 15858,	117.00	$ 588.00
Expenditures—		
Deficit from last year,	438.00	
Support Sister Goldie E. Swartz, India,	450.00	888.00
Balance due new year,		300.00

Northwestern Ohio Sunday Schools

Receipts—		
Receipt No. 14196,	$ 225.00	
Receipt No. 15539,	120.00	
Receipt No. 15644,	105.00	$ 450.00
Expenditures—		
Support Sister Hattie Z. Alley, India,		450.00

New Carlisle, W. Charlestown, Donnells Creek and Springfield Congregations, Ohio

Receipts—		
Receipt No. 13934,	$ 225.00	
Receipt No. 14662,	225.00	
Receipt No. 15852,	265.00	$ 715.00
Expenditures—		
Deficit from last year,	265.00	
Support Sister Hazel C. Sollenberger, China,	450.00	715.00

Painter Creek Congregation, Ohio

Receipts—		
Receipt No. 14185,	$ 170.00	
Receipt No. 15307,	173.50	$ 343.50
Expenditures—		
Deficit from last year,	30.00	
Support Dr. O. G. Brubaker, China,	450.00	480.00
Balance due new year,		136.50

Pleasant View Sunday School, Ohio

Receipts—		
Receipt No. 14987,		$ 450.00
Expenditures—		
Support Sister Ellen H. Wagoner, India,		450.00

Salem Congregation, Ohio

Receipts—		
Forward Movement Receipt No. 2882,	$ 355.80	
Forward Movement Receipt No. 3339,	65.75	
Forward Movement Receipt No. 3392,	28.45	$ 450.00
Expenditures—		
Support Sister Minnie F. Bright, China,		450.00

Southern Ohio Sunday Schools

Receipts—		
Receipt No. 13951,	$ 870.65	
Receipt No. 15798,	860.00	$1,730.65
Expenditures—		
Deficit from last year,	830.65	
Support Brethren J. M. Pittenger, India; O. C. Sollenberger, China,	900.00	1,730.65

Trotwood Congregation, Ohio

Receipts—		
Balance from last year,	$ 46.91	
Forward Movement Receipt No. 3101,	197.00	$ 243.91
Expenditures—		
Support Sister Elizabeth Oberholtzer, China,		450.00
Balance due new year,		206.09

First Altoona Sunday School, Pennsylvania

Receipts—		
Forward Movement Receipt No. 2268,	$ 450.00	
Forward Movement Receipt No. 3653,	450.00	$ 900.00
Expenditures—		
Deficit from last year,	450.00	
Support Sister Ida Himmelsbaugh, India,	450.00	900.00

Antietam Congregation, Pennsylvania

Receipts—		
Receipt No. 14291,	$ 100.00	
Receipt No. 15042,	100.00	
Receipt No. 15854,	200.00	$ 400.00
Expenditures—		
Deficit from last year,	100.00	
Support Sister Lizzie N. Flory, China,	450.00	550.00
Balance due new year,		150.00

Francis Baker of Everett Congregation, Pennsylvania

Receipts—		
Receipt No. 13992,	$ 30.00	
Receipt No. 14126,	45.00	
Receipt No. 14240,	100.00	
Receipt No. 14307,	100.00	
Receipt No. 14955,	37.50	
Receipt No. 15130,	50.00	
Receipt No. 15284,	50.00	
Receipt No. 15679,	37.50	
Receipt No. 15776,	37.50	$ 487.50
Expenditures—		
Support Sister Ferne H. Coffman, China, for fractional year,		412.50
Balance to new year,		75.00

D. E. Brandt and Family, Pennsylvania

Receipts—		
Receipt No. 15677,		$ 412.50
Expenditures—		
Support Sister Erma Blickenstaff, China, for fractional year,		412.50

Chiques Congregation, Pennsylvania

Receipts—		
Receipt No. 15576,	$ 360.00	
Receipt No. 15753,	90.00	$ 450.00
Expenditures—		
Support Sister Alice M. Graybill, Sweden,		450.00

Conestoga Congregation, Pennsylvania

Receipts—		
Receipt No. 14112,	$ 225.00	
Receipt No. 15112,	225.00	$ 450.00
Expenditures—		
Support Sister Leah S. Glasmire, Denmark,		450.00

Eastern Pennsylvania Sunday Schools

Receipts—		
Receipt No. 15438,		$ 450.00
Expenditures—		
Support Sister Kathryn Ziegler, India,		450.00

Elizabethtown Congregation, Pennsylvania

Receipts—		
Receipt No. 14110,	$ 220.00	
Receipt No. 15111,	230.00	450.00
Expenditures—		
Support Sister Bessie M. Rider, China,		450.00

Everett Congregation, Pennsylvania

Receipts—		
Forward Movement Receipt No. 2420,	$ 112.75	
Forward Movement Receipt No. 2889,	32.25	
Forward Movement Receipt No. 3291,	267.50	$ 412.50
Expenditures—		
Support Dr. Carl Coffman, China, for fractional year,		$ 412.50

First Philadelphia Congregation, Pennsylvania

On hand at beginning of year, no receipts or expenditures,	$ 300.00

Harrisburg Congregation, Pennsylvania

Receipts—		
Receipt No. 14189,	$ 350.00	
Receipt No. 14190,	100.00	$ 450.00
Expenditures—		
Support Sister Nora R. Hollenberg, India,		450.00

Huntingdon Congregation and College, Pennsylvania

Receipts—		
Forward Movement Receipt No. 3100,		$ 540.00
Expenditures—		
Deficit from last year,	$ 90.00	
Support Brother J. M. Blough, India,	450.00	540.00

Mechanicsburg "Willing Workers" Class and Christian Workers' Society, Pennsylvania

Receipts—		
Receipt No. 15253,		$ 90.00
Expenditures—		
Support Wilma June Butterbaugh, India,		90.00

Huntingdon Congregation, Pennsylvania

Receipts—	
Forward Movement Receipt No. 3100,	$ 75.00

Middle Pennsylvania Sunday Schools

Receipts—		
Balance from last year,	$ 90.00	
Receipt No. 13909,	9.00	
Receipt No. 14013,	135.00	$ 234.00
Balance to new year,		234.00

Midway Congregation, Pennsylvania

Receipts—		
Receipt No. 15339,		$ 450.00
Expenditures—		
Support Brother J. F. Graybill, Sweden,		450.00

New Enterprise Congregation, Pennsylvania

Receipts—		
Receipt No. 15264,		$ 450.00
Expenditures—		
Support Sister Sarah Replogle, India,		450.00

Peach Blossom Congregation, Maryland

Receipts—		
Receipt No. 14187,		$ 100.00
Expenditures—		
Two-third support of Sister Anna Hutchison, China,		300.00
Balance due new year,		200.00

Quemahoning Congregation, Pennsylvania

Receipts—		
Receipt No. 15132,		$ 450.00
Expenditures—		
Support Brother Q. A. Holsopple, India,		450.00

Richland Congregation, Pennsylvania

Receipts—		
Receipt No. 14188,	$ 225.00	
Receipt No. 15113,	225.00	$ 450.00
Expenditures—		
Support Sister B. Mary Royer, India,		450.00

Seventh Circuit Sunday Schools, Pennsylvania

Receipts—		
Receipt No. 14193,	$ 225.00	
Receipt No. 15114,	225.00	$ 450.00
Expenditures—		
Support Sister Kathren Holsopple, India,		450.00

Shade Creek, Rummel and Scalp Level Congregations, Pennsylvania

Receipts—		
Receipt No. 15045,	$ 112.50	
Receipt No. 15810,	112.50	
Forward Movement Receipt No. 2148,	45.00	
Forward Movement Receipt No. 3362,	100.00	
Forward Movement Receipt No. 2495,	125.00	$ 495.00
Expenditures—		
Deficit from last year,	45.00	
Support Anna Z. Blough, India,	450.00	495.00

Spring Creek Congregation, Pennsylvania

Receipts—		
Receipt No. 15338,		$ 150.00
Expenditures—		
One-third support of Brother Andrew Butterbaugh, India,		150.00

Walnut Grove Congregation, Pennsylvania

Receipts—		
Receipt No. 14182,		$ 450.00
Expenditures—		
Support Brother Samuel Bowman, China,		450.00

Waynesboro Sunday School, Pennsylvania

Receipts—		
Balance from last year,		$ 600.00
Expenditures—		
Support Brother D. L. Forney, India,		450.00
Balance to new year,		150.00

Silent Gleaners' Class, Waynesboro Sunday School, Pennsylvania

Receipts—		
Receipt No. 14272,	$ 45.00	
Receipt No. 15177,	45.00	$ 90.00
Expenditures—		
Support Neta R. Holsopple, India,		90.00

Western Pennsylvania Sunday Schools

Receipts—	
Receipt No. 15592,	$1,350.00
Expenditures—	
Support Sisters Ida Shumaker and Olive Widdowson, India, and Grace Clapper, China,	1,350.00

White Oak Congregation, Pennsylvania

Receipts—		
Balance from last year,	$ 270.00	
Receipt No. 14111,	180.00	$ 450.00
Expenditures—		
Support Brother W. E. Glasmire, Denmark,		450.00

Woodbury Congregation, Pennsylvania

Receipts—		
Receipt No. 13972,	$ 225.00	
Receipt No. 15490,	225.00	$ 450.00
Expenditures—		
Support Sister Florence Pittenger, India,		$ 450.00

Knob Creek Congregation, Tennessee

Receipts—		
Receipt No. 14142,		$ 250.00
Expenditures—		
Deficit from last year,	$ 275.00	
Support Sister Anna B. Seese, China,	450.00	725.00
Balance due new year,		475.00

United Student Volunteers

On hand at beginning of year, no receipts or expenditures,	$ 350.00

Antioch, Bethlehem and Germantown Congregations, Virginia

Receipts—		
Balance from last year,	$ 50.01	
Forward Movement Receipt No. 2580,	75.00	
Forward Movement Receipt No. 2581,	75.00	
Forward Movement Receipt No. 2582,	75.00	
Receipt No. 15608,	225.00	$ 500.01
Expenditures—		
Support Brother I. E. Oberholtzer, China,		450.00
Balance to new year,		50.01

Barren Ridge Congregation, Virginia

Receipts—		
Forward Movement Receipt No. 2534,	$ 75.00	
Forward Movement Receipt No. 3160,	75.00	
Forward Movement Receipt No. 3432,	125.52	
Forward Movement Receipt No. 3597,	174.48	
Receipt No. 15407,	32.75	$ 482.75
Expenditures—		
Deficit from last year,	32.75	
Support Sister Nora Flory, China,	450.00	482.75

Botetourt Memorial Missionary Society, Virginia

No receipts.	
Expenditures—	
Support Brother A. W. Ross and Family, India,	$1,590.00
Balance due new year,	1,590.00

Bridgewater Sunday School, Virginia

Receipts—		
Balance from last year,	$ 400.00	

Receipt No. 15373,	50.00	$ 450.00
Expenditures—		
Support Brother Norman A. Seese, China,		450.00

First and Southern Virginia Sunday Schools

Receipts—		
Balance from last year,	$ 225.00	
Receipt No. 14529,	450.00	
Receipt No. 15683,	5.00	$ 680.00
Expenditures—		
Support Sister Rebecca C. Wampler, China,		450.00
Balance to new year,		230.00

Greenmount and Elk Run Congregations, Virginia

Receipts—		
Forward Movement Receipt No. 2117,	$ 72.00	
Forward Movement Receipt No. 2308,	26.00	
Forward Movement Receipt No. 2397,	15.00	
Forward Movement Receipt No. 2535,	112.50	
Forward Movement Receipts No. 49, 137, 230,	185.15	
Receipt No. 14300,	1.00	
Receipt No. 15844,	112.50	$ 524.15
Expenditures—		
Deficit from last year,	185.15	
Support Sister Sara Z. Myers, China,	450.00	635.15
Balance due new year,		111.00

Lebanon Congregation, Virginia

Receipts—		
Forward Movement Receipt No. 14026,	$ 420.65	
Receipt No. 15240,	450.00	$ 870.65
Expenditures—		
Deficit from last year,	420.65	
Support Sister Valley V. Miller, China,	450.00	870.65

Middle River Congregation, Virginia

Receipts—		
Receipt No. 13894,	$ 431.25	
Receipt No. 14183,	166.22	
Receipt No. 15214,	175.50	
Receipt No. 15582,	103.28	
Receipt No. 15662,	16.00	
Forward Movement Receipt No. 2781,	5.00	$ 897.25
Expenditures—		
Deficit from last year,	431.25	
Support Brother Byron M. Flory, China,	450.00	881.25
Balance to new year,		16.00

Leland Moomaw, Virginia

Receipts—		
Balance from last year,	$ 700.00	
Receipt No. 15453,	300.00	$1,000.00
Expenditures—		
Support of Elsie N. Shickel, India, for fractional year,		337.50
Balance to new year,		662.50

Myers Brothers, Virginia

Receipts—		
Forward Movement Receipt No. 3624,		$ 68.73
Expenditures—		
Deficit from last year,	$ 263.85	
Support Brother Minor M. Myers, China,	450.00	713.85
Balance due new year,		645.12

Northern Virginia Congregations

Receipts—		
Balance from last year,	$ 150.00	
Receipt No. 13995,	300.00	
Receipt No. 14734,	500.00	

Receipt No. 15673,	6.25	
Forward Movement Receipt No. 2535,	178.00	
Forward Movement Receipt No. 3461,	50.50	$1,184.75
Expenditures—		
Support Brother and Sister I. S. Long, India,		900.00
Balance to new year,		284.75

Northern Virginia Sunday Schools

Receipts—		
Forward Movement Receipt No. 2535,	$ 8.00	
Forward Movement Receipt No. 3461,	2.00	
Receipt No. 15649,	225.00	$ 235.00
Expenditures—		
Support Dr. Fred J. Wampler, China,		450.00
Balance due new year,		215.00

Pleasant Valley Congregation, Virginia

Receipts—		
Forward Movement Receipt No. 2450,	$ 330.00	
Forward Movement Receipt No. 3276,	120.00	$ 450.00
Expenditures—		
Support Sister Edna R. Flory, China,		450.00

Timberville Congregation, Virginia

No receipts.		
Expenditures—		
Deficit from last year,	$ 100.00	
Support Brother Ernest M. Wampler, China,	450.00	$ 550.00
Balance due new year,		550.00

Sandy Creek Congregation, Virginia

Receipts—		
Balance from last year,	$ 360.00	
Forward Movement Receipt No. 3248,	90.00	$ 450.00
Expenditures—		
Support Sister Mary Cline, China,		450.00

THE JUNIOR MISSIONARY

Conducted by Aunt Adalyn

I am handing you just one puzzle, a corner this time, and keep very quiet, for the whole tribe of missionaries has come across the ocean, and they have a lot to say. They have been plodding along for another year, carrying loads almost too heavy for them, and smiling as they struggle, and now they will tell us all about it. Every June they make this journey, and if you want to get a life-size picture of them in the middle of the ripe fields, just sit down in your cozy chair with this number of the Visitor, some day after school is out. You'll have a big vision when you get back from your reading trip!

I am handing you just one puzzle, but you may slip it into your pocket and crack it after you get home. I am hoping you'll all want to talk at once next month! Aunt Adalyn.

BRING THE NUT CRACKER

Hidden Missionaries (in India)

1. The bey is an unpopular ruler.
2. He thinks verdigris so poisonous.
3. I saw Miss Horlich tying her shoe.
4. Come back from the mill ere the sun sets.
5. Mazie G. Leraton is her full name.
6. Watch Dick and Bob lick "E. N. S." taffy.
7. He donated to Marckhof fertile acres.
8. Stockholm, Oh, Lermark—isn't that a queer address?
9. See Elishu make round cakes.
10. Two dog's tails wag on Erma's porch.

GENERAL MISSION BOARD

CHURCH OF THE BRETHREN

ITS MEMBERSHIP

H. C. EARLY, President, Penn Laird, Va.
OTHO WINGER, Vice-President, North Manchester, Ind.
CHARLES D. BONSACK, Acting General Secretary, Elgin, Ill.
J. J. YODER, McPherson, Kans.
A. P. BLOUGH, Waterloo, Iowa.

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CHARLES D. BONSACK, Acting General Secretary.
H. SPENSER MINNICH, Educational Secretary and Editor Missionary Visitor.
M. R. ZIGLER, Mome Mission Secretary.
CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Ill.

ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Hordum

Glasmire, W. E., 1919
Glasmire, Leah S., 1919

Bedsted St., Thy, Denmark

*Esbensen, Niels, 1920
*Esbensen, Christine, 1920

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna M., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917
Wampler, Ernest M., 1918
Wampler, Vida A., 1918

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

*Gwong, Moy, 1920

On Furlough,

Flory, Raymond C., McPherson, Kans., 1914
Flory, Lizzie N., McPherson, Kans., 1914
Rider, Bessie M., Elgin, Ill., care of G. M. B., 1916
Shock, Laura J., Elgin, Ill., care of G. M. B., 1916
Senger, Nettie M., Elgin, Ill., care of G. M. B., 1916

Detained beyond furlough period

Brubaker, Dr. O. G., North Manchester, Ind., 1913
Brubaker, Cora M., North Manchester, Ind., 1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Blickenstaff, Verna M., 1919
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Brown, Nettie P., 1919
Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Holsopple, O. A., 1911
Holsopple, Kathren R., 1911
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Mow, Anetta, 1917
Summer, Benjamin F., 1919
Widdowson, Olive, 1912

On Furlough

Long, I. S., Bridgewater, Va., 1903
Long, Effie V., Bridgewater, Va., 1903
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., care of College, North Manchester, Ind., 1904
Ross, Flora N., care of College, North Manchester, Ind., 1904

Detained beyond furlough period

Eby, Anna M., Trotwood, Ohio, 1912
Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., Ashland, Ohio, 1916

*Native workers trained in America.

WANTED

Somebody to help invest for profit
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THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV July, 1922 NO. 7

Vyara Girls' School, India

The Missionary Visitor

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THROUGH HER GENERAL MISSION BOARD

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The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV JULY, 1922 No. 7

EDITORIAL

The Winona Conference

To speak of the event as "The Great Annual Meeting" is only giving it the proper place in the life of our church. Size alone does not make a Conference great, but it has its part. The Winona people remarked while we were there that only the Brethren and "Billy" Sunday fill the large new tabernacle that seats eight thousand souls. The Brethren had it full at several sessions. Because of its large capacity the crowding that was customary in previous years was not noticed, and some believe the attendance was less, but we think it was fully up to normal.

How the Brethren do go to Conference! Somebody had the audacity to say, "It does beat the Dutch!" Most local congregations send a representative, and then from one to a hundred others go along to see how the delegate votes. To some it would appear this way, but rather the importance of our Conference is so great that folks just want to be there.

The Conference serves a double purpose in closing the old and opening the new year. All committees elected by the church come to Conference with their reports for the past year's work. They also come with their plans and promotional literature for the new year. This system enables the Conference attendant to receive in a direct way definite information of what has been done in the year past, and also to be endued with knowledge and power for the work of the new year. For instance, the Sunday-school folks were busy training leaders for Daily Vacation Bible School work; college representatives were presenting the merits of their several schools; the Dress Reform Committee was giving teaching along lines of sensible dress; the Christian Workers' Board was furthering its plans for young people's conferences; the District Mission Boards were brought together and spent two days previous to the Conference in a study of their problems; the District Missionary Secretaries spent one session wrestling with their problems, and one of the most enthusiastic meetings was held on Saturday morning, when the local missionary committees came together for a new vision and greater inspiration for their task. This brief mention of what the various folks were doing does not half tell the story, but gives only a glimpse of the working program of the Conference.

Outstanding Missionary Events in the Conference

Bro. J. E. Miller has splendidly told the story of our Conference in the June 17 and 24 issues of the Gospel Messenger, and our Visitor report is confined largely to the missionary phase of the meeting.

The first outstanding, and one of the most far-reaching missionary events of the Conference, was the getting together of the District Mission Boards from our forty-seven State Districts. Each of these boards has its District, in which it is to do home mission work. There has been no system of coördination, methods being in no sense uniform, each District carrying out its own methods, with no opportunity to learn intimately the workings of other Districts. Some Districts are very well blessed financially and with leaders, while others have little money and still fewer trained

workers. The conference of District Board members was not an authoritative body, but met for the purpose of study and making recommendations. A complete report of the meeting of these workers will appear in the Home Department of the August Visitor.

The exhibit room gave evidence of many hours of labor and of considerable expense. The location above the postoffice provided ample space, but an upstairs location is not desirable for exhibit purposes. One room was devoted to Home Mission posters, and it was usual to see Sister Nelie Wampler explaining the Greene County work to a group of interested listeners. In the adjoining room the general missionary exhibit and foreign work were shown. Splendid exhibits from China and India were provided by Sisters Bessie Rider and Anetta Mow and the A. W. Ross family. Groups of interested listeners around these workers from across the sea, heard the appeal from non-Christian lands. An interesting chart, an analysis of last year's expenditures, was hung in one corner of the room. This chart has been reproduced and appears in this issue.

The General Mission Board held several meetings during the Conference, one of which was to study the Africa question. The Africa Volunteers were present. With all the information concerning a most suitable location there was still not sufficient to enable the Board to make a definite decision. It was decided by the Board to send out a small party this fall, for personal investigations of a character that cannot be made otherwise.

The women of the church certainly deserve due recognition for the splendid missionary work they have done and contemplate doing. Three years ago, at the Winona Lake Conference, the women assumed what seemed a big obligation when they pledged to raise $24,000 in the next three years, the sum to be divided between the Anklesvar Girls' Boarding School in India and the Ping Ting Hospital Administration Building in China. With a good feeling of accomplishment they came to this Conference with the report that they had more than reached their goal. Sister Nelie Wampler brought to the attention of the women the needs in Greene County, Va., and the plans of the District Mission Board, together with the General Mission Board, to establish an industrial school which is to cost $35,000. The women, with great vision and faith and love for God in their souls, pledged to raise this sum in the next three years.

We must not forget to mention the industrial school that is now being established in Texas for the Mexicans. It was a familiar sight to see Bro. John Stump, who is so greatly interested in this project, sitting in conversation with H. D. Michael, who goes to Falfurrias as the superintendent of the school there.

In the meeting of local missionary committees the discussion was largely on the question of methods. In the Workers' Corner of this issue will be found many of the good suggestions given at this meeting.

On Monday morning the United Student Volunteers gave a very impressive program. Bro. George C. Griffith, the retiring president of the organization, presided and presented Bro. William Beahm and Clarence Gnagey as two very able speakers for the occasion. The theme of their meeting was "Brethren United in Service." Back of them was an electric sign with the inscription, "United with Christ in Service." During the evening sessions that followed this sign blazed with light as it alternated off and on. Let us hope that the message it gave may have been burned more deeply into the hearts of those who witnessed it.

The Great Missionary Convocation, which was scheduled for Monday afternoon, as usual was a big event of the Conference. The auditorium was filled to its seating capacity. On the platform were the outgoing missionaries, the furloughed missionaries, the members of the Mission Board, the Standing Committee and the chorus, together with the friends and relatives of the outgoing missionaries. The session was presided over by Bro. H. C. Early, president of the General Mission Board. Brethren I. S. Long, missionary from India, and J. J. Yoder, member of

the General Mission Board, brought stirring messages, giving us a good look at the world situation today, showing that present world relationships must be faced, and that if the Christian people do not give the world Christ there is little hope.

After these stirring messages, Bro. Charles D. Bonsack, Acting General Secretary of the Board, introduced the new missionaries. There were thirteen in all: For India, Ira Moomaw, Mabel Winger Moomaw and Mae Wolf, R. N.; for China, E. L. Eikenberry and Olivia Dickens Ikenberry, Elizabeth Baker, R. N., and Ada Dunning; for Africa, A. D. Helser, who is now in London, Lola Bechtol, R. N., Stover Kulp and Ruth Royer Kulp, Floyd Irvin and Trude Mishler Irvin. The Africa missionaries will not all sail this year, but they were approved by Conference so that they may be ready for service whenever conditions permit.

Then the twenty-five ushers gave the people a chance to make their gifts. The ushering organization was practically perfect, and the eight thousand people were waited on in a very few minutes. After the ushers had brought their baskets to the front a prayer of consecration was offered for both the money and the outgoing workers. Next in the service was the placing of the crosses on the large service flag. Four student volunteers did this while the explanation was made concerning the flag. The gold crosses represented the missionaries who have given up their lives in service; the gray for those disabled in service, and the blue for those who are actively engaged in the work. Tears came to many eyes as a gold cross was unveiled for Anna V. Blough, who died in China May 9 of this year. Gold stars on the flag reminded us of our departed brethren, D. L. Miller and J. H. B. Williams. At the beginning of the Five-Year Forward Movement the estimated strength of the church in sending out new workers was set at seventy-five for the five-year period. Four Conferences have been held since the goal was set, and fifty-three missionaries have been sent forth. To reach our goal we will need to send forth twenty-two next year. Can we do it? Should we do it? Do the needs of the unconverted world make it expedient? In the first place, we can do it if we will. Secondly, we should do it, because the needs of the non-Christian world are growing more and more acute each year as we come closer together in our international relationships. Of course we should not let our enthusiasm cause us to overstock any one field with more workers than are needed at that particular place.

Soon after the meeting was over many began to ask, "What is the amount of the offering?" Late in the evening the report came from our treasurer, Bro. Clyde Culp, that $150,000 was about reached; $2,200 loose in the baskets; $77,000 in pledges, and $73,000 cash for the Forward Movement. Some expressed much disappointment, and most of us did. However, we know some churches that have not yet presented the appeal to their members, but intend to do so soon. Others felt it would be better to wait until fall, and practically all will plan to give a large offering at Thanksgiving or Christmas time. We are not discouraged; no, indeed, for such a feeling would not be helpful to the cause. However, we know that the Church of the Brethren has by no means reached the limit of her giving for missions, and so we keep on praying and cultivating the home church, that we may more nearly accomplish the task unto which we are sent. **Let us all be workers together with Him** in paying in the $334,500 needed for the year's work.

The United Student Volunteers

That splendid group of young people in the church, known as Volunteers, were in evidence at the Conference. At their business session they elected next year's officers as follows:

President, ...L. S. Brubaker
Vice-President, ...Galen Sargent
Gen. Trav. Sec'y, ...George Griffith

At this business session the offices of vice-president and educational secretary were combined and now are known as vice-president. The secretary-treasurer's office was combined with the traveling secretary's position, and now is called general traveling secretary. The duties of the president

remain the same. The Movement provides for two meetings each year for the three officers, who compose the executive committee.

A new step by the Volunteers was taken in making provision for those who wish to support the cause of missions by becoming Christian stewards. The new pledge in substance arranges for those who wish to bear an equal share of the task of missionaries by providing the sinews of prayer, interest and money to support the cause. The pledge implies a life with as much consecration and freedom from selfishness as that expected of missionaries.

The Kansas City Sunday-school Convention

A great convention, with delegates from the various countries of the world, was held at Kansas City, Mo., June 21-27. The large convention hall, seating more than 10,000, was filled and many turned away at several sessions. The term **Religious Education** was the most frequently used. The words objective, training, purpose, trained, leadership, were sounded in almost every session. A new emphasis is being placed on giving more and better religious training to our children. It is suggested that to maintain a democratic government, where Christian ideals prevail, we must have true ideals in the minds of our citizens, so that our voting will not only be right but that we will cheerfully obey our laws. Considerable emphasis was given in the convention to a proper training of the head. Not so much was said about the training of the heart, and yet it was not infrequent for speakers to remind us that passion was greatly needed as a persuasive force in helping folks to do what is known to be right.

The merger of the International Sunday-school Association with the Sunday-school Council of Evangelical Denominations was an outstanding event of the Convention. The new body will now be called the International Sunday-school Council of Religious Education.

Missionaries Approved by the 1922 Conference
(Bro. A. D. Helser also approved, but not present)

Christian Conquest in Africa

FLORENCE N. GRIBBLE

Missionary of the Progressive Brethren Church to Africa

For this purpose was the Son of God manifested, that he might destroy the works of the devil.

IN heathen lands on every hand we see the power of the devil. It is, perhaps, unthinkable to those who have never visited them, that to the natives of those dark lands the occult and the supernatural are as real as the physical and the material. In them for generations the power of Satan has had full sway. For them there is only one antidote, only one balm, only one source of healing—the manifestation of the Son of God.

The works of the devil—what are they? Their names form an alliterated group. We might commence with the lowest, the most material, and the most commonplace. In heathen lands, where Christ is unknown, cleanliness also is an unheard-of thing. There **dirt** reigns, common, everyday, yet filthy and abominable. It reigns to an extent and to a degree that is beyond your comprehension in this land of the Gospel. Yet the missionary who goes to these dark lands must be armed with something more than a scrubbrush and soap. Into the heart of the African, in his village of filth, would spring an instant resentment were you to try to apply a physical remedy to his abominations. A scrubbrush and soap are certainly necessary, but they can never be the entering wedge to his heart. They can be successfully applied only when that glad day comes, when to his heart, scarlet with sin and adultery, to his intellect, beclouded with ignorance, there comes, like a ray of beneficent light, the first intimation of the manifestation of the Son of God. For this purpose he was manifested, to you and to me; for this purpose he was manifested to those ancestors of ours living in the remoteness of the mediæval ages, and the still further antiquity of the darkness of the early centuries; clad in the skins of animals, eating the flesh of their brothers, living in a polygamy such as has today been relegated either to the darkness of equatorial Africa or to the fanaticism of a Mormon harem. To this purpose, I say, was he manifested to them, that he might among them destroy the works of the devil.

And how was he manifested? Some one who heard Paul preach, some one who knew of his death, some one who in his life and his death had seen the Lord manifested, penetrated the darkness of Britain's isle and told to them the story. Thus shall the dirt and the filth and the abomination of the Dark Continents be removed, as some one shall penetrate their vast interiors, carrying with them the message of his love, having his feet shod with the preparation of the Gospel of peace, and manifesting by his life, as well as by his words, the Son of God. It was that he might be manifested; it was that the works of the devil might be destroyed, that the apostle said, "My little children, let us not love in word or in tongue, but in deed and in truth." And so we have found in the Dark Continents, that the dirt of the African hut disappears before the onslaught of the regenerated heart, born anew because of the manifestation of the Son of God in his midst through the humble life of some missionary of the cross.

But think you that the power of his manfestation is thus limited? Shall the least of the works of the devil yield to the onslaught of the Son of God only as he goes forth to war? Nay; there is yet another, and still another to be vanquished as we "follow in his train." Let us mention **disease.** The heathen lands are preëminent in their suffering. Were we to speak of physical suffering only we must yet insist that there is no disease like that of heathendom; that there is no sickness like that of the lands where Christ is not known; that there is no suffering like that in heathen lands. The devil strikes a strong blow when he aims at our bodies, meant as they were to be the temple of the Holy Ghost; meant as they were to be strong, straight, and sturdy; meant as they were in their very image and overflowing life to glorify the Creator. But what see we? Go to any

land where Christ is not known. Go if you will with me to Africa, and see there the long line of natives that daily wend their way to the dispensary. To enumerate a few only of their diseases would be to appall you. Malaria, sleeping-sickness, tropical ulcer, syphilis, gonorrhea, leprosy, dropsy, goitre, hemiglobinuria, bronchitis, whooping-cough, pneumonia, tuberculosis, locomotor ataxia, hemiplegia, and other forms of neurosis and paralysis. These things may serve to head the list of the almost innumerable category of diseases, both namable and unnamable, that appeal to the medical missionary.

Let us go forth at once, you say, with every remedy in materia medica, with every hospital appliance, with every surgical device. Let us help to heal these open sores of the world. But stay, my friend. These things that you have mentioned have their place. But like the scrubbrush and soap, it is but secondary. What is disease? The work of the devil. What saith our text? "For this purpose was the Son of God manifested, that he might des roy the works of the devil." What then must be our method? To reveal him among the heathen. Through our medicines and our alleviating efforts must shine his love. In and accompanying our ministrations must be the preaching of the Gospel of the Son of God. Long months I dwelt in a heathen tribe. Their need was great—such as I have described to you—yet during those months my medicines, my surgical instruments and dressings reposed untouched in their original packing boxes. They were not in demand. We had first to disarm suspicion by love; we had first to gain confidence by gentleness; we had first to win favor by the manifesting of the life of Christ before they would submit themselves even to the healing touch. Let us go forth then; thus far I agree with you. But let us go primarily with the Gospel of God's own Son, and, loving in deed and in truth, as well as in word and in tongue, we shall begin to see disease vanquished as here again we "follow in his train."

But given, were it possible, a land where there was no dirt, a land where exists no disease—do the works of the devil still remain? Close following in our little group comes **danger.** There is to be a time when danger shall cease in this world, and when every detail of prophecy shall be fulfilled; when the lion and the lamb shall lie down together and the dangers of this world shall be overpast, but that time is not yet. In heathen lands dangers are multitudinous. Whether you saunter forth in the early morning, to encounter the chill of the damp wind and the touch of the water-laden grass; whether you wait until the sun's rays have dissipated the dampness, and entrust yourself to its treacherous smile; whether you lie down fatigued and exhausted at the end of the weary day, with the seemingly cool zephyrs of the evening playing over you; whether you encounter the anopheles mosquito and succumb to malaria, or the stegomaya and fall heir to yellow fever, or the tick and acquire relapsing fever, or the tsetse fly and court sleeping sickness, or the various filariæ, and acquire, respectively, according to their variety, elephantiasis, tropical ulcer or opthalmia; whether across your path crawls the boa constrictor, the centipede, the scorpion, or even the seemingly-harmless jigger; whether you encounter the lion on the plain, the leopard in the forest, or the elephant in the jungle; whether the hippopotamus crashes against your canoe, or the crocodile meets you as you ford the river, you will find your heathen land a land of danger.

Had Christ been manifested there, you say, how then would this work of the devil have been destroyed? I can answer that it is only the craven fear of the natives in heathen lands; it is the haunting superstition which ofttimes prevents the slaying of their fiercest foes; it is that lack of mental acumen and intellectual initiative which has been caused by the very lack of the Gospel that permits these heathen lands to be the places of danger which they are. Were the Son of God manifested, his love would have driven out fear, the knowledge of him would have put superstition to flight, and the enlightenment which follows the preaching of the Word would have made the native better able to cope with the thousand dangers of the jungle. Not then alone with carnal weapons, not alone with the gun or

the rifle, not even alone with the onslaught upon Africa's insect life shall she cease to be a land of danger.

In our procession there is a grim enemy that follows close upon the heels of dirt, disease and danger. That enemy is death. He shall be destroyed, but he is the last enemy to be destroyed. So saith the Word. Death stalks in heathen lands as he dare not stalk in our own midst. Here dirt is relieved by sanitation, disease by doctors, nurses' hospitals and all the paraphernalia of medical science; and danger has yielded to the onslaughts of civilization and its consequent enlightenment. There, death follows closely in the wake of these three gaunt specters. Whole areas are devastated by the ravages of sleeping sickness; islands in Lake Victoria, once thickly populated, are now desert. From lack of sanitation, from lack of cleanliness, from inability to handle disease, from inability to cope with danger, the millions in heathen lands are dying daily. Death in the jungle from starvation, or as the helpless cast-out victim is devoured by the leopard, hyena, or some other scavenger; death in the hut from superstition, as the helpless victim is surrounded by the witch doctor and his devil dancers; death upon the path or in the forest: all these things, all these manifold methods of exit from life, are yet to be destroyed in heathen lands. For this very purpose must the Son of God be manifested.

But there is one who hath the power of death. That one is the devil. You must go with me to Africa or some other heathen land would you realize his power. You must be able to see as I have seen, to feel as I have felt, to suffer as I have suffered, as the devil and all his angels have seemingly concentrated their forces upon our own little camp. You must go with me to a heathen village and preach as I have preached. You must sink down as I have sunk down from sheer exhaustion, as you have felt the devil beating back, as it were, your very words into your mouth. Then you will realize the power of the devil. You must see the burnt offerings of sheep or goats, sacrificed in order to propitiate him; you must sit as I have sat, in the dim light of strange, weird camp fires, and hear those tales of human sacrifice. You must go into the darkness of the jungle and see the scapegoat released into the wilderness. Then you will realize, as I have realized, the need of the manifestation of the Son of God in heathen lands, that not only the works of the devil may be destroyed, but that he himself may be put to flight.

How, then, shall we manifest the Son of God? How, then, shall we apply the only remedy that shall ever be efficacious in the destruction of the devil and his works in heathen lands? It is a strange, an overwhelming thing, that the devil can reveal himself through supernatural emissaries, through ultra-human means. Satan has his demons; the Lord Jesus has his angel hosts. But mark it well, O Church, not through his angel hosts hath he chosen to manifest himself to the heathen. HE HATH CHOSEN YOU. Not alone hath he chosen to walk on Bassay's heights. Not alone hath he chosen to walk on Carnot's plains. Not alone hath he chosen to thread the maze of Bania's villages, or to endure the heat of Bangùi's sun. Not alone hath he chosen to ascend the rapids of the Congo, the swiftly-flowing current of the Sanga, or the broader waters of Oubangui's stream. Had he so planned, he might have walked there alone. Had he so planned, he might have chosen there to manifest himself as his great dversary has done, through his angelic hosts. But, wonderful mystery of godliness, wonderful miracle of the condescension of the Son of God, in that he chose the church, that through her might be revealed his loveliness among the heathen; that through her obedience and her surrender he might become fruitful.

As, hand in hand with her, he walks in the dense darkness of heathendom, who then is on the Lord's side? I call upon you, young men and women of the church, to separate yourselves unto him this day, and, abiding in his will, to go forth to that part of the great world field to which he shall call you; and through your surrender so to manifest his love and grace that it may be said of your life, in its gracious revealings. "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

A Medical Student Volunteer Band

H. L. BURKE, M. D.

EMPHASIS has frequently been placed on the fact that the Student Volunteer Movement is primarily a student movement. This fact has been clearly demonstrated in the growth of the Student Volunteer Band at Northwestern University Medical School.

For a number of years no organization had been active, and only occasionally was there a student volunteer in school. This seeming lack of interest may be accounted for by the fact that the men were too busy, and that medical men, especially students, feel themselves to be too "tough" to be interested in religion.

In the fall of 1919 several of the volunteers then in school decided to organize a Student Volunteer Band. There were only three or four volunteers in school, but these decided to meet each week for inspiration and prayer. The nurses from Wesley Hospital were invited to attend the meetings, and enthusiasm grew apace. Before the school year was over the band had become an integral part in the spiritual forces of the school.

In the fall of 1920 the volunteer work started off with spirit. The Wesley nurses had organized an independent band, but both bands continued to meet together, and even do at the present time. The organization increased in number by the addition of five or six freshmen volunteers. The meetings were held regularly, and prominent speakers visiting in the city were invited and gave short inspirational addresses.

The work for the past year has been similar to that of the previous year. In addition, the group has been trying to reach out and exert an influence beyond the school by sending a number of deputation teams to various young people's societies in the city. In the school itself the men felt that the band should become a greater spiritual force, and decided to meet expressly for prayer for a short period during the noon hour two days in the week. The members of the band have been active in the Y. M. C. A. work of the school. The men have felt the need of helping other men in the institution and have become active personal evangelists. Every man has high ideals and feels that his present missionary effort, besides raising the morale of his school, is only a stepping stone to the things that he is expecting to do for Him "over there." At the present time the organization has a membership of sixteen or seventeen. One of our original number went out to China last year.

This article has not been written boastingly of the things that have been accomplished, as much more could have been done, but simply as a suggestion of what may be done in less than a student generation in any school if there are those in attendance that will to do them. As in any other piece of constructive Christian work, prayer has been a great factor in the success of the organization.

INDIA

Gandhi on India's Need

M. K. Gandhi, the nationalist leader of India, is quoted in The Christian Patriot of Madras as believing that India must rise above her present state of spiritual and secular degradation before she can hope to teach the world. Rabindranath Tagore and others have been upholding the power of the ancient shastras, but Gandhi replies: "They are printed in many editions, and an incredulous and idolatrous world refuses to look at them, because the heirs and custodians do not live by them. Before, therefore, I can think of sharing with the world, I must possess. . . . A drowning man cannot save others. In order to be fit to save others, we must try to save ourselves. Indian nationalism is not exclusive, nor aggressive, nor destructive. It is health-giving, religious and therefore humanitarian. India must learn to live before she can aspire to die for humanity."—Missionary Review of the World.

Home Fields

M. R. Zigler - - - - Home Mission Secretary

A Home-Mission Vision

W. J. HAMILTON
Religious Education Field Director for Western Pennsylvania

LOOK yonder! my Son, at a field that is white unto harvest. Many long years have I called, and patiently waited, for reapers to gather the golden grain. But few have answered the summons, and great is the loss in this field. My heart is pained with disappointment, because of the sloth of the laborers, and bleeding with sympathy for the souls that have perished."

"But, Father, I loved this field to the uttermost! I died that they might live. I spoke to many laborers. Have they done naught for thee?"

"Aye, my Son, some answered. A few remain at the task. But many, inspired by thy sacrifice, thought that they were called to fields afar. Some went to 'China's millions,' and some to India's plains; some to 'darkest Africa,' and some to the South Sea Islands. Thus, hither and yon my workers be, while thousands of thousands have perished for me!"

"But, Father, are there none who can labor except those who have gone? Are there none who can take up the burden, and successfully carry it on?"

"Aye, yes, my Son; they are able. They have talent, and abundance of wealth. But many are cold and indifferent, and bow down to the idol of Self. And the few who are faithful and earnest can not accomplish the task."

"O Father, this grain must not perish! We must save the children of men! I will walk by these hundreds of members, and try to make workers of them. I will walk with them, though every step of my pathway is marked with blood from my nail-pierced feet. I will place one arm around them, and draw them close to my wounded side, while with the other pierced hand I will point to Calvary's cross. And, Father, give them clear vision to distinguish the gold from the dross. Then may they behold my visage. And may the thorn crown that pierced my brow, and the blood drops and tears of compassion awaken their cold hearts somehow.

"May it cause them to see how their own hands are guilty, and dripping with the blood of their children, their neighbors, and fellow-men, because they work not for the Lord."

May a deep, soul-stirring conviction, like arrows, then pierce every heart, until every indifferent member is actively doing his part.

Making Religion Vital (in Your Community) Through Men

HOMER E. BLOUGH, M. A.
Pastor of Lindenwood Community Church, Lindenwood, Ill.

RELIGION is never found running around loose in the world. It is always linked up with personality and social expression. The best communities of America are Christian communities and are the result of earnest religious endeavor of Christian men and women. In primitive society matters of re-

ligion were under the control of the men. In the early church men held absolute control. During the nineteenth century there was a notable exchange of position—the men delegated in a very generous manner practically all of the religious activity of the church to the women—all but the preaching and office holding. The missionary work, the Sunday-school, social service, attendance at service, etc., were taken care of by the women.

This is not generally true today in live churches. It never was true to any great extent in the Brethren church, and yet we have been in the habit of letting the sisters do much of the work of the church outside of the preaching and official responsibility. Today men are accepting their rightful share of carrying forward the work of the church of Jesus Christ. It is because of this added life and strength of large numbers of men that the church is being clothed with power and aggressive spirit today. Where the men of a community are back of a church you will find a going concern—without the men the church is shorn of its power, stability, and permanency.

Rightful Application of Religion

It has been a long and painful process—the discovery of the true relation between religion and righteousness—between one's religious profession and his everyday living. There has been a shameful waste of misdirected zeal and energy, "on doings that were apart from the real business of life." Religious history tells of the lifeless gods of many lands, of endless prayers, of sacrificial offerings, of pilgrimages to Mecca, Jerusalem, Rome and holy mountains; of bathing in sacred waters, of climbing sacred stairs, kissing sacred stones; of religious wars, of ecclesiastical counseling concerning the nature and substance of the Trinity, etc. All this represents centuries of religious activity, but for the most part, aside from the real business of living and the improvement of society. Today calls for the ministration of the church to the essential needs of the community, and men are responding to such a program. Religion and righteousness are being brought closer together. Application and theory must check. Leading men of the communities are sitting about the conference table of the church today, negotiating for the immediate moral, social and spiritual needs of the community and of the world. Thank God we have real men today, who, after the order of the Christ, have the courage, the vision, the understanding with which to make religion serve its rightful purpose in society. Society will be redeemed from the curse of sin only when the men of the community, along with the women, take with seriousness their job as Christian stewards.

Relation of the Men's Class to the Church and Community

The building up of a wholesome social and religious life is seldom achieved apart from a live group of organized Christian men—the men's Bible class. That the men's Bible class is a powerful agency for the development of righteousness in the community has been demonstrated over and over again. There are many communities, both rural and urban, where the men's class is the social and religious agency for the promotion of righteousness in that particular town or community. Why not make the men's class one of the strong arms, through which the church makes herself felt? The modern application of religion today includes much more than church services, prayer meeting and paying one's dues. The coming of the kingdom must necessarily include the total human welfare of the community, and thus the church has a wider range of interests to consider. In the past we find that much of community improvement was sponsored by such organizations as the Rotary Club, the Kiwanis, the Chamber of Commerce, the Lions' Club, the Farmers' Exchange, the lodges, etc. While these organizations are made up of leading men, they are not primarily interested from the religious point of view. Why should it not be proper for the men's Bible class, the Christian Club of the community to take the initiative in bringing about better conditions? How can the challenge to law enforcement and social improvement be neglected by men who pray, "May thy kingdom come," and "May thy will be done"? Why leave the practical application of Christianity to non-religious organizations? May it not be that, because the church has shirked her responsibility

in making a practical demonstration of the Gospel in the everyday life of the community, we find indifference toward the church in many places? You say that the church makes herself liable to grief and trouble when she tries to do things besides holding services? Perhaps most of them would, but the refining fire of a practical application of a church's religion would be very helpful. The church gets her permission to continue to do business for the Lord, not from apostolic succession, but from the quality of her service in spiritual results.

Some Worth-while Things Men Are Doing Today

1. Enlisting every available man of the community in the men's Bible class. It takes men to win men, and if they are in dead earnest about the matter they will succeed. Through the class fellowship they become church attendants, and ultimately should be led to a definite decision for the Christian life and active membership with the church.

2. Organizing to back the pastor in all promotive church work. This is no gentleman's agreement; it is your Christian duty as men who would help make the church a going concern. By so doing you multiply the working power of your minister many times, and in turn he is able to render a much larger service for the church.

3. Providing the boys of the community with adequate recreational privileges. Our boys are worth more than our farms and they are entitled to the best supervised leadership.

4. Promoting supervised community play. Adults quite as much as youth need to play. If community recreation is given a thorough test it must necessarily have the cooperation of the men. If properly promoted it becomes the wholesome means of keeping the young people in the community and the adults from getting old prematurely.

5. Promoting cultural agencies. Hold community night or forum meetings, open to the entire community. Promote oratorical, essay and declamation contests, giving financial backing. Guarantee a home talent or lyceum lecture course.

6. Acting as a censorship board for the improvement of moral and social life of the community; the endorsement of only clean entertainment, the enforcement of temperance and cigarette laws, prohibition of gambling, public dancing, improper conduct, etc. If men will give a final, positive stamp on these issues, results are bound to follow.

* * *

Men, it's a great day to be strong in the Lord! There is a handsome premium today on Christian character and religious leadership. If the kingdom of God is to come in its largest measure in your community, it will be when you men go shoulder to shoulder with the consecrated women in making the church function in a vital way for the total well-being of the community. The writer is thinking of the smaller rural communities, cut off from influence of the world's march of progress. You feel the lack of leadership, the church is weak, the workers are overtaxed already, lack of finance blocks the way, indifference, irresponsibility, family factions, strenuous farm life, bad roads, and a hundred other little obstacles seem to rob your community of many of the great and splendid blessings others are enjoying. Cheer up! Remember, every community has its problems and its testings. However small and poor you think your community may be, there is resident in the harmonious and intelligent consecration of a few faithful Christians the certain power to achieve the new and better day. You will be inspired to take courage for attempting the larger things when you read of the wonderful ministry of Charles Kingsley of the rejected parish of Eversley, Eng., or of that great work of Frederick Oberlin, who built up the peasant life of the rugged Alsatian Mountains of France. These men are typical of the great army of the Lord who dedicated their whole life to the great work of the rural kingdom. Religion with them was the unreserved investment of their capacities in the supreme business of life—that of living and working with God in his world.

"Decide to achieve a task and achieve it at all cost."

"Good luck will help a man over a ditch if he jumps hard."—Spurgeon.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

FROM OUR DAILY MAIL

Sister Sara Replogle, from India, writes as follows in one of her letters: I just want to give you an incident in reference to our girls here, in connection with the offering, which I think is worth mentioning. It has been customary for some years to observe one week as self-denial week, so as to be able to give more for the offering. Well, our girls were willing to do without ghee and meat so they might have something to give, but that was not all. When I paid my language teacher, on the first of January, he said I was to keep two rupees and get something for the girls as a gift from him. I did so, and again on the first of February he said I was to use another rupee for them. When I told the girls about it and asked them what they wanted, they at once said that they wanted to put that money in the offering. They do not get sweets very often—not as often as they used to when we could use gift money in that way—but they were still willing to deny themselves that much in order that they would have more to give for the Lord's work. I believe that is as good as some of the grown folks do in America.

We had one baptism here during February, an old man. It was rather interesting to listen to his story when he came for baptism. This was not the first time he came, but it seemed that this time he was not willing to be put off, even if he did not know so much about the Christian religion. His testimony in short was this: "When I pray to Krishna and Rama, I do not get peace, but when I pray to Jesus I get peace." He also told of a dream which he had soon after he was here the first time. He said that when he was sleeping a man with a beard came and took hold of his hand and asked him whom he worshiped, and when he said that he worshiped Krishna and Rama (Hindu gods) the man said he should not worship them, but should worship Jesus.

New Church in Pontiac, Michigan

The Pontiac Daily Press prints a front page announcement of the new Church of the Brethren. The plans call for a one-story frame structure, 35x50 feet ground area. The growing church is the result of a Sunday-school started by Bro. Enoch J. Eby. The organization there now has about 100 members. Bro. John R. Snyder will conduct an evangelistic meeting there, beginning July 16.

MISSIONARY METHODS

Suggestions for the Missionary Committees Gleaned at the Conference Meeting of Committees. The conference meeting of missionary committees lasted only a little over an hour, and the time was too brief adequately to cover the field. The time was devoted largely to discussion of methods used at the different churches. The following condensed statements from various churches should be suggestive of what may work well in your church:

"We devote one Sunday each month to missionary work."—Bertha Weybright, Bethany Church, Northern Indiana.

"Our plans provide for a big missionary day quarterly. Recently $800 was given on one of these missionary days. We have a goal set for $2,500 to be raised in this way during the year."—John Dotterer, Manchester, Indiana.

"With us the use of pledge cards, giving so much each week, helps us support a missionary on the foreign field."—Mrs. Levi Minnich, Painter Creek Church, Ohio.

"Our missionary committee consists of five members: (1) The superintendent of missions, who is elected by the church for a period of three years, (2) one member from the C. W. Society, (3) one from the

Sunday-school, (4) two from the church at large. The planning of programs, as far as six months in advance, helps. Tithing literature has helped greatly in teaching stewardship. An artistic club, to prepare missionary posters, gives the high-school students useful occupation in the church."—Harvey Brubaker, Pasadena Church, Calif.

"The West Manchester church places stress on the work of the Missionary Educational Secretary. The use of a map and ribbons connecting the home of the missionary with his field of labor is helpful."—Mrs. S. L. Cover.

"We are now reading 'The Moffats' each Sunday evening before the preaching service. We also gave an original program, with different persons representing the various persons engaged on the field, and each tried to imitate the work done by the several missionaries."—Mrs. Leo Lillian Wise, Bellefontaine Church, Ohio.

"We have been having mission study for children, and now the older folks are becoming interested."—Nora Berkebile.

Clarence Gnagey suggested that churches send to the colleges for posters which they have made, that may be used in the programs in the churches.

L. W. Shultz suggested that each church have a returned missionary some time during the year.

During the discussion a number of questions were asked by those who were presenting their problems to the others for suggestions:

Would tithing help to solve the missionary problem?

What about the fact that we have not enough teachers for mission study and Church School of Missions work?

What should be done when some object to missions?

How about the elder who is not interested in missions? (Too bad!)

Why not use the C. W. hour for mission study work?

The Church School of Missions was explained by Bro. Bonsack and many present felt they could conduct such school to advantage in their churches. A leaflet on this subject is available for all who ask but for your convenience we reprint the leaflet, as follows:

The Church School of Missions

The Church School of Missions presents a new plan with great possibilities for the study of missions. It is the whole church, or Sunday-school, organized into graded classes, studying simultaneously for a period of from six to ten weeks—the great first work of the church.

The old method, of a few individuals from the whole church engaging in study, is splendid as far as its results reach. However, it is just as important for one Christian as another to know the missionary needs of the world, and the Church School of Missions plan provides for the whole church to make the study together.

The method has been tried in many churches, large and small, and where one or more consecrated leaders are enthusiastic and willing to put their best efforts behind the project the results are most encouraging.

Success at Elizabethtown

The Elizabethtown congregation, Pennsylvania, successfully used this method for seven-week periods during the summers of 1918-19. While not all of their membership was enlisted in the study, they had a splendid group of all ages, graded in classes, that were so engaged. The membership was divided into five classes, according to age, and the promotion of the school was in the hands of the missionary committee, with the assistance of the C. W. officers. At the conclusion of the course the elder of the church conducted a review of all classes.

Preparation

It is first necessary for some one in the local church to get this work definitely on his heart, and to see a vision of the good that will come from it. He should study the proposed plans and with the advice and coöperation of the minister, Sunday-school superintendent and other leaders, determine just what methods should be used to secure the best results in his congregation. The missionary committee will undoubtedly be interested in this work and its best efforts are needed to make the school a success. If a special committee is appointed to promote the study it is suggested that folks

representing the various organizations within the church be elected by their organizations to serve on the committee. This will help insure the interest of the various folks in the church.

The selection of courses should be made, using the course as presented in this leaflet, or better yet, adapting it so that it will best serve local needs.

The promotion of the school is most important, and should not actually begin until a very intensive effort has been made to enlist the interest of all. Announcements before the Sunday-school and church will help. A suitable poster in the hallway of the meetinghouse will attract attention. It may be well, after the promotional work is done, to pass out slips of paper and ask for definite enrollments. Those not yet seeing the wisdom of taking up the work should be interviewed personally and have the advantages explained. If the salesman explains the merits of his goods, why should we not explain the merits of mission study?

The time for classes should be decided by each church conducting a Church School of Missions. Sunday evening is suggested as the most suitable time. The Christian Workers' period may be used, or better yet, the entire Sunday evening given to the study. It is felt by many that the needs of the church do not require more services, but rather the adaptation of the present ones to advance our best interests. The school should continue from four to ten weeks. Six weeks is a very suitable period. It should not be so long as to tire the folks, and yet it must be of sufficient length to permit of doing something worth-while.

Help from outside your own church may be desirable to get the plan introduced, but it will be advisable if leaders within your own ranks feel the responsibility of making the work a success.

The evening's program may consist first of some good, rousing song service by all, after which the different classes will go to their places for recitation. The time for recitation will usually be forty-five minutes, but this may be made shorter or longer as desired. After the class period is over the folks should assemble for a closing period of worship and conversation with God. Fifteen minutes may very helpfully be used in prayer and Bible reading. Let the church feel that they are one big family of God's children and that they are having their good-night prayers to him. The pastor, or some one who has prepared to lead in the closing service, may have charge of this feature. It should be made so simple that even the children will enjoy it. Children as well as older folks should take some part in this good-night service.

Other features of the school may be used as it seems advisable; viz., a good, rousing missionary program should be given soon after the school is concluded. Some definite missionary work may be engaged in as a result of the study and interest generated in the school. Some special missionary support may be undertaken as a method of expressing the missionary zeal of the church. The school may be a means of fellowship, and a short period may be used for visiting as the folks assemble. If agreeable on the part of all, a supper at some time during the course might be arranged, where all would come together in Christian fellowship. Likely other special features would be advisable at different churches.

Vital Suggestions

1. Have the merits of a Church School of Missions presented to and endorsed by the church.

2. Select a leader or director who is interested, capable, and willing to work untiringly that the school may be successful.

3. Select a committee of faithful folks to work with the leader.

4. Appoint the necessary teachers. These should study carefully, before the school begins, the courses they will teach. The leader should meet with the teachers several times to study their plans and to make sure that each worker fully understands the purpose and work.

5. Have big purposes for the school and arrange for the expression in fruitful service of the impressions gained during the school.

6. Do not begin until you are ready.

For further information write the General Mission Board, and whether you de-

sire information or not, kindly inform the Board that you have started a school.

Study Books for the School

Adults

The Kingdom and the Nations, by Eric M. North. A general study of conditions in different lands, as they affect and are affected by the progress of Christianity. The book has ten chapters, written in a most interesting manner. As many chapters can be used as lessons are planned in the school. Price, **75c.**

In the Vanguard of a Race, by Mrs. L. H. Hammond. A home mission study, largely biographical, and yet it reflects in a very definite manner the real southern problem in the United States. The progress of the colored race is well portrayed through the rise and labors of men like Booker T. Washington. Cloth, **75c;** paper, **50c;** Suggestions to Leaders, **10c.**

Missionary Manual, The handbook of the General Mission Board, used as a guide in directing the affairs of the Board. This manual was prepared by Bro. J. H. B. Williams and approved by the Board. The book is divided into four main parts: 1. The Board and Its Work. 2. Information for Missionary Candidates. 3. The Missionary. 4. The Mission. For those who are desirous of knowing the methods of missionary administration in our church this study will be most interesting. There is ample material for more than four lessons if a longer school is conducted. Price, **10c.**

The New Christian, Studies in Stewardship, by Ralph S. Cushman. The title of this little volume is misleading. It is not a new theory at all which it presents; but as old as God's love and comradeship with men. It has applications and terms that fit into our modern life, however. Certainly we need a renewed study of the subject of Stewardship of life and property, and this little book puts this great theme in splendid shape for that purpose. Price, **50c.**

Young People

The books suggested for young people's classes are the same as for adults. Because the books are not difficult, both adults and young people can use the same. It is suggested that where possible the young people and adults be organized into separate classes.

Intermediates and Older Juniors

Junior Folks at Mission Study—China, by several of our missionaries in China. A series of stories of noted characters in China's history, as well as of folks well known in missionary life. Cloth, **60c.**

Junior Folks at Mission Study—India, by Nora Berkebile. Sister Berkebile has been a missionary in India and is well fitted to write this book for the juniors of America. Suitable questions at the end of chapters make it a good book for class use. Cloth, **60c.**

Juniors

Mook, by Evalyn Worthly Sites. True stories of a Chinese boy who lived with missionaries in China, was converted and won his friends for Christ, too. It is full of the evangelistic spirit that will be appreciated by the juniors. Paper (only), **50c.**

The Magic Box, by Anita B. Ferris. Stories of negro life, which tell of conditions in school, community, church and home. The juniors will revel in these stories. Cloth, **60c;** paper, **40c.**

Primary

Young American Picture Stories, by Anita B. Ferris. Six pictures, 9x13 inches, of views in America. A booklet, with a story for each picture, accompanies the set of pictures. One picture will be sufficient for a lesson with the primaries, especially if the teacher plans some handwork or supplementary material for the lesson. Price **50c.**

Order all materials from

Brethren Publishing House, Elgin, Ill.

Tithing Literature at Less Than Cost

During the last five years, up to May 6, The Layman Company, Chicago, circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost.

It now offers to send, postage paid, a package containing twenty-six of these pamphlets, aggregating 275 pages by twenty-four different authors, for 30 cents. They include "Thanksgiving Ann" and one other in playlet form; also a "Tithing Account Book," with plain directions for use, and "Questions and Answers About Tithing," 32 pages. The price is less than the cost of production.

Please mention the Missionary Visitor; also give denomination.

The Layman Company,
35 N. Dearborn St., Chicago.

GENERAL MISSIONARY NEWS

Pandita Ramabai

"Ramabai fell asleep in Jesus at about 5 A. M., Wednesday, April 5, at her Mukti Home at Kedgaon. Two of her girls were watching at her bedside, but she slipped away so peacefully, that she did not attract their attention." So writes the Rev. Albert Norton, of Dhond, Poona District.

This brief statement of the passing from earth of one of God's chosen vessels will bring sorrow to many hearts. Probably no woman who has lived in India was better known or more beloved than Pandita Ramabai. A Brahmin widow, whose father died when she was very young, she later became a Christian, testifying to her faith by her works. In 1889 she opened the Sarada Sadan, or home of learning, for the Hindu widows in Bombay. Later it was moved to Poona, when so many widows became Christians. The Hindus grew hostile and withdrew most of their widows and stopped their subscriptions; but because they saw the necessity for such work, the Hindus have established many similar institutions. Pandita Ramabai's work at Mukti continued to grow until she had for some years been caring for more than 2,000 of her unfortunate sisters. She possessed wonderful executive ability, combined with uncommon common sense and a genius for organization and the direction of varied

enterprises. All the women were taught to work, and, besides the cultivation of the land and the tasks necessary for the maintenance of such a community, weaving, printing and other kinds of work were carried on. Pandita herself, familiar with Greek and Hebrew, did a great deal of translation. During recent years, a task which she had set herself was the translation of the Bible into the colloquial Mahratti, in order that it might be better understood by the unlearned. Her humility, coupled with her splendid qualities of leadership, had drawn to her many women from England, America and Australia, who were her loyal helpers. Her daughter, the late Mona Ramabai, who preceded her from earth only a few months ago, was for many years her companion and adviser, whom she expected to carry on the work when she laid it down. Perhaps the home going of Mona Ramabai was too great a sorrow for the aged mother, and may have hastened her departure.

Few women of any land or race could accomplish what Pandita Ramabai has done. Her memory will be cherished by thousands who knew her, and we trust that support and leadership for the noble work she established may be forthcoming. While she had remarkable ability, doubtless her strong faith in God and her boundless love for her suffering sisters were quite as great factors in the work she accomplished.

The American Bible Society Record

The biggest year of Bible circulation, since the high levels of the war period, is announced by the American Bible Society in its Annual Report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the society has been unable to meet it.

During the year the society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli, for missions in British East Africa; in Quechua, for the Bolivian Indians; in Zulu, for the black people of South Africa; in K'pelle, for use in Liberia. In China large parts of the Scriptures have been issued in the new phonetic script, which is a simplified form endorsed and promoted by the government.

Circulating Tithing Literature

"Layman," of The Layman Company, 35 North Dearborn Street, Chicago, sends us the following report of the number of pages of literature advocating tithing which that company has furnished to denominations and individual ministers and church workers for circulation in their churches during the five years commencing Jan. 1, 1917, and ending Jan. 1, 1922. The figures are as follows:

1917, 10,817,000 pages; 1918, 8,901,600 pages; 1919, 17,374,000 pages; 1920, 21,996,700 pages; 1921, 21,968,000 pages; total, 91,058,100 pages.

From Jan. 1, 1922, to May 6, four months and six days, orders were received which aggregate over 10,566,000 pages, making a total of over one hundred million pages.

May 6 the Committee on Conservation and Advance of the Methodist Church ordered 181,000 copies of seven pamphlets, over two million pages.

From Jan. 1 to March 1, 1922, the Baptist Young People's Union of America, through its general secretary, James Asa White, ordered a total of 3,170,000 pages.

During six months, from Sept. 1, 1921, to March 1, 1922, the Baptist General Board of Promotion, New York, and the State convention secretaries of nine different States, ordered a total of 1,699,400 pages.

Tithing literature is stewardship seed. The church or denomination that sows the seed bountifully will reap an abundant harvest of tithing stewards, with a corresponding increase in church support and offerings for benevolences. My experience of more than forty-five years, especially during the last five years, abundantly proves this statement.

INDIA NOTES FOR MARCH

Sara G. Replogle

The Gujarati District Meeting was held at Anklesvar March 7-9. There was a large attendance, both by the missionaries and Indian Christians. All the boarding schools were represented. The exhibit from the various schools showed splendid work by the pupils. Important subjects were discussed during the first two days and the last day was given over to business.

The committee meeting, which was held immediately after the District Meeting, was well attended by the Gujarati workers, but owing to the fact that many of the Marathi workers had already gone to Mahabaleshvar for language study, they were not permitted to attend the meeting. Much important business was transacted.

Sister Grisso is now located at Vyara, where she will have charge of the Girls' Boarding School in the absence of Sister Mow, who, on account of ill health, will return to the homeland for medical treatment.

Sister Mow and Bro. Summer passed their second year language examination.

An evangelistic worker has been secured for the Palghar field.

Sister Alice K. Ebey accompanied her daughters, Lois and Leah Ruth, to Landour, where they are attending school.

On account of the hot season coming on, the evangelistic work in the villages closed during the month. Good reports come from the work done during the cold season. In the Vyara District thirty-three baptisms took place in one village. The workers were encouraged and report that others expressed their willingness to become Christians, but baptism was postponed so as to give these people more teaching before entering the Christian life.

The entire mission family sympathizes with Sister Butterbaugh in the great sorrow which has come to her in the death of her father. Those of us who have had similar experiences since coming to the field can fully sympathize with others when these sad messages come. We are thankful, however, that the Father is just as near to us here, to soothe and comfort the sad heart, as he is in the homeland.

The workers have moved into the new quarters at Jalalpor. Part of the old buildings, which were erected temporarily during the famine time of 1900, has been torn down. The remainder is kept for further use.

Several members of the mission family recently suffered from "flu."

Bro. Lichty is still busily engaged at Ahwa in overseeing the building of the new bungalow. While he is in the jungle, helping to get lumber, Bro. Ebey looks after the work at the bungalow.

Prospect Point, Landour, Mussoorie.

INDIA NOTES FOR APRIL

Sara G. Replogle

On the first of April ten girls were transferred from the Anklesvar Girls' Boarding School to Jalalpor. Since that time four more girls have been admitted into the Girls' Boarding School at Jalalpor. In the absence of Sister Replogle Brother and Sister Forney are looking after the work in the school.

On account of illness Bro. Holsopples are spending some time at Bulsar. Bro. Holsopple's heavy work on pay day, April 1, brought on a hard attack of fever, and he was compelled to give up his work. Frequent attacks of fever within the last two years seem to have broken down his nervous system, which may necessitate his leaving the field. Frances, too, has been suffering from fever. In the absence of Bro. Holsopples, Bro. E. H. Eby is looking after the work at Vali.

The Bloughs, Garners, and Sisters Shumaker, Grisso and Replogle are spending several months at Prospect Point, Landour, during the hot season. Sister Ebey is here, too, with her children. Besides enjoying the cool breezes and a needed rest we have the pleasure of fellowship of many of our

fellow missionaries. Being surrounded by the beauties of nature on this great hill-top, our minds are drawn toward the great Creator. A study of his Word also helps us to think more of him who has called us into his service. Bro. Blough is leading us in the study of the book of Hebrews, and Bro. Garner leads our evening prayer service.

In ths absence of Sister Grisso, Sister Widdowson has charge of the work in the Girls' School at Vyara and Bro. Summer has charge of the other work there.

Last year one of the Christian men from Vyara was sent to Miraj for treatment for leprosy. Recently his son, who was left in the boarding school, developed the same disease, and has also been sent to Miraj for treatment. Satwikrao Ranadive, who has been suffering from a similar disease for the last year and has been at the same place for treatment, is much improved. Recently he was home visiting his family at Palghar, but returned to Miraj for further treatment.

On April 30 a farewell meeting was held at Vyara for Sister Mow, who expects to sail for America May 4.

Love feasts were held at Bulsar and Anklesvar on Good Friday.

The latest addition to the mission family is Erma Frances Alley, who came to brighten the home of her parents April 14. Owing to the fact that many of the children at Dahanu are having a bad cough, and fearing lest it might be whooping cough, Erma Frances, upon her return with her mother from the hospital in Bombay, was not permitted to join her father and brothers, but they are spending some time at Bulsar.

The Blickenstaff family suffered with fever during the month, and Bro. Wagoner had an attack of "flu."

Sisters Kintner and Shickel spent a short time at Mount Abu, where they had gone for a rest.

The District Mission Board has selected one of the teachers from the Jalalpor District to take up the work at Rudha. The present worker, who has been in charge for the last five years, has been transferred to Umalla. A number of persons have been baptized there recently.

On the 9th of April eighteen persons were baptized at Ahwa. In the evening of the same day a love feast was held. Practically all the members were present. The teachers from the villages were in and remained for the week to attend the durbar. The durbar is an event which is held yearly, at which time all the native kings come to get their annual subsidy, or to meet the political agent. The schools are represented, and one day is given over to sports, in which the school-children take part. All the children are treated to sweets, and all the girls who have passed in their annual examination receive jackets and the boys receive coats.

The work on the new bungalow at Vada is progressing nicely. The masons are beginning work on the second story. Owing to the high cost of labor and material the money which has been appropriated for the building will not be sufficient to complete it.

The boarding-school girls at Anklesvar are enjoying a vacation, which will continue until June 15.

Prospect Point, Landour, Mussoorie.

CHINA NOTES FOR MARCH

Anna Crumpacker

There was an unusual amount of sickness in our mission family during this month. It now seems that it will be necessary for Brother and Sister E. M. Wampler to return to the States because of her health. We had hoped so much for her recovery in China, and their going home means a great loss to our work and is a cause of deep regret on the part of all of us.

Sister Winnie Cripe has been compelled to give up her work and is now in the hospital at Liao. We hope that with complete rest this spring, and a summer vacation, she will be able to resume her duties.

Sisters Bessie Rider and Nettie Senger will sail April 28 for their furlough.

Dr. Coffman was very fortunate in securing a scholarship at Peking Union Medical College for some special X-ray work. Only ten doctors could be accepted for this work, and we congratulate Dr. Coffman on being elected to this class. He will therefore spend most of his summer in Peking, while Sister Coffman and the two little ones will go to the cooler clime at Liao.

The Crumpackers have been loaned to the International Famine Relief Committee to do work in the flooded portion of Ah Hwei Province. They go April 4 for a six weeks' term of service.

Esther Bright and Frantz Crumpacker arrived at Ping Ting March 24, for a ten days' vacation from the school at Tung Chou. Our Chinese friends share our joys when the children return.

Bro. Bright is very busy at this time. He is completing plans for the much-needed church at Liao Chou. The structure will probably be about 40 by 60 feet. He has just returned from a trip to Tientsin to look after the heating plant. Two new residences are also being built at Ping Ting. The Chinese court, in which the Bowmans live at Liao, also is being enlarged and repaired.

Lulu Ullom recently went to some of our neighboring missions, to study Women's Bible Schools. The school at Ping Ting opened March 6, with an enrollment of thirty. A few days later a woman came from near Kao Loo. She had had a taste of reading in the class held there last December. She brought her two little boys with her. One is five and the other seven. She had one donkey to make this trip of forty miles, and half of the way there is a very bad road. The donkey carried their bedding and some food supply, and the family took turns at walking. They were gassed on the way and had to rest over a day or so. She is grateful for this opportunity to learn to read and is making splendid progress. Don't you admire her grit?

Mary Schaeffer has been out in her country field. Fourteen women learned to read the new script during one of her classes.

The Women's Bible School is also in progress at Liao. Sister Cripe's illness makes the work much heavier for her coworker. There is a good interest in all these women's classes. It is a great blessing to be permitted to help these women.

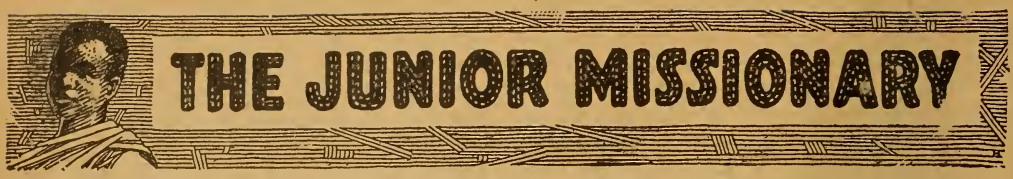
The high school at Liao has a slightly lower enrollment than last year, due to the fact that it charges practically full price for food. We are trying to make the work as nearly self-supporting as possible, and it is certain that these pupils would eat if they were at home. We do not have the heart to ask the church at home to feed the people that are able to feed themselves. We wonder, when China will do for herself all that she is able to do.

The men's evangelistic campaign in last year's famine area closed this month. The Chinese workers came back with much enthusiasm. In places songs had been composed in honor of what had been done by the famine relief workers. But it is a long step from heathendom to Christianity, and though they seem glad in many ways for the relief given, at present there are only eighty men who have enrolled as inquirers in the church. In many places these are the leading men of the villages, and we are hoping and praying that their entire villages may become Christian.

There is an active financial campaign on in Tai Yuan Fu to raise money for the new Y. M. C. A. site. This is of great interest to us because of the efforts of Bro. M. M. Myers in Tai Yuan Fu, and because we hope in a short time to be doing active work in our capital city.

The International Student Conference convenes in April near Peking. Dr. John R. Mott has given several important lectures to the public in Peking. Mrs. F. J. Wampler and Miss Metzger are taking a much-needed change in Peking and at the same time enjoying some of these lectures.

Political conditions in China are in a constant indescribable state of unrest. Bandits abound in many parts f China. China's great need is leadership—the kind that can lead and not be bribed.



Conducted by Aunt Adalyn

MIDSUMMER

From "glorious Fourth" to harvest yellow,
July's a treat for every fellow;
What though the sun be high and blazing,
Just see the full, rich crops we're raising!

THE BOY JESUS

(For recitation)

When Jesus was little, and played in the field
Till Nazareth's twilight grew dim,
What joy 'twould have been, had I only been there
To roam through the meadows with him!

I know he could tell where the swallows had nests,
And how the wild bees filled their comb;
Where lilies grew thickest, where shade trees were cool,
And when the full flocks would come home.

I know he was never unkind in his play,
But gentle and yielding his word;
Methinks I could speak in a tenderer tone,
If only his voice I had heard!

I'm glad for the story, the Gospel so sweet,
That tells of his earth-life so pure;
Though centuries many have rolled by since then,
His virtues forever endure.

A. H. B.

Your name and address

2c Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Juniors: Thanks be, we can spread ourselves this time! Now shake hands all around, and make yourselves acquainted. And don't worry if some of your remarks seem stale. I mean that some of you are talking in May, and this number of the Visitor will not be in your hands till July. So just imagine the situation. It's like being "turned around" when you go to a new place. Here in Elgin the sun always rises in the north and sets in the south. That is, it seems so to me, and I have to imagine the truth. I am writing this just the day before I start to Conference, and I am going to look for lots and lots of red baby ribbon bows!

Aunt Adalyn.

Dear Aunt Adalyn: I am sure your pleasant circle is growing, and I'm wondering if there's room for me. I enjoy reading the "Junior Missionary"—I can hardly wait till the Missionary Visitor comes. Aunt Adalyn, in the last Visitor you said you were going to be at Winona Lake. I intend to be there. I hope there will be a lot of other Juniors there too. I had not thought of such a nice way to tell each other that we belong to the circle. I am thirteen years old. I love to go to Sunday-school, and I go every Sunday I can. I have been at Sunday-school and church every Sunday this year so far. We go to a country church. There are just ten girls in our class. Well, I expect to see you at Winona Lake in June.

Goshen, Ind. Mary E. Ulery.

Dear Aunt Adalyn: I seem a little bashful at first, but I will soon get over that. I think it is very nice of you to put these things in the Missionary Visitor. I enjoy them very much. I hope every girl and boy who gets hold of the Visitor reads the "Junior Missionary" part. I am very glad

my parents take the magazine. Now I will tell a little about our class. Our name is, "Willing Workers for Christ." We are trying very hard to live up to it. A few in our class belong to church. We get along pretty good, anyway. I like the little stories, Aunt Adalyn. Also the recitations, and the children's letters. I do not know whether I will get to the Conference. I would like to come, and will if possible. If I am there, I will have a red baby ribbon on. I wish to meet you and other Juniors. I think I would better stop, although I could write more.

From your faithful Junior,
Viola Bollinger, age 11.

Shipshewana, Ind.

Dear Aunt Adalyn: I have been reading the Junior department in the Visitor. I certainly love to solve the puzzles. I love to go to Sunday-school. Our class motto is, "Early Seekers." Now if you find time to read my letter, I will send the answers to the puzzles in the May number. I would be glad to hear from some one. I am twelve years old.

Eaton, Ohio. Mary Catherine Gauch.

Dear Aunt Adalyn: I have just cracked the Nuts for May and am sending them in. How many here like to go to Sunday-school? I am sure you all do. We go in the Ford about fifteen miles. We miss very few Sundays in the summer, but do not go at all in the winter time. The church is in Monticello. I found the answer to the question, "Where in the Bible does it tell the remedy for boils?" Look in 2 Kings 20: 7. Here is a question: "How old was Ishmael when he died?" Lots of love.

Buffalo, Minn. Gladys Hersch.

Dear Aunt Adalyn: I was reading the Missionary Visitor, and I saw the Junior department. I thought I would try to crack the Nuts. I am eleven years old. My sister Rachel, aged nine years, helped me.

Middlebury, Ind. Troy Schrock.

Dear Aunt Adalyn: I am going to join your happy circle and write you a letter on the rest of my paper. [Katharine used the first page of her letter for her puzzle answers.] I enjoy reading the "Junior Missionary" very much. We are going to love feast this afternoon. I am eleven years old and am a member of the church. I joined when I was nine. Well, I must close, and give papa some music.

Gettysburg, Pa. Katharine Kline.

BRING THE NUT CRACKER

Enigma

I am composed of ten letters.
My 1, 5, 6, 10, is a porridge.
My 2, 9, 3, is to devour.
My 3, 9, 8, 7, is a story.
My 4, 5, 1, is to murmur.
My 6, 5, 2, is to prosecute.
My 10, 9, 5, 8, is to draw.
My 4, 2, 9, 8, 3, 10, is not sickness.
My whole is a very, very old man.

Decapitations

1. Behead a dish, and leave a bird.
2. Behead a bird, and leave a line.
3. Behead a boy's name, and leave a color.
4. Behead a color, and leave a deficiency.
5. Behead a stream, and leave a bird.
6. Behead a bird, and leave a measure.
7. Behead a transparency, and leave a girl.
8. Behead a girl's name, and leave the goddess of youth.

May Nuts Cracked

Hidden Missionaries.—1. Crumpacker. 2. Blough. 3. Bright. 4. Flory. 5. Horning. 6. Metzger. 7. Oberholtzer. 8. Rider. 9. Shock. 10. Sollenberger.

Cross Word.—Winona.

See the shells fly! Here comes a snappy-eyed bunch, each with a handful of kernels: Mary Catherine Gauch, Gladys Hersch, Troy Shrock, and Katharine Kline. Each is entitled to an assortment of foreign stamps, which I am sending by mail. Seems to me there must be some bright Juniors who could make a hard puzzle, as well as crack one. Suppose you try your hand, and put some originality into it. Stamps for the best one!

"Don't be afraid to soil your hands,
Don't wear a lazy frown;
You can't make footprints in the sands
Of time by sitting down."

Korea Salutes You!

An Old Lady's Doll

HILDA RICHMOND

LAST summer a young lady missionary went to the far-away country of Korea to be a kindergarten worker among the neglected children of that land. She took with her some pretty gifts from the children of her home town for the little children over there, and among them was a wonderful doll with many wonderful articles of clothing.

One day she went to a town to speak at a meeting in Korea, and she tucked the doll into her luggage to charm the little ones and get them to listen to the story of Jesus. Of course they were delighted, but in the audience was one person who wished for the doll more than any child did.

"I have walked twenty miles to come to this meeting," said a tired old woman, "and I'd like so much to carry that doll back to my village to show the children there. They can not come to your school and they would enjoy seeing the doll so much."

The missionary felt sorry, but she could not part with the doll that meant so much to her in her work, particularly as her boxes of supplies had been delayed in transit and she was short of kindergarten materials. "I am so sorry," she said, taking the wrinkled old hands in hers. "I can not spare the doll from my school, but I wish you could have one."

"If I come back next fall will you have one for me?" asked the old lady eagerly.

"Yes, I will surely try to have one for you," promised the young lady.

So the old woman walked twenty miles home, comforted and happy, to tell the story of the wonderful meeting. Almost before she got there a letter was on its way to America telling about the disappointment of the old lady who had never before seen a doll, and in due time it reached the little city that was home to the missionary.

"I'm going to make a doll's outfit for that old lady," said a girl, and at once so many pretty things began pouring in to her for the dresses that she had to work hard to use them all up. "She shall not be disappointed this time."

And when the doll was ready it had many, many more things than the one the old lady had wished for. It had a school dress and a party dress and a kimono and a gorgeous party cape and beautiful underwear, and stockings and shoes and aprons and handkerchiefs, and nightgowns, and everything any little girl could wish for. In fact, many little girls who saw it said it was the prettiest doll they had ever seen. Then it was carefully dressed and wrapped in a cloak and hood with all its extra clothes in the same box, and right now it is probably crossing the Pacific Ocean on its long voyage.

"I wonder what the old lady will say when she gets her dolly," the children say over and over. "What do you think she will say, mama?"

The mothers feel sure that the old lady will laugh and cry both when the doll is placed in her arms, and that she will walk home faster than she ever went before, to show it to the children who have never seen a doll in their little lives. The missionary has promised a picture of the old lady and her doll to the folks "back home," so some day they will be able to see just how the old lady looked as she started back to her village with the precious thing in her arms.

"And that isn't all," say the children as they talk it over. "We are saving our pennies, and one of these days other little children who never had any toys will find that the children of America are thinking of them, for we will send other things besides dolls in the next box that goes to our missionary in Korea."

"I HAVE COMMANDED THE RAVENS TO FEED THEE"

An old woman who firmly believed that God would supply every need of hers, fell ill. It was in the dead of winter. She prayed that some one might bring her a fresh egg. To the surprise of her neighbors a hen came into the old woman's house and laid an egg. Thus her prayer was answered.—A true incident.

THE MISSIONARY DOLLA WHERE IT

AN ANALYSIS OF 1921-22 EXPENDI

OUR HOME MISSION FIELD

WORK BEING DONE
- AID TO STATE DISTRICT
- MOUNTAIN WORK
- SUMMER PASTORATES
- SOUTHERN WORK
- ASSISTANCE TO WEAK CHURCHES

6.2% TO HOME MISSIONS

HEADQUARTER EXPENSE

ADMINISTRATION	3.2
PROMOTION	2.4
MISSIONARY VISITOR	4

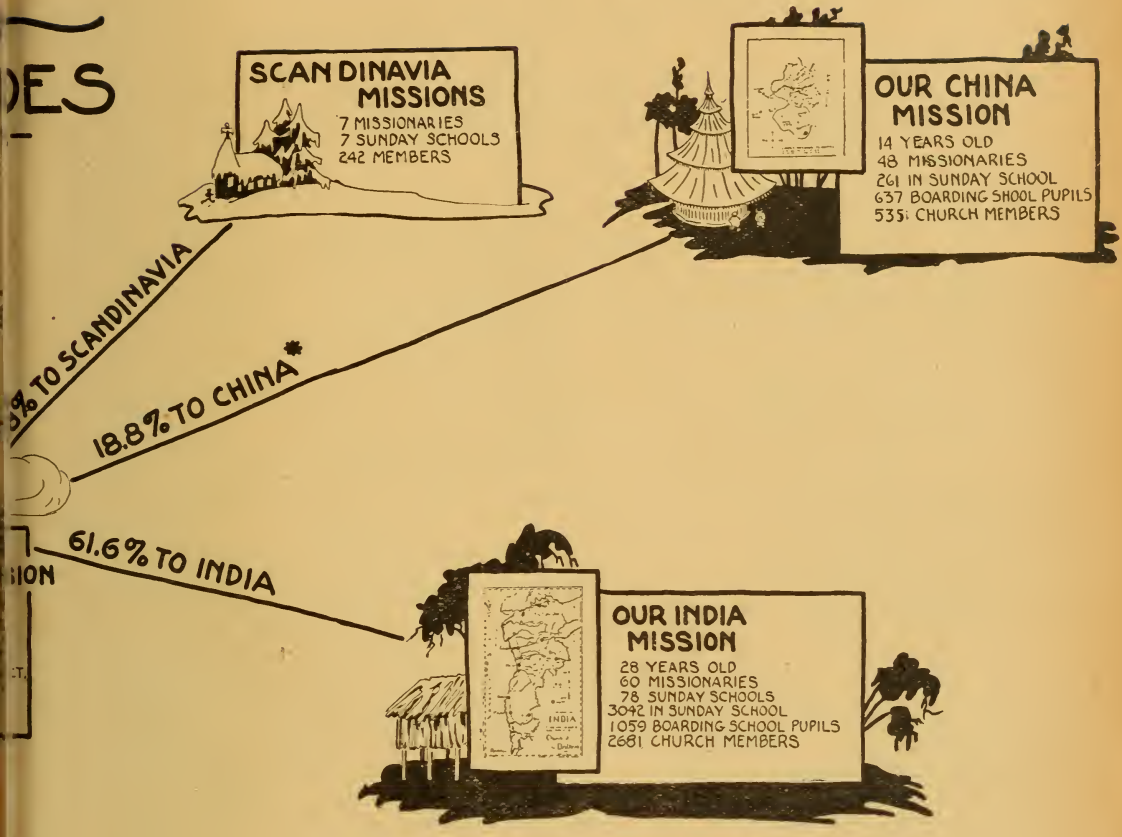
THE MISSIONARY DOLLAR IS COLLECTED AND MAILED TO HEADQUARTERS AT ELGIN ILLINOIS

GENERAL BO

MEETINGS
FIVE MEMB
FOUR SECR
ACTING
EDUCATI
HOME SE
TREASU

THE SMALL PERCENTAGE OF THE DOLLAR USED IN CHINA IS BECAUSE THE MISSIONARI

The Ping Ting, China, Boys' School and Grou



ENGAGED IN FAMINE WORK UNDER SUPPORT FROM THAT FUND

ediately Back of School to Right is the Church

LITTLE HOME MISSIONARIES

(Exercise for nine children. A little gesture for each may be given.)

I

God has given me two eyes
To be used for him;
I can see for grandma dear,
For her eyes are dim.
I can read to her sometimes,
When the hours seem long,
For her glasses I can look,
Thread her needle strong.

II

God has given me two ears
Just to hear the good;
I could always listen well
If I only would—
Listen to my mother's voice,
For she knows the right;
Listen to my father's words,
Heed with all my might!

III

God has given me two lips
Just to tell good news,
Not to utter unkind words—
Anything I choose;
But to tell the good I know,
All the good I hear,
And to tell the story true
Of our Savior dear.

IV

God has given me two hands
For his ministry;
With some thoughtful, loving task
They should busy be.
They should lighten mother's load
When it heavy grows;
All the good that they might do
Day by day—who knows?

V

God has given me two feet,
Not to drag around,
Not to go unwillingly
With unpleasant sound;
But to hurry to the help
Of a friend in need,
And to save some older one
With a willing speed.

VI

God has given me my strength
Just to help the weak;
If they come not to my door,
For them I shall seek.
There are sick beds ev'rywhere,
Feeble hands to save;
I shall carry health and cheer
With the strength he gave.

VII

God has given me a mind
That should thoughtful be,
It should be a treasure house
Filled with gifts so free—
Faith in God should enter there,
Hope and charity;
If the mind were filled with these,
Where would wrong thoughts be?

VIII

God has given me a heart
Pure and true to keep;
It should be like Jesus' own,
Filled with love so deep—
Love for those who go astray,
Love for lone and sad;
Love that reaches out to all,
Love that makes them glad.

IX

God has given me a voice,
I should use it well,
Could there be a dearer way
Of his love to tell?
I shall sing the sweetest songs
Of our Jesus true,
How he came the world to save;
* You must sing it too.

[Looking at others with hands toward them invitingly.]

All sing appropriate hymn.

* If song is to be omitted, last line of poem may be rendered: "How he loves us, too."

—Selected.

HE INTERESTED THE CHILDREN

It is stated that the Cheyennes of Oklahoma were induced to take up farming by strategy. An Indian agent offered to give a calf to every boy who for three months would help him milk his cows. It is said that the braves laughed at the boys who did this "squaws' work," but three boys stuck to it and got their calves. Then nine more boys volunteered, says the Youth's Companion. Then the agent asked them to help him plow, offering them all the corn they could grow. The boys accepted, and raised three thousand bushels of corn, which they converted into thirty-five steers, every boy at the agency being anxious to get a herd of his own. The fathers and mothers now became interested, and as a result the formerly wild Cheyennes have become the most industrious farmers.

"THERE APPEARED A CHARIOT OF FIRE"

"Would you not be afraid to ride in the kind of chariot Elijah had?" asked one child of another. "Not if God drove it," was the reply.

"Don't do things by halves; if it be right, do it thoroughly."

"Don't darken today's blue sky with tomorrow's cloud."

The Record of Giving

of the

CHURCH OF THE BRETHREN

For the Year Ended February 28, 1922

Statistics Arranged By

Congregations

Church Districts

Forward Movement Regions

Compiled by the

FORWARD MOVEMENT

Church of the Brethren

Elgin, Illinois

KEY TO COLUMNS

Column 1

Figures in this column, throughout, represent the sums received by the Forward Movement, and run through its books.

Column 2

Figures in this column, throughout, represent the sums received by the General Mission Board direct, which are credits on quotas for the Forward Movement Budget.

Column 3

Figures in this column, throughout, represent the total sums received by the other coöperating Boards, viz., the Sunday-school, Christian Workers', Educational, Temperance and Purity, Dress Reform and Homeless Children Boards and Committees.

Column 4

Figures in this column, throughout, represent the cross totals of all the sums given in columns one, two and three. These totals are the sums for which the local churches and the Districts secured credit in the 1921 Forward Movement effort.

Column 5

Figures in this column, throughout, represent the sums received during the year as payments on Forward Movement pledges of the previous year and are not included in the totals appearing in column four for the reason that they are not credits to 1921 Forward Movement quotas.

Column 6

Figures in this column, throughout, represent the sums contributed for relief purposes of all kinds, i. e., China Famine Relief, Near East Relief, Russian Relief, etc. Such contributions are not credits to Forward Movement quotas.

Column 7

Figures in this column, throughout, represent the cross totals of all the sums given in columns four, five and six. These totals are the sums which the local churches and Districts gave for all purposes, in so far as the contributions were made through the Elgin headquarters.

Special Explanation

It will be observed throughout the statistics of giving by congregations that an asterisk (*) appears after some figures. This means a deduction of the amount indicated from the credit given the previous year. This is occasioned by refunds made to colleges in several regions of their pro-rata share of total receipts where an effort was put on to raise funds for a combined budget of the Elgin Forward Movement and the regional college. Any amounts, therefore, refunded to the college appear as deductions from sums sent to Elgin, as they are not properly credits to the 1920 $1,000,000.00 Forward Movement Budget.

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
REGION NO. 1							
1. First Virginia.							
Chestnut Grove, (W. Va.),	$ 64.00	$ 79.67	$ 10.00	$ 153.67	$	$ 62.84	$ 216.51
Cloverdale,		289.40		289.40	1,074.36	28.50	1,392.26
Copper Hill,	74.36	16.08		90.44	265.00		355.44
Crab Orchard, (W. Va.),	24.31	22.04		46.35			46.35
Daleville,		145.03		145.03	103.00*		42.03
Greenbrier,		50.00		50.00			50.00
Mt. Joy,			2.00	2.00			2.00
Peters Creek,		91.70	4.92	96.62	1,660.80	80.00	1,837.42
Roanoke City,	401.20	1,072.66	32.71	1,506.57	126.00	25.07	1,657.64
Selma,		42.25		42.25			42.25
Troutville,	1,100.00	77.09		1,177.09		41.18	1,218.27
Unallocated,	5.00	299.50		304.50	12.00		316.50
2. North and South Carolina, Georgia and Florida.							
Arcadia,	$	$ 6.00	$	$ 6.00	$	$	$ 6.00
Bethel,		11.40		11.40		14.27	25.67
Brooklyn,	5.00			5.00			5.00
Brummetts Creek			7.50	7.50			7.50
Melvin Hill,		146.25		146.25			146.25
Mill Creek,		17.00		17.00		10.00	27.00
Pleasant Grove,		8.80		8.80			8.80
Sebring,	95.00	1,684.01	41.76	1,820.77			1,820.77
Seneca,						12.25	12.25

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Zion,		10.00		10.00			10.00
Unallocated,		211.96	3.09	215.05		173.18	388.23
3. Southern Virginia.							
Angel's Rest,	$	$ 2.00	$	$ 2.00	$	$	$ 2.00
Antioch,	160.00	173.15	6.50	339.65		10.00	349.65
Beaver Creek,					11.30		11.30
Bethlehem,	175.00	121.84	5.00	301.84			301.84
Burks Fork,		5.00		5.00			5.00
Christiansburg,	15.25	23.00		38.25		15.40	53.65
Coulson,	4.85	11.00		15.85		2.20	18.05
Fraternity,		50.50		50.50		10.00	60.50
Germantown,	75.00	150.60		225.60			225.60
Laurel Branch,		26.49		26.49			26.49
Pleasant Hill,		2.00		2.00			2.00
Pleasant Valley,					131.60		131.60
Red Oak Grove,	50.53	13.00	7.83	71.36			71.36
Smith River,		30.00		30.00	100.00		130.00
St. Paul,		1.00		1.00			1.00
Topeco,	49.75	30.05		79.80		9.00	88.80
White Rock,	6.00			6.00	20.10		26.10
Unallocated,		241.50		241.50			241.50
4. Tennessee.							
Beaver Creek,	$	$ 5.00	$	$ 5.00	$	$	$ 5.00
Cedar Grove,	10.00	15.00		25.00			25.00
French Broad,			1.50	1.50			1.50
Fruitdale,		77.33		77.33			77.33
Knob Creek,	25.00	255.00		280.00			280.00
Limestone,	20.84	61.25		82.09			82.09
Meadow Branch,	30.77	12.84		43.61			43.61
Mountain Valley,		7.00		7.00			7.00
New Hope,	68.33	10.65	3.65	82.63			82.63
Piney Flats,		2.00		2.00	9.50		11.50
Pleasant Hill,	17.35	79.65		97.00	42.00		139.00
Pleasant Mount,	7.92			7.92			7.92
Pleasant Valley,	18.00	20.00		38.00		11.00	49.00
Pleasant View,	40.37			40.37			40.37
Walnut Grove,	9.92			9.92			9.92
Unallocated,	15.00	69.17	16.00	100.17		17.25	117.42

REGION NO. 2

5. Eastern Virginia.							
Belmont,	$ 62.50	$ 6.00	$	$ 68.50	$ 32.56	$	$ 101.06
Bethel,			1.31	1.31			1.31
Fairfax,	749.01	205.02		954.03		15.35	969.38
Hollywood,	79.51	43.70		123.21	149.50		272.71
Locust Grove,					76.00		76.00
Madison,	32.75	40.00		72.75			72.75
Manassas,		33.00		33.00	189.00		222.00
Midland,	12.50	38.37		50.87		15.02	65.89
Mt. Carmel,	220.05	20.64	1.50	242.19	20.56		262.75
Nokesville,	119.50	130.91	1.00	251.41	273.50	41.03	565.94
Oronoco,	22.00			22.00			22.00
Rappahannock,			5.00	5.00			5.00
Trevilian,	85.00	14.35	5.00	104.35		77.45	181.80
Valley,	169.25	114.95		284.20	17.60		301.80
Unallocated,		141.25		141.25	15.00	13.00	169.25
6. First West Virginia.							
Allegheny,	$	$	$	$	$ 48.15	$ 5.00	$ 53.15
Bean Settlement,		8.35		8.35	17.00*		8.65*
Beaver Run,		211.71		211.71	180.25*		31.46
Eglon,		195.76		195.76	102.65*		93.11
Greenland,	49.00	45.00		94.00	195.20*		101.20*
Harman,		18.00	5.00	23.00	67.46		90.46
New Creek,		77.39		77.39			77.39
Old Furnace,		22.12		22.12	36.02*		13.90*
Red Creek,		20.50		20.50	36.76*		16.26*
Sandy Creek,	600.00	307.63		907.63	142.50	100.00	1,150.13
Seneca,					67.31*		67.31*
Tearcoat,	153.00	13.70		166.70	229.10*	40.00	22.40*
White Pine,	91.00	16.50		107.50	48.00	8.00	163.50
Unallocated,	77.00	166.00	8.19	251.19	99.75*	30.00	181.44
7. Northern Virginia.							
Brocks Gap,	$ 86.13	$ 32.50	$	$ 118.63	$	$	$ 118.63
Cooks Creek,	182.35	367.59	4.50	554.44	626.02*	244.93	173.35
Flat Rock,	484.23	242.64	14.00	740.87	833.04	13.13	1,587.04
Greenmount,	566.81	278.33	7.00	852.14	14.13*		838.01
Harrisonburg,		72.78	27.90	100.68	114.40	5.00	220.08
Linville Creek,	446.39	206.20		652.59	251.11	12.83	916.53
Lower Lost River,	8.90			8.90			8.90
Mill Creek,		154.50		154.50	291.46*		136.96*
Mt. Grove,					144.35*		144.35*
Mt. Zion,		130.87		130.87	166.86		297.73

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
No. Mill Creek,	9.00	29.00		38.00	57.60		95.60
Pleasant View,		4.70		4.70	91.80		96.50
Powells Fort,	4.00	6.00		10.00	1.29		11.29
Salem,		65.78	1.00	66.78	174.00		240.78
Smiths Creek,	23.50	5.50		29.00	3.00*		26.00
South Fork,	17.00	22.00		39.00	29.20		68.20
Timberville,		422.99		422.99	1,444.01	5.00	1,872.00
Unity,	166.85	207.15		374.00	422.91		796.91
Upper Lost River,	50.22			50.22	69.72*		19.50*
Woodstock,	75.16	74.47		149.63	214.38*	75.00	10.25
Unallocated,	25.00	349.02	25.00	399.02	210.22*	75.00	263.80
8. Second Virginia.							
Barren Ridge,	$ 490.00	$ 53.25	$	$ 543.25	$ 512.95*	$	$ 30.30
Beaver Creek,	121.00	48.00	8.44	177.44	1,233.24		1,410.68
Buena Vista,					33.80		33.80
Bridgewater,	800.00	490.62	25.00	1,315.62	3,549.70	20.00	4,885.32
Chimney Run	4.40	3.45	1.82	9.67	5.73		15.40
Crummits Run,					304.00		304.00
Elk Run,	517.08	80.00		597.08	987.16	11.05	1,595.29
Hevener,	178.18	10.00		188.18	348.68*		160.50*
Lebanon,	420.65	544.00	8.00	972.65	171.09		1,143.74
Middle River,	5.00	960.95		965.95	856.98		1,822.93
Mt. Vernon,	10.00	49.63		59.63	412.87		472.50
Pleasant Valley,	688.00	109.38		797.38	2,421.16		3,218.54
Sangerville,	63.22	129.45	14.63	207.30	1,743.58		1,950.88
Staunton,		1.00		1.00	62.40*		61.40*
Summit,		121.86	20.00	141.86	1,760.05	120.97	2,022.88
Thorny Bottom,					10.00		10.00
Valley Bethel,	71.50	18.90	19.10	109.50	82.21*		27.29
Unallocated,	20.00	375.39	15.00	410.39	285.76*	50.00	174.63
9. Second West Virginia.							
Beans Chapel,	$	$ 37.50	$	$ 37.50	$ 160.93*	$	$ 123.43*
Bethany,		60.63		60.63	108.60*		47.97*
Goshen,					60.00*		60.00*
Mt. Zion,		2.00		2.00	13.20		15.20
Pleasant Valley,					201.15*		201.15*
Shiloh,					10.20*		10.20*
Union Chapel,					41.35*		41.35*
Valley River,		10.69		10.69	68.04		78.73
Unallocated,		33.00		33.00	24.60*		8.40
REGION NO. 3							
10. Eastern Maryland.							
Baltimore (Fulton Ave.),	$ 203.54	$ 380.77	$	$ 584.31	$	$ 61.00	$ 645.31
Baltimore (Woodberry),		302.78		302.78	49.26		352.04
Beaver Dam,	45.17	43.94		89.11		39.04	128.15
Bethany,	55.00	121.23		176.23	40.00		216.23
Bush Creek,	268.16	36.93	10.00	315.09			315.09
Denton,	347.71	55.10		402.81	44.00	28.86	475.67
Frederick City,	65.00	35.00		100.00		10.00	110.00
Green Hill,		1.00		1.00	100.40	6.30	107.70
Locust Grove,	185.40	32.07		217.47			217.47
Long Green Valley,	240.06	26.71		266.77	127.00	27.35	421.12
Meadow Branch,	398.60	763.94	17.50	1,180.05		177.79	1,357.83
Middletown Valley,	487.38	56.38		543.76	319.72	205.75	1,069.23
Monocacy,	47.05	35.86	3.16	86.07		15.00	101.07
Piney Creek,		20.00		20.00		56.21	76.21
Pipe Creek,	705.00	950.25		1,655.25		25.00	1,680.25
Sams Creek,	192.00	79.81		271.81		10.00	281.81
Washington City,	244.78	109.67		354.45	58.80		413.25
West Point,	10.30			10.30	30.75	13.88	44.93
Unallocated,	77.00	284.75		361.75		77.10	438.85
11. Middle Maryland.							
Beaver Creek,	$	$ 320.35	$	$ 320.35	$ 180.00	$	$ 500.35
Berkeley,		18.57		18.57	30.00		48.57
Broadfording,	150.00	356.76		506.76		51.15	557.91
Brownsville,		661.35		661.35	257.74	134.65	1,053.74
Hagerstown,		2,079.73		2,079.73			2,079.73
Johnsontown,		11.00		11.00			11.00
Licking Creek,		24.27		24.27		2.00	26.27
Manor,	30.00	612.13	8.92	651.05		77.64	728.69
Pleasant View,	1,000.00	330.93		1,330.93	10.00	127.00	1,467.93
Welsh Run,		350.71	5.00	355.71		37.88	393.59
Unallocated,		203.40		203.40			203.40
12. Western Maryland.							
Bear Creek,	$	$ 113.04	$	$ 113.04	$	$	$ 113.04
Cherry Grove,		31.00		31.00			31.00
Fairview,		55.33		55.33	65.60		120.93
Maple Grove,					134.40		134.40
Oakland,		14.15		14.15			14.15
Unallocated,		45.01		45.01		5.00	50.01

Name of Congregation	1. F. M.	2. G. M. B.	3 Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
REGION NO. 4							
13. Middle Pennsylvania.							
Albright,	$	$ 1.00	$	$ 1.00	$	$	$ 1.00
Altoona (6th Ave.),	2,378.65	92.00		2,470.65	1,010.60	10.00	3,491.25
Altoona (28th Street),	300.00	108.75		408.75		137.48	546.23
Ardenheim,	200.00	2.00		202.00			202.00
Artemas,		2.00		2.00	11.20		13.20
Aughwick,		2.00		2.00			2.00
Carson Valley,	324.00			324.00			324.00
Clover Creek,	371.70	160.00	8.00	539.70		153.74	693.44
Dry Valley,	270.50	16.50		287.00		10.20	297.20
Dunnings Creek,	50.00	40.00		90.00			90.00
Everett,	417.50	671.50		1,089.00			1,089.00
Fairview,	44.53	23.93		68.46	5.00		73.46
Hollidaysburg,	22.00			22.00			22.00
Huntingdon,	1,480.50	1,497.90		2,978.40		36.50	3,014.90
James Creek,			3.00	3.00		31.00	34.00
Juniata Park,	61.00	131.00		192.00		197.77	389.77
Leamersville,	308.70	62.50		371.20			371.20
Lewistown,	200.00	214.40	12.00	426.40		3.00	429.40
New Enterprise,	365.00	545.10		910.10			910.10
Queen,	25.00	32.38		57.38		12.00	69.38
Raven Run,	15.00	20.36		35.36			35.36
Riddlesburg,	60.25	10.50	4.13	74.88	38.70	5.00	118.58
Riggles Gap,					3.00		3.00
Roaring Spring,	160.00	148.50		308.50	100.00		408.50
Smithfield,		98.46		98.46		10.00	108.46
Snake Spring,	48.03	261.40	17.00	326.43	403.20	16.00	745.63
Spring Run,		103.19		103.19	314.00		417.19
Stonerstown,	64.00	3.00		67.00	19.50		86.50
Tyrone,		9.00		9.00	47.20		56.20
Upper Claar,		2.50		2.50			2.50
Warriors Mark,					95.00		95.00
Williamsburg,		157.50		157.50	218.96	45.00	421.46
Woodbury,	659.30	581.05		1,240.35	90.57	51.64	2,282.56
Yellow Creek,			5.00	5.00			5.00
Unallocated,	65.00	225.00	2.69	293.19	6.00	76.00	375.19
14. Southeastern Pennsylvania, New Jersey and Eastern New York.							
Amwell,	$ 25.00	$	$	$ 25.00	$	$	$ 25.00
Brooklyn,	100.00	196.30		296.30	350.00	27.21	673.51
Coventry,	202.00	876.15	7.77	1,085.92			1,085.92
Greentree,		248.00		248.00	500.00		748.00
Harmonyville,	64.13	21.85		85.98		10.00	95.98
Norristown,		194.89		194.89			194.89
Parkerford,	267.95	189.30		457.25		55.00	512.25
Philadelphia (Bethany),		59.00		59.00			59.00
Philadelphia (First),	50.00	2,402.35		2,452.35		65.52	2,517.87
Philadelphia (Geiger Mem.),		100.00		100.00		18.00	118.00
Philadelphia (Germantown),	95.43	1,011.04		1,106.47			1,106.47
Pottstown,	48.79	19.95		68.74			68.74
Royersford,	144.05	163.77		307.82	20.00	28.00	355.82
Upper Dublin,	5.94	43.59		49.53			49.53
Wilmington,		5.00		5.00			5.00
Unallocated,		99.25		99.25	17.10	5.05	121.40
15. Western Pennsylvania.							
Berlin,	$	$ 82.75	$	$ 82.75	$ 21.00	$ 112.80	$ 216.55
Bolivar,		66.26		66.26	53.90		120.16
Brothers Valley,	1,163.00	373.38	10.00	1,546.38		50.00	1,596.38
Chest Creek,		2.00		2.00			2.00
Connellsville,	37.25	319.00	1.00	357.25			357.25
Elk Lick,	350.50	109.60		460.10	200.00	32.17	692.27
Georges Creek (Uniontown),	100.25	48.00		148.25			148.25
Georges Creek (Fairview),	220.00	30.51	11.50	262.01		8.05	270.06
Glade Run,		54.00	2.00	56.00			56.00
Greensburg,	120.00	298.50		418.50	480.00		898.50
Greenville,	107.75	10.80		118.55			118.55
Indian Creek,		14.00	1.00	15.00			15.00
Jacobs Creek,	23.50	241.50	5.00	270.00		10.00	280.00
Johnstown (Walnut Grove),	279.54	975.19	1.77	1,256.50			1,256.50
Ligonier,	237.00	109.05		346.05			346.05
Locust Grove,		80.10	5.00	85.10			85.10
Manor,	158.83	441.43	12.00	612.25		71.77	684.03
Maple Glen,	158.50	122.50	3.00	284.00		52.86	336.86
Markleysburg,		222.69		222.69			222.69
Meyersdale,	215.00	545.05	17.34	777.39	200.00		977.39
Middle Creek,	304.00	126.50	10.00	440.50		125.50	566.00
Montgomery,		76.00		76.00			76.00
Morrellville,		321.53	10.00	331.53			331.53
Moxham,	100.00	125.50	4.00	229.50	3.00		232.50
Mt. Union,		19.00	5.00	24.00			24.00
Pittsburgh,	24.00	274.00	8.08	306.08			306.08
Pleasant Hill,		28.00	35.04	63.04			63.04
Plum Creek,	26.00	40.31		66.31	174.63	11.27	252.21
Quemahoning,		921.31	8.00	929.31		30.00	959.31

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Red Bank,	95.00	50.25		145.25		55.22	200.47
Rockton,	106.87	90.55	3.00	200.42	21.64	15.00	237.06
Rockwood,	5.00	28.20		33.20			33.20
Roxbury,	503.35	387.89	13.14	904.38			904.38
Rummel,		884.75	5.00	889.75		25.00	914.75
Scalp Level,	848.00	336.17		1,184.17	32.75	51.00	1,267.92
Shade Creek,	160.00	283.21		443.21			443.21
Sipesville,		10.00		10.00		60.29	70.20
Somerset,	50.00	43.00		93.00			93.00
Summit Mills,	374.40	11.00		385.40		6.00	391.40
Ten Mile,		17.50	2.00	19.50		8.50	28.00
Trout Run,		1.30		1.30			1.30
Viewmont,	425.00	121.70		546.70			546.70
Windber	663.00	81.00		744.00	58.15	103.25	905.40
Unallocated,	6.00	216.38	116.21	338.59		49.08	387.67
REGION NO. 5							
16. Eastern Pennsylvania.							
Akron,	$ 68.00	$ 62.90	$	$ 130.90	$	$ 70.00	$ 200.90
Annville,	270.00	238.70		508.70		50.00	558.70
Chiques,	281.35	798.97		1,080.32		21.90	1,102.22
Conestoga,	166.50	702.79		869.29		165.73	1,035.02
Conewago,	183.00	13.00		196.00			196.00
E. Petersburg,	211.07	67.13		278.20		95.40	373.60
Elizabethtown,	541.83	1,620.91	11.25	2,173.99		94.21	2,268.20
Ephrata,	800.00	570.75	7.03	1,377.78		16.00	1,393.78
Fairview, East,	409.75	149.19	5.00	563.94		38.64	602.58
Fredericksburg,	82.00	86.40		168.40		51.15	219.55
Harrisburg,	53.50	631.90	12.81	698.21			698.21
Hatfield,	43.00	679.92		722.92		200.75	923.67
Heidelberg,	23.00	141.50	4.00	168.50			168.50
Indian Creek,	288.50	281.67		570.17		174.31	744.48
Lake Ridge,	17.70	57.83		75.53			75.53
Lancaster,	371.20	395.87	6.66	773.73		93.47	867.20
Lebanon,		1.20		1.20			1.20
Lititz,	216.55	303.46	7.00	527.01		109.05	636.06
Maiden Creek,	444.50	77.25		521.75	190.75	116.38	828.88
Mechanic Grove,	160.00	58.10		218.10		59.40	277.50
Midway,	177.26	599.44		776.70		408.00	1,184.70
Mingo,	129.44	409.27		538.71		164.70	703.41
Mountville,		265.83	2.00	267.83			267.83
Myerstown,	220 05	147.44		367.49			367.49
Palmyra,	857.80	78.28		936.08		130.91	1,066.99
Peach Blossom,		117.21	2.00	119.21		5.00	124.21
Reading,	56.31	10.90	5.35	72.56			72.56
Richland,	233.50	569.99	4.50	807.99		164.58	972.57
Ridgely,	75.59	255.52		331.11		73.98	405.09
Schuylkill,	95.00	40.18		135.18			135.18
Shamokin,	9.19	11.75		20.94		1.00	21.94
Spring Creek,	144.70	239.80	23.00	407.50		268.68	676.18
Springfield,	127.85	127.87		255.72		8.25	263.97
Spring Grove,	96.86	94.23		191.09		34.30	225.39
Springville,	145.77	31.10		176.87		63.69	240.56
Swatara, Big,	164.84	180.90		345.74		128.12	473.86
Swatara, Little,	324.70	114.90	8.00	447.60			447.60
West Conestoga,	294.11	103.79		397.90		5.00	402.90
West Greentree,	90.25	285.24		375.49		57.50	432.99
White Oak,	196.19	497.34		693.53			693.53
Unallocated,	12.00	289.50		301.50		33.00	334.50
17. Southern Pennsylvania.							
Antietam,	$ 560.00	$1,346.78	$ 8.67	$1,915.45	$ 666.00	$ 306.01	$2,887.46
Back Creek,	162.91	547.25		710.16	128.00	33.12	871.28
Carlisle,	238.50	168.05		406.55			406.55
Chambersburg,			6.50	6.50		23.42	29.92
Codorus,	225.76	192.09	5.00	422.85		204.67	627.52
Falling Spring,	90.31	32.46	4.68	127.45		21.75	149.20
Hanover,	351.50	98.00		449.50	43.15	55.50	548.15
Lost Creek,	93.50	186.87		280.37			280.37
Lower Conewago,	44.00			44.00			44.00
Lower Cumberland,	601.21	223.58		824.79		2.71	827.50
Marsh Creek,	72.31	50.58		122.89	65.00		187.89
Mount Olivet,	36.00			36.00			36.00
New Fairview,		73.83		73.83		245.72	319.55
Perry,	26.00			26.00		32.14	58.14
Pleasant Hill,	65.00	81.00		146.95			146.95
Ridge,	66.00	35.00		101.00	3.00		104.00
Shippensburg (Ridge),	250.48	18.00		268.48			268.48
Sugar Valley,	16.25	62.21		78.46			78.46
Upper Codorus,	132.80	15.00		147.80		160.00	307.80
Upper Conewago,	377.33	701.50	19.37	1,098.20		284.88	1,383.08
Upper Cumberland,	282.00	75.21		357.21	20.00	25.74	402.95
York, First,	425.00	364.57	19.10	808.67		176.67	985.34
Unallocated,	5.00	170.00	26.00	201.00		112.88	313.88

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REGION NO. 6							
18. Northeastern Ohio.							
Akron,	$ 199.32	$ 204.29	$ 10.00	$ 413.61	$	$ 8.00	$ 421.61
Ashland City,	116.80	73.40		190.20		7.60	197.80
Ashland Dickey,	282.75	107.40		390.15			390.15
Baltic,	164.45	268.20		432.65			432.65
Beech Grove,		17.65		17.65			17.65
Bethel,	30.00	19.20		49.20		10.00	59.20
Black River,	442.40	357.49	5.00	804.89	5.00		809.89
Bristolville,		10.00		10.00			10.00
Canton Center,	413.00	175.69		588.69			588.69
Canton City,	227.22	123.73		350.95	50.00		400.95
Chippewa,	612.75	273.01	8.00	893.77		23.00	916.77
Cleveland,		20.37		20.37			20.37
Danville,	146.79	103.27		250.06		31.50	281.56
East Nimishillen,	364.09	183.36		547.45	106.09*	20.20	461.56
Freeburg,		478.45	10.00	488.45			488.45
Goshen,	58.00	61.67		119.67			119.67
Greenwood,		54.15		54.15			54.15
Hartville,	506.05	323.83	12.00	841.88	300.00		1,141.88
Jonathan Creek,	161.50	200.91		362.41	723.60	1.00	1,087.01
Kent,	6.10	23.61		29.71			29.71
Maple Grove,	221.25	130.02		351.27			351.27
Mohican,	50.00	22.14		72.14			72.14
Mt. Zion,	50.00	11.00		61.00			61.00
New Philadelphia,	53.78	161.42		215.20			215.20
Owl Creek,	246.19	132.04		378.23		21.60	399.83
Reading,	158.00	48.56		206.56			206.56
Springfield,	172.87	169.95		342.82			342.82
Tuscarawas,	6.00			6.00			6.00
West Nimishillen,	40.00	83.43		123.43			123.43
Woodworth,	50.00	12.08		62.08		12.00	74.08
Wooster,	285.00	120.60		405.60		20.00	425.60
Zion Hill,	246.40	130.67	5.00	382.07	175.00		557.07
Unallocated,		272.70	3.70	276.40		33.48	309.88
19. Northwestern Ohio.							
Baker,	$ 245.00	$ 46.46	$	$ 291.46	$	$	$ 291.46
Bellefontaine,	95.00	57.50		152.50	108.45		260.95
Black Swamp,		77.00	3.00	80.00			80.00
Blanchard,	92.00	24.50		116.50	326.50		443.00
County Line,	92.01			92.01			92.01
Deshler,	35.00	40.50		75.50	121.20		196.70
Eagle Creek,	466.48	229.31	5.00	700.79	211.93	74.45	987.17
Fairview,			6.80	6.80			6.80
Fostoria,		42.45		42.45			42.45
Greenspring,	468.59	261.30	14.73	744.62		5.00	749.62
Hicksville,	12.25			12.25			12.25
Lick Creek,	290.00	627.64	5.00	922.64			922.64
Lima,	350.16	116.50		466.66			466.66
Logan,	341.52	70.00		411.52		8.00	419.52
Marion,	125.00	20.50	3.00	148.50			148.50
Pleasant View,	880.00	879.56		1,759.56	200.00		1,959.56
Poplar Ridge,	25.00	93.80		118.80			118.80
Richland,	35.50			35.50			35.50
Rome,	125.00			125.00			125.00
Ross,	22.35	10.00		32.35			32.35
Sand Ridge,	11.60			11.60			11.60
Silver Creek,	142.00	311.61		453.61	15.00		468.61
Sugar Creek,	23.65	135.00		158.65			158.65
Sugar Ridge,	50.00	10.00		60.00			60.00
Swan Creek,	29.00	10.00		39.00	20.00		59.00
Toledo,		9.00		9.00	44.24		53.24
Wyandot,		22.88		22.88	20.00		42.88
Unallocated,		780.40		780.40		59.25	839.65
20. Southern Ohio.							
Ash Grove,	$	$ 3.00	$	$ 3.00	$ 20.00	$	$ 23.00
Bear Creek,	470.19	215.19	5.00	690.38	110.00*	22.00	602.38
Beaver Creek,	11.00	30.00		41.00		21.75	62.75
Beech Grove,	139.50	100.69		240.19	399.50	38.65	678.34
Bradford,	46.00	13.00		59.00			59.00
Brookville,	139.30	236.13		375.43			375.43
Charlestown,	165.00			165.00			165.00
Cincinnati,	25.35	25.00		50.35			50.35
Circleville,	16.85	22.60		39.45	31.50		70.95
Covington,	240.00	125.00	25.00	390.00		49.00	439.00
Donnells Creek,	228.39	241.67	6.35	476.41	290.00		766.41
East Dayton,	100.00	115.54		215.54			215.54
Eversole,	40.78	291.59		332.37			332.37
Fort McKinley,	522.00	96.82		618.82	5.00	13.97	637.79
Greenville,	256.45	232.75	10.00	499.20	57.00	68.94	625.14
Harris Creek,	260.00	154.37	5.00	419.37			419.37
Lower Miami,	237.00	212.18		449.18	15.00		464.18
Lower Stillwater,	200.00	47.00		247.00	131.91		378.91

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Marble Furnace,	28.75	11.28		40.03	5.00		45.03
Middle District,	70.74	94.01	6.00	170.75		8.85	179.60
Middletown,		3.50		3.50			3.50
New Carlisle,	788.75	670.53	9.04	1,468.32	916.50	15.50	2,400.32
Oakland,	81.05	.50		81.55		30.37	111.92
Painter Creek,	279.00	693.32	5.31	977.63	165.00	52.82	1,195.45
Palestine,	7.75	43.01		50.76	69.60		120.36
Pitsburg,	282.71	331.96		614.67	250.00		864.67
Pleasant Hill,	165.65	521.69	12.41	699.75	339.60		1,039.35
Pleasant Valley,		18.75		18.75			18.75
Poplar Grove,	90.00	143.01	8.25	241.26	33.00	92.88	367.14
Prices Creek,	802.73	155.91		958.64	97.07		1,055.71
Rush Creek,		49.43		49.43	79.35		128.78
Salem,	577.55	586.99	6.45	1,170.99	781.43		1,952.42
Sidney,	124.00	105.88	5.00	234.88			234.88
Springfield,	100.00	160.80	5.00	265.80			265.80
Stone Lick,		2.00		2.00		2.00	4.00
Strait Creek,		5.00		5.00			5.00
Sugar Hill,	307.00	227.93	5.00	539.93	29.00		568.93
Trotwood,	197.00	336.25		533.25	571.65		1,104.90
Union City,	4.77	26.00	6.46	37.23	20.00		57.23
Upper Twin,	40.00	49.00		89.00	270.00	25.00	384.00
West Charlestown,	620.00	424.74		1,044.74	968.90		2,013.64
West Dayton,	2.00	120.72	10.00	132.72		20.00	152.72
West Milton,	383.00	159.48		542.48		233.54	776.02
Unallocated,	10.00	127.92	5.00	142.92		17.89	160.81

REGION NO. 7

21. Michigan.						
Battle Creek,	$ 45.00	$ 11.06	$	$ 56.06	$	$ 13.01	$ 69.07
Bear Lake,		9.00		9.00			9.00
Beaverton,	117.50	205.40		322.90			322.90
Black River,		4.44		4.44			4.44
Brethren,		13.00		13.00			13.00
Crystal,	22.84	17.10		39.94			39.94
Detroit,	500.00	60.85		560.85			560.85
Elsie,	10.09	55.82		65.91			65.91
Elmdale,		63.68		63.68			63.68
Grand Rapids,	21.50	159.89		181.39	64.00		245.39
Harlan,		28.41		28.41			28.41
Hart,	63.50	69.95	2.00	135.45			135.45
Homestead,	17.33	24.45		41.78			41.78
Lakeview,		69.50		69.50			69.50
Long Lake,		19.51		19.51	50.00		69.51
Marilla,		5.00		5.00			5.00
New Haven,	13.80	70.35		84.15			84.15
Onekama,		143.84	3.63	147.47			147.47
Riverside,		4.30		4.30			4.30
Rodney,	20.00	12.86		32.86	11.05		43.91
Shepherd,	149.25	182.57	5.00	336.82	20.00		356.82
Sugar Ridge,	36.30	75.52		111.82			111.82
Sunfield,	152.75	88.18	2.00	242.93			242.93
Thornapple,	56.81	122.51		179.32			179.32
Vestaburg,		8.00		8.00		3.00	11.00
Woodland,	323.61	98.79	5.00	427.40	249.60	3.00	680.00
Woodland Village,	163.65	145.20		308.85			308.85
Zion,	155.71	79.38		235.09	12.25		247.34
Unallocated,		57.51	28.42	85.93		19.00	104.93
22. Middle Indiana.						
Andrews,	$ 77.50	$ 116.00	$	$ 193.50	$ 46.00	$	$ 239.50
Bachelor Run,	235.50	149.95		385.45		321.37	706.82
Beaver Creek,		28.05		28.05	12.50		40.55
Burnetts Creek,		118.75		118.75	114.70		233.45
Cart Creek,		8.00		8.00			8.00
Clear Creek,	138.00	44.61		182.61			182.61
Copper Creek,		15.00		15.00			15.00
Delphi,		75.00		75.00			75.00
Eel River,		154.10	4.00	158.10			158.10
Flora,	350.75	163.25	7.00	521.00	98.20		619.20
Hartford City,			6.25	6.25	118.50		124.75
Hickory Grove,	75.72	60.00	4.63	140.35	45.00		185.35
Huntington,	228.00	108.98		336.98			336.98
Huntington City,	73.00	210.00		283.00		20.00	303.00
Kewanna,		2.00		2.00			2.00
Landessville,		5.69		5.69			5.69
Logansport,	16.55	58.50	2.35	77.40	120.00	9.00	206.40
Loon Creek,	170.19	216.00		386.19			386.19
Lower Deer Creek,	234.87	55.75		290.62	40.00		330.62
Manchester,	912.75	2,787.60		3,700.35	91.25	87.76	3,879.36
Markle,	108.41	80.25	3.20	191.86	150.10		341.96
Mexico,	230.00	631.55	9.35	870.90	114.25	64.01	1,049.16
Monticello,		36.60	3.00	39.60	121.00		160.60

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Ogans Creek,	18.00	3.35		21.35			21.35
Peru,	32.00	304.00	15.00	351.00	28.00	30.00	409.00
Pipe Creek,	84.59	557.60	2.35	644.54		35.05	679.59
Pleasant Dale,	38.50	98.06	6.50	143.06		29.51	172.57
Pleasant View,	54.00	45.30	5.00	104.30			104.30
Plunge Creek,	110.40	250.00		360.40	62.00		422.40
Portland,	22.00	6.87	9.50	38.37			38.37
Prairie Creek,		24.05	4.65	28.70			28.70
Roann,	72.29	9.70	12.00	93.99			93.99
Salamonie,	556.39	100.00	20.00	676.39	233.55		909.94
Santa Fe,	50.00	25.00	2.35	77.35			77.35
So. Whitley,		5.00		5.00			5.00
Spring Creek,	192.10	366.37		558.47			558.47
Sugar Creek,	31.06	25.10		56.16		10.00	66.16
Upper Deer Creek,	40.00	40.00		80.00			80.00
Wabash,	28.00	21.00		49.00	154.21		203.21
Wabash City,	3.50	17.25		20.75			20.75
West Eel River,		71.54		71.54			71.54
West Manchester,	300.15	162.65	7.30	470.10	350.00	15.00	835.10
Unallocated,	8.00	613.41	9.00	630.41		32.52	662.93
23. Northern Indiana.							
Auburn,	$ 30.33	$ 18.43	$	$ 48.76	$	$ 22.28	$ 71.04
Baugo,	35.85	39.07		74.92			74.92
Berrien,	3.00			3.00			3.00
Bethany,	129.10	118.11		247.21			247.21
Bethel,	131.91	74.00	10.00	215.91		56.85	272.76
Blissville,		50.30		50.30	97.00		147.30
Blue River,		52.50		52.50			52.50
Bremen,	84.00	66.38	4.00	154.38	52.00		206.38
Camp Creek,	85.00	33.72		118.72	129.32		248.04
Cedar Creek,		24.00		24.00			24.00
Cedar Lake,	73.00	122.00		195.00		81.39	276.39
Center,	21.31	47.63	3.24	72.18	199.00	52.08	323.26
Elkhart City,	329.50	130.00		459.50	75.97	37.50	572.97
Elkhart Valley,		245.30	8.84	254.14			254.14
English Prairie,		135.40		135.40		2.85	138.25
Fort Wayne,	8.50	9.77		18.27	66.25		84.52
Goshen City,		596.00		596.00	200.00		796.00
LaPorte,	72.55	53.50	2.00	128.05	331.00	10.00	469.05
Maple Grove,	38.93	47.00		85.93	10.00		95.93
Middlebury,	284.09	143.19		427.28	636.30		1,063.58
Nappanee,		482.03	1.80	483.83		8.60	492.43
New Paris,	500.00	224.00		724.00	239.00		963.00
New Salem,	50.25	65.00		115.25		9.00	124.25
North Liberty,	33.76	134.73		168.49	345.00	30.80	544.29
North Winona Lake,		407.69		407.69	34.00	25.00	466.69
Oak Grove,	260.57	71.07	2.50	334.14			334.14
Osceola,	19.50	10.00		29.50			29.50
Pine Creek,		525.00		525.00		15.00	540.00
Pleasant Chapel,	75.00			75.00		24.51	99.51
Pleasant Hill,	50.00	41.00		91.00			91.00
Pleasant Valley,	58.50	104.36		162.86			162.86
Plymouth,	35.58	139.73		175.31	27.47	29.00	231.78
Rock Run,	494.09	183.50	7.09	684.68	479.73	10.00	1,174.41
Shipshewana,		134.46		134.46			134.46
Solomons Creek,	56.68	71.83		128.51			128.51
South Bend, First,	281.50	532.48		813.98	275.86	13.50	1,103.34
South Bend, Second,	40.35	26.42		66.77			66.77
Tippecanoe,		46.87		46.87			46.87
Topeka,		29.50		29.50			29.50
Turkey Creek,		170.38		170.38			107.38
Union,		52.64	5.00	57.64			57.64
Union Center,	560.00	73.00	8.00	641.00		22.00	663.00
Wakarusa,	310.00	70.00		380.00			380.00
Walnut,	169.50	660.51		830.01	92.50		922.51
Wawaka,	110.14	50.00		160.14	60.04	7.07	227.25
West Goshen,	926.88	337.37		1,264.25			1,264.25
Yellow Creek,	93.79	107.10		200.89		43.41	244.30
Yellow River,	42.00	227.09		269.09			269.09
Unallocated,		185.35	10.00	195.35		39.00	234.35
24. Southern Indiana.							
Anderson,	$ 159.71	$ 219.43	$	$ 379.14	$ 206.44	$ 5.00	$ 590.58
Arcadia,	166.92	69.27		236.19			236.19
Beech Grove,		60.60		60.60	335.00		395.60
Buck Creek,	200.00	212.45		412.45			412.45
Fairview,		180.35	6.00	186.35			186.35
Fountain,		11.50		11.50			11.50
Four Mile,	532.00	163.00		695.00			695.00
Howard,	40.50	32.00		72.50			72.50
Indianapolis,	77.58	116.31		193.89			193.89
Kokomo,		40.23		40.23		7.50	47.73
Ladoga,	45.50	26.61		72.11	95.61		167.72
Lower Fall Creek,		10.00		10.00			10.00

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Maple Grove,	5.00			5.00			5.00
Middletown,	1.00			1.00			1.00
Mississinewa,	95.00	188.11		283.11			283.11
Mt. Pleasant,	20.51	31.28		51.79			51.79
Muncie,	203.26	51.00		254.26			254.26
Nettle Creek,	752.88	943.00	34.00	1,729.88		65.00	1,794.88
New Bethel,		39.00		39.00		22.00	61.00
New Hope,		2.00		2.00	22.00		24.00
Noblesville,		5.00		5.00			5.00
Plevna,	11.70	21.50		33.20			33.20
Pyrmont,	114.06	583.79	8.30	706.15	25.00	34.00	765.55
Rossville,	314.00	143.50		457.50	5.20	25.00	487.70
Samson Hill,	6.60			6.60			6.60
Summitville,		5.00		5.00		59.53	64.53
White,	68.01	60.42		128.43	73.00		201.43
Unallocated,	30.00	460.14	20.00	510.14		9.00	519.14

REGION NO. 8

25. Western Canada.							
Bow Valley,	$	$ 184.00	$	$ 184.00	$	$	$ 184.00
Irricana,	118.50	287.75		406.25		8.50	414.75
Redcliff Mission,		40.00		40.00			40.00
Unallocated,	35.00	105.60		140.60		4.55	145.15
26. North Dakota and Eastern Montana.							
Berthold,	$	$ 65.15	$	$ 65.15	$	$	$ 65.15
Bowden Valley,		15.00		15.00			15.00
Brumbaugh,		14.00		14.00		4.00	18.00
Cando,	23.36	33.65		57.01		22.00	79.01
Carrington,		10.00		10.00			10.00
Edgeley,		1.00		1.00			1.00
Egeland,		16.73		16.73	33.00		49.73
Ellison,	36.07	5.55		41.62			41.62
Golden Willow,					45.00		45.00
Grand View,	5.00	19.45		24.45		4.00	28.45
Kenmare,		88.50		88.50			88.50
Milk River Valley,		2.00		2.00			2.00
Minot,		37.50		37.50			37.50
Pleasant Valley,		22.05		22.05		10.00	32.05
Surrey,	27.14	99.32	12.75	139.21			139.21
Williston,		62.00		62.00			62.00
Unallocated,		54.25		54.25		12.60	66.85
27. Northern Illinois and Wisconsin.							
Ash Ridge,	$	$ 310.00	$	$ 310.00	$	$ 140.00	$ 450.00
Batavia,	144.30	114.55	3.49	262.34	53.13		315.47
Bethel (Naperville),	194.00	78.43		272.43	18.75	12.00	303.18
Cherry Grove,	99.25	89.50	4.30	193.05			193.05
Chicago,	50.00	1,686.53	5.98	1,742.51		95.04	1,837.55
Chippewa Valley,		34.61		34.61			34.61
Columbia,		4.00		4.00		9.50	13.50
Dixon,	90.75	89.24		179.99	105.00		284.99
Elgin,	426.00	361.20		787.20		107.20	894.40
Franklin Grove,	201.00	1,959.91	10.26	2,171.17	1,596.95*	227.00	801.22
Freeport,		81.82		81.82			81.82
Hickory Grove,	83.09	67.50		150.59			150.59
Lanark,	304.70	214.24	13.33	532.27		30.00	562.27
Milledgeville,		268.72	5.00	273.72	55.00	46.18	374.90
Mt. Carroll,	32.00	22.10		54.10			54.10
Mt. Morris,	43.33	2,401.47		2,444.80	1,084.36*	31.04	1,391.48
Pine Creek,	50.00	106.75		156.75			156.75
Polo,	140.00	391.50		531.50		57.30	588.80
Rice Lake,		50.85		50.85	8.00		58.85
Rock Creek,	15.00			15.00	233.00*	23.00	195.00*
Rockford,	41.11	21.00		62.11		5.00	67.11
Shannon,	61.00	81.05		142.05			142.05
Stanley,		113.21		113.21			113.21
Sterling,	166.64	188.41	14.00	369.05			369.05
Waddams Grove,		194.62	3.66	198.28	500.00	20.00	718.28
West Branch,		290.00	10.00	300.00	86.00*	29.00	243.00
White Rapids,		81.25		81.25	18.00		99.25
Worden,		8.68		8.68			8.68
Yellow Creek,	35.20	84.50		119.70	194.41*		74.71*
Unallocated,	18.25	1,468.41	5.51	1,492.17		15.75	1,507.92
28. Southern Illinois.							
Allison Prairie,	$ 91.00	$ 12.68	$	$ 103.68	$	$	$ 103.68
Astoria,	584.10	155.22	15.25	754.57	956.38*		201.81*
Big Creek,	22.83	10.00		32.83			32.83
Blue Ridge,	25.00	52.50		77.50			77.50
Camp Creek,		21.50		21.50			21.50
Cerro Gordo,	246.85	619.57		866.42	561.45		1,427.87
Champaign,	25.65	5.00		30.65	65.50		96.15
Coal Creek,	31.35	20.82	2.05	54.22	103.83*	8.10	41.51*
Decatur,	105.00	78.81		183.81	12.00		195.81

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Girard,		306.96		306.96	425.35		732.31
Hudson,		22.00		22.00			22.00
Hurricane Creek,	15.00			15.00			15.00
Kaskaskia,	160.00			160.00			160.00
LaMotte Prairie,	189.00	47.00		236.00	61.25		297.25
Liberty,		59.26		59.26	76.00		135.26
Macoupin Creek,	126.00	37.00		163.00	52.80		215.80
Martin Creek,		15.00		15.00			15.00
Mulberry Grove,		2.00		2.00	126.00	10.00	138.00
Oak Grove,	17.20			17.20	12.50		29.70
Oakley,	21.05	514.35		535.40		30.74	566.14
Okaw,	300.00	710.20		1,010.20			1,010.20
Panther Creek,		77.92		77.92		30.50	108.42
Romine,		5.00		5.00		10.00	15.00
Virden,	105.00	968.95	9.09	1,083.04			1,083.04
Woodland,	252.50	315.21	25.25	592.96	1,392.85*		799.89*
Unallocated,		136.46		136.46		25.00	161.46
REGION NO. 9							
29. Middle Iowa.							
Ankeny,	$ 6.00	$ 25.50	$	$ 31.50	$ 20.00	$	$ 51.50
Beaver,		36.96		36.96			36.96
Brooklyn,	64.00	55.26		119.26			119.26
Cedar,	135.20	56.36	12.60	204.16		64.77	268.93
Cedar Rapids,	71.67	537.84		609.51			609.51
Coon River,	197.00	1,036.11	5.00	1,238.11		20.00	1,258.11
Dallas Center,	310.15	673.98	10.00	994.14		35.00	1,029.14
Des Moines,		47.23		47.23			47.23
Des Moines Valley,	694.00	108.00		802.00			802.00
Dry Creek,	42.45	64.50		106.95			106.95
Fernald,		21.60		21.60		6.00	27.60
Garrison,		107.45		107.45		5.00	112.45
Indian Creek,			2.00	2.00			2.00
Iowa River,		50.00		50.00			50.00
Muscatine,	35.25	9.65		44.90			44.90
Panther Creek,	557.98	295.34		853.32	801.37		1,654.69
Prairie City,	29.10	10.00		39.10	139.70		178.80
Unallocated,	50.00	211.33		261.33		15.00	276.33
30. Northern Iowa, Minnesota and South Dakota.							
Bethel,	$	$ 3.90	$	$ 3.90	$	$	$ 3.90
Curlew,	40.00	102.05	1.81	143.86	25.00	22.46	191.32
Franklin County,	198.35	130.62		328.97			328.97
Greene,	142.07	130.75		272.82		5.25	278.07
Grundy County,	829.50	478.75		1,308.25	90.00	10.00	1,408.25
Hancock,		25.82		25.82			25.82
Jewett,		15.00		15.00		32.00	47.00
Kingsley,	86.02	148.26		234.28			234.28
Lewiston,		183.30		183.30	174.38	25.41	383.09
Minneapolis,		42.06		42.06			42.06
Monticello,		46.31		46.31			46.31
Morrill,		3.15		3.15	25.00	9.90	38.05
Nemadji,		82.95		82.95			82.95
Root River,	179.50	263.06		442.56	165.00		607.56
Sheldon,	35.00	274.90		309.90			309.90
Slifer,	50.00	3.00		53.00			53.00
South Waterloo,	1,939.40	1,747.47	8.00	3,694.87	1,000.00		4,694.87
Waterloo City,	600.00	495.00		1,095.00		230.00	1,325.00
Spring Creek,		22.36		22.36	100.00		122.36
Willow Creek,		132.80		132.80		10.50	143.30
Winona,		13.84		13.84			13.84
Worthington,		86.00		86.00		60.00	146.00
Unallocated,	2.00	77.03		79.03		29.32	108.35
31. Southern Iowa.							
Council Bluffs,	$	$ 41.21	$ 3.00	$ 44.21	$	$	$ 44.21
Crooked Creek,	17.00	5.00		22.00			22.00
English River,	510.00	496.70		1,006.70			1,006.70
Fairview,	200.00	77.50	2.00	279.50	75.00		354.50
Franklin,		35.00		35.00			35.00
Libertyville,	25.00	199.55	5.00	229.55	400.00		629.55
Monroe County,		62.64		62.64			62.64
Mt. Etna,	14.50	62.52		77.02	1.00		78.02
North English,	55.00	105.25		160.25		7.78	168.03
Osceola,		15.66		15.66			15.66
Salem,		76.71		76.71			76.71
South Keokuk,		252.21		252.21	164.75	29.95	446.91
Unallocated,		68.25		68.25		22.00	90.25
REGION NO. 10							
32. Nebraska and Northeastern Colorado.							
Afton,	$ 18.75	$ 50.00	$	$ 68.75	$ 147.25	$	$ 216.00
Alvo,	17.00	102.01		119.01			119.01

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Beatrice,	211.58	35.00		246.58	738.38*	1.00	490.80*
Bethel,	720.70	58.12		778.82	305.94*	6.10	478.98
Enders,		50.00		50.00			50.00
Falls City,	100.00	22.89	1.95	124.84	248.00		372.84
Haxtun,	300.00	325.68	25.31	650.99	336.38		987.37
Juniata,	6.00			6.00			6.00
Kearney,	49.11	62.00		111.11			111.11
Lincoln,	101.00	75.50		176.50			176.50
Octavia,	53.70	70.26		123.96			123.96
Omaha,	12.00	11.00		23.00			23.00
Red Cloud,	400.00	7.10		407.10	151.80*		255.30
Silver Lake,					19.32*		19.32*
South Beatrice,	201.11	116.98	5.58	323.67	1,601.55	116.64	2,041.86
South Loup,	12.00			12.00			12.00
Sterling,	61.00	172.02		233.02	90.59*		142.43
Unallocated,	6.00	344.37	21.01	371.38	35.00	30.00	436.38
33. Northeastern Kansas.							
Abilene,	$ 206.00	$ 78.01	$ 2.50	$ 286.51	$	$ 35.00	$ 321.51
Appanoose,	110.00	135.57	8.00	253.57	812.13*		558.56*
Armourdale Mission,		5.53		5.53			5.53
Chapman Creek,		39.24	3.00	42.24			42.24
East Maple Grove,		10.00		10.00			10.00
Holland,	24.25	10.00		34.25			34.25
Kansas City,		98.10		98.10	38.00*		60.10
Lawrence,		20.35		20.35	27.50	57.04	104.89
Lone Star,	30.50	5.00		35.50			35.50
McLouth,		37.00		37.00		188.39	225.39
Morrill,	430.00	906.98	10.00	1,346.98	1,179.42	5.00	2,531.40
Navarre,	126.50	35.98	10.00	172.48	20.00	54.10	246.58
Olathe,	90.00	31.07		121.07			121.07
Ottawa,		321.93		321.93	451.83*		139.90*
Overbrook,		142.10		142.10	151.53*		9.43*
Ozawkie,	47.25	30.50		77.75	97.50	300.00	475.25
Ramona,	62.00	71.00		133.00	97.50	25.00	255.50
Richland Center,	48.95	62.17	5.00	116.12		28.27	144.39
Rock Creek,		19.50		19.50			19.50
Sabetha,	428.00	322.40		750.40	797.91		1,548.31
Topeka,	104.00	37.15		141.15			141.15
Wade Branch,	60.10	26.35		86.45	259.28*		172.83*
Washington,	33.11	20.12		53.23	525.27*		472.04*
Washington Creek,		10.00		10.00		5.00	15.00
Unallocated,		481.75		481.75		4.00	485.75
34. Northwestern Kansas and Northeastern Colorado.							
Antioch,	$ 48.58	$ 52.65	$	$ 101.23	$	$ 25.85	$ 127.08
Belleville,	74.00	85.50	2.50	162.00	309.50		471.50
Bethany,		10.50		10.50			10.50
Bethel,		104.85		104.85			104.85
Burr Oak,	5.50	125.05		130.55			130.55
Colorado Springs,	69.56	92.00		161.56	132.00	20.00	313.56
Denver,		228.16		228.16		31.35	259.51
Maple Grove,	152.00	103.86		255.86	100.00	49.00	404.86
North Solomon,	166.00	151.15		317.15		25.00	342.15
Quinter,	540.00	402.56	85.72	1,028.28			1,028.28
Victor,		36.75		36.75			36.75
White Rock,	121.22	68.00		189.22	62.31		251.53
Unallocated,	6.00	19.50		25.50		17.53	43.03

REGION NO. 11

35. Oklahoma, New Mexico and Texas Panhandle.							
Ames,	$	$ 6.00	$	$ 6.00	$	$	$ 6.00
Antelope Valley,		6.65		6.65	15.81		22.46
Bartlesville,		6.90		6.90			6.90
Big Creek,	262.15	134.40		396.55	24.80		421.35
Clovis,		43.43		43.43		1.00	44.43
Elk City,		50.00		50.00			50.00
Guthrie,		16.60		16.60		7.00	23.60
Hollow,		6.51		6.51			6.51
Monitor,	75.00	14.59		89.59	180.00		269.59
Oklahoma City,	40.00	2.76		42.76	102.38		145.14
Pleasant Plains,					96.00*		96.00*
Prairie Lake,					100.00		100.00
Red River,		10.00		10.00	106.08		116.08
Thomas,		184.00		184.00	724.65	25.00	933.65
Washita,	256.57	262.50		519.07	884.76	41.38	1,445.21
Unallocated,	76.00	113.78		189.78	1.00	15.00	205.78
36. Southeastern Kansas.							
Altamont,	$	$ 30.00	$	$ 30.00	$	$	$ 30.00
Chanute,	7.16	30.05		37.21	91.79		129.00
Fredonia,		43.88		43.88			43.88
Grenola,		183.94		183.94	119.35		303.29
Hollow,					90.52		90.52
Independence,		497.00		497.00	45.71*		451.29

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Mont Ida,		18.62		18.62	221.68*		203.06*
Neosha,	12.00			12.00	66.50		78.50
New Hope,	50.00	75.50		125.50	12.40		137.90
Osage,	45.51	71.94		117.45	307.34	11.33	436.12
Paint Creek,		5.00		5.00	243.33*		238.33*
Parsons,	34.00	82.30		116.30	139.50		255.80
Scott Valley,		5.87		5.87	50.22		56.09
Verdigris,	20.00	359.65		379.65	91.76		471.41
Unallocated,	3.00	36.21		39.21	39.21	5.00	44.21
37. Southwestern Kansas and Southeastern Colorado.							
Bloom,	$	$ 19.69	$	$ 19.69	$ 182.85*	$ 5.00	$ 158.16*
Cheraw,		67.22		67.22			67.22
Conway Springs,	105.00	120.67		225.67	290.98*	35.50	29.81*
Eden Valley,		59.45		59.45	15.50		74.95
Garden City,	5.00	148.88		153.88		15.00	168.88
Hutchinson,	75.14	40.28		115.42			115.42
Larned,	63.87	155.89		219.76			219.76
Larned City,		52.53		52.53			52.53
McClave,	15.76	51.55		67.31			67.31
McPherson,	887.00	693.47	1.00	1,581.47	126.49	21.00	1,728.96
Miami,	47.50	147.12		194.62	50.53	21.75	276.90
Monitor,	100.00	982.03		1,082.03	420.24		1,502.27
Murdock,		14.92		14.92			14.92
Newton,	100.02	202.01		302.03	194.57	45.68	542.28
Peabody,	8.50	15.00		23.50	45.26	3.00	71.76
Pleasant View,		54.88		54.88			54.88
Prairie View,		87.36		87.36	53.00		140.36
Rocky Ford,	400.40	38.20*		362.20	1,025.00	229.39	1,616.59
Royer Community,		5.17		5.17	62.00		67.17
Salem,	21.05	70.41		91.46	88.35	.75	180.56
Walnut Valley,	25.00	5.17		30.17			30.17
Wichita, East,		158.59		158.59	66.01		224.60
Wichita, West,		153.97	3.03	157.00			157.00
Wiley,		10.00		10.00			10.00
Unallocated,		117.50		117.50		32.60	150.10
38. Texas and Louisiana.							
Fort Worth,	$ 12.00	$ 27.90	$	$ 40.40	$ 59.86*	$	$ 19.46*
Manvel,	42.60	40.40		83 00	112.50		195.50
Nocona,		17.71		17.71			17.71
Pleasant Grove,		3.60		3.60			3.60
Roanoke,	50.00	56.00		106.00			106.00
Unallocated,	30.00	15.70	5.00	50.70		28.00	78.70
39. Western Colorado and Utah.							
First Grand Valley,	$ 50.00	$ 16.50	$	$ 66.50	$	$ 11.50	$ 78.00
Fruita,	29.96	37.75		67.71			67.71
Grand Junction,		4.00	4.00	8.00		4.00	12.00

REGION NO. 12

40. First Arkansas and Southeastern Missouri.							
Broadwater,	$ 43.25	$ 5.85	$	$ 49.10	$	$	$ 49.10
Unallocated,	36.00	17.00		53.00			53.00
41. Middle Missouri.							
Centerview,	$	$ 39.00	$	$ 39.00	$	$	$ 39.00
Clear Fork,		1.72		1.72			1.72
Deepwater,		10.00		10.00			10.00
Happy Hill,	5.00	40.19		45.19	69.00*		23.81*
Kansas City,	30.00	79.00		109.00			109.00
Mineral Creek,	158.76	124.89	16.35	300.00		50.00	350.00
Mound,	160.10	22.60		182.70	70.90		253.60
Osceola,	5.00	1.00		6.00			6.00
Prairie View,	47.89	74.73		122.62			122.62
South Warrensburg,		90.13		90.13			90.13
Spring Branch,	10.00	20.85		30 85			30.85
Turkey Creek,		38.00		38.00			38.00
Warrensburg,	69.50	63.00		132.50	38.75		171.25
Unallocated	34.12	124.00	5.00	163.12		16.00	179.12
42. Northern Missouri.							
Bethel,	$	$ 38.00	$	$ 38.00	$	$	$ 38.00
Kidder,		1.50		1.50			1.50
North St. Joseph,	25.00	52.00	5.54	82.54			82.54
Pleasant View,	10.00	34.50		44.50	157.41		201.91
Rockingham,	202.10	282.56	39.00	523.66	167.40	81.62	772.68
Shelby County,	86.50			86.50			86.50
Smith Fork,	197.10	277.47	8.00	482.57	165.00	26.00	673.57
South St. Joseph,		105.00		105.00			105.00
Wakenda,	203.18	167.62		370.80		82.56	453.36
Unallocated,	21 84	89.38	5.00	116.22		93.55	209.77
43. Southwestern Missouri and Northeastern Arkansas.							
Cabool,	$ 84.00	$ 15.00	$	$ 99.00	$	$ 5.00	$ 104.00
Carthage,	83.00	12.17		95.17			95.17
Cedar County,		25.00		25.00			25.00

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Dry Fork,		50.50		50.50	150.77*	1.10	99.17*
Fairview,	35.00	20.50		55.50			55.50
Nevada,		20.00		20.00			20.00
Oak Grove,	15.46	6.00		21.46		2.00	23.46
Peace Valley,		22.20		22.20			22.20
Shoal Creek,		13.90		13.90			13.90
Springdale,		9.10		9.10			9.10
Unallocated,	35.00	9.00		44.00			44.00
REGION NO. 13							
44. Southern California and Arizona.							
Boyle Heights,	$	$ 3.50	$ 25.00	$ 28.50	$	$ 86.13	$ 114.63
Covina,		652.29		652.29		5.35	657.64
El Centro,	22.50			22.50			22.50
Glendale,	248.26	29.04		277.30		103.48	380.78
Glendora,	205.00	206 75		411.75		5.00	416.75
Hemet,	170.00	95.59		265.59			265.59
Hermosa Beach,	54.26	19.85		74.11	40.00		114.11
Inglewood,	160.00	124.40		284.40			284.40
La Verne,	2.466.81	2,556.73		5,023.54		84.48	5,108.02
Long Beach,	441.92	65.00		506.92		38.00	544.92
Los Angeles, First,	161.38	400.90	2.75	565.03		5.00	570.03
Los Angeles, South,	349.20	206.34		555.54			555.54
Pasadena,	807.75	733.10	20.51	1.561.36	5.00	35.00	1,601.36
Pomona,	116.03	140.50		256.53		38.84	295.37
Santa Ana,	137.61	189.60		327.21			327.21
Unallocated,	7.55	325.76	94.60	427.91		92.53	520.44
45. Northern California.							
Bethel,	$ 111.00	$ 25.55	$ 10.94	$ 147.49	$	$	$ 147.49
Butte Valley,		15.00		15.00			15.00
Chico,	29.30	13.50	5.65	48.45			48.45
Elk Creek,			4.10	4.10		9.80	13.90
Empire,	368.75	108.60	7.08	484.43		246.17	730.60
Figarden,	35.50	87.37	7.21	130.08			130.08
Fresno,	59.40	26.14	10.00	95.18		10.00	105.18
Golden Gate,	174.00	45.46		219.46	196.29	47.81	463.56
Laton,	110.00	119.95		229.95	287.50	23.77	541.22
Lindsay,	252.40	189.63		442.03	555.00	63.12	1,060.15
Live Oak,		138.50		138.50			138.50
McFarland,	89.66	149.41	6.31	245.38	17.50	113.80	376.68
Patterson,	83.00	102.88	10.00	195.88	217.00	3.31	416.19
Raisin,	73.63	103.42	11.17	188.22			188.22
Reedley,	568.31	210.90		779.21	190.00		969.21
Rio Linda,	65.00	1.00		66.00		6.50	72.50
Waterford,	61.05	42.65		103.70		4.05	107.75
Unallocated,		13.15		13.15		73.50	86.65
REGION NO. 14							
46. Idaho and Western Montana.							
Boise Valley,	$ 82.25	$ 460.50	$	$ 542.75	$	$ 35.00	$ 577.75
Bowmont,		11.00		11.00			11.00
Clearwater,		9.95		9.95		80.52	90.47
Kalispell,	12.00	38.65		50.65			50.65
Nampa,		207.91		207.91		5.90	213.81
Nezperce,		203.00		203.00			203.00
Payette Valley,	157.50	176.00		333.50	155.60		489.10
Twin Falls,	22.04	129.86		151.90		1.45	153.35
Weiser,		96.03		96.03			96.03
Winchester,	100.85			100.85	36.00		136.85
Unallocated,		345.46		345.46		3.00	348.46
47. Oregon.							
Albany,	$ 35.60	$ 5.00	$	$ 40.60	$	$ 6.07	$ 46.67
Ashland,	75.00	58.34		133.34			133.34
Bandon,		7.00	2.15	9.15			9.15
Mabel,	56.00	96.00		152.00		28.00	180.00
Myrtle Point,	5.00	72.00		77.00			77.00
Newberg,		107.37		107.37		12.00	119.37
Portland,	140.00	250.97		390.97			390.97
Weston,	10.00	30.00		40.00			40.00
Williams,	43.00	32.23		75.23			75.23
Unallocated,		25.90	5.00	30.90		40.00	70.90
48. Washington.							
East Wenatchee,	$ 352.00	$ 120.43	$	$ 472.43	$	$ 16.50	$ 488.93
Forest Center,		17.54		17.54		43.82	61.36
Mt. Hope,	25.00	27.77		52.77			52.77
North Spokane,	27.70	50.00		77.70			77.70
Okanogan Valley,		51.00		51.00	85.75		136.75
Olympia,	25.70	51.85	2.00	79.55		12.16	91.71
Omak,	5.00	11.54		16.54	11.40		27.94
Outlook,		119.92		119.92	25.00		144.92
Seattle,	33.75	30.00		63.75	162.60	35.33	261.68

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Spokane, First,	32.00	15.00	5.00	52.00		2.00	54.00
Spokane, North,						15.50	15.50
Stiverson,	25.00			25.00			25.00
Sunnyside,	16.00	54.99		70.99	107.00	5.00	182.99
Tacoma,	20.00			20.00		4.33	24.33
Wenatchee,	85.00	453.52		538.52	30.00		568.52
Wenatchee City,		5.00		5.00		293.24	298.24
Wenatchee Park,	14.00	55.00		69.00			69.00
Whitestone,					46.00		46.00
Yakima,	30.00	80.00		110.00			110.00
Unallocated,		64.00		64.00		136.00	200.00

SUMMARY BY DISTRICTS

Region No. 1.							
1. First Va.,	$ 1,668.87	$ 2,185.42	$ 49.63	$ 3,903.92	$ 3,035.16	$ 237.59	$ 7,176.67
2. N. & S. Car., Ga. & Fla.,	100.00	2,095.42	52.35	2,247.77		209.70	2,457.47
3. Southern Va.,	536.38	881.13	19.33	1,436.84	263.00	46.60	1,746.44
4. Tenn.,	263.50	614.89	21.15	899.54	51.50	28.25	979.29
Region No. 2.							
5. Eastern Va.,	1,552.07	788.19	13.81	2,354.07	773.72	161.85	3,289.64
6. First W. Va.,	970.00	1,102.66	13.19	2,085.85	657.93*	183.00	1,610.92
7. Northern Va.,	2,145.54	2,672.02	79.40	4,896.96	2,012.94	430.89	7,340.79
8. Second Va.,	3,389.03	2,995.88	111.99	6,496.90	12,197.36	202.02	18,896.28
9. Second W. Va.,		143.82		143.82	525.59*		381.77*
Region No. 3.							
10. Eastern Md.,	3,572.15	3,336.19	30.66	6,939.00	759.93	753.28	8,452.21
11. Middle Md.,	1,180.00	4,969.20	13.92	6,163.12	477.74	430.32	7,071.18
12. Western Md.,		258.53		258.53	200.00	5.00	463.53
Region No. 4.							
13. Middle Pa.,	7,890.66	5,223.92	51.82	13,166.40	3,262.93	795.33	17,224.66
14. S. E. Pa., N. J. & N. Y.,	1,003.29	5,630.44	7.77	6,641.50	887.10	208.78	7,737.38
15. Western Pa.,	6,861.74	8,641.36	289.08	15,792.18	1,245.07	877.67	17914.92
Region No. 5.							
16. East. Pa.,	8,082.86	11,409.92	98.60	19,591.38	190.75	2,903.10	22,685.23
17. Southern Pa.,	4,121.86	4,442.93	89.32	8.654.11	925.15	1,685.21	11,264.47
Region No. 6.							
18. Northeastern Ohio,	5,310.72	4,374.29	53.70	9,738.71	1,147.51	188.38	11,074.60
19. Northwestern Ohio,	3,957.11	3,875.91	37.53	7,870.55	1,067.32	146.70	9,084.57
20. Southern Ohio,	8,060.26	7,232.14	135.27	15,427.67	5,436.01	713.16	21,576.84
Region No. 7.							
21. Mich.,	1,869.64	1,906.07	46.05	3,821.76	406.90	38.01	4,266.67
22. Middle Ind.,	4,492.22	7,871.88	133.43	12,497.53	1,899.26	654.22	15,051.01
23. Northern Ind.,	5,495.16	7,169.41	62.47	12,727.04	3,350.44	539.84	16,617.32
24. Southern Ind.,	2,844.23	3,675.49	68.30	6,588.02	762.25	227.43	7,577.70
Region No. 8.							
25. Western Canada,	153.50	617.35		770.85		13.05	783.90
26. No. Dak. & Eastern Mont.,	91.57	546.15	12.75	650.47	78.00	52.60	781.07
27. North. Ill. & Wisc.,	2,195.62	10 864.05	75.53	13.135.20	2,436.84*	848.01	11,546.37
28. Southern Ill.,	2,317.53	4,193.41	51.64	6,562.58	1,060.21*	114.34	5,616.71
Region No. 9.							
29. Middle Iowa,	2.192.81	3,347.11	29.60	5,569.52	961.07	145.77	6,676.36
30. North. Iowa, Minn. & S. D.	4,101.84	4,508.38	9.81	8.620.03	1,579.38	434.84	10,634.25
31. Southern Iowa,	821.50	1,498.20	10.00	2,329.70	640.75	59.73	3,030.18
Region No. 10.							
32. Nebr. & N. E. Colo.,	2,269.95	1,502.93	53.85	3 826.73	1,062.15	153.74	5,042.62
33. Northeastern Kans.,	1,800.66	2,957.80	38.50	4,796.96	18.21*	701.80	5,480.55
34. N. W. Kans. & N. E. Colo.,	1 182.86	1,480.53	88.22	2,751.61	603.81	168.81	3,524.15
Region No. 11.							
35. Okla., N. M., & Pan. Tex.,	709.72	858.12		1,567.84	2,043.48	89.38	3,700.70
36. Southeastern Kans.,	171.67	1,439.96		1,611.63	463.66	11.33	2,086.62
37. S. W. Kans. & S. E. Colo.,	1,854.24	3,395.56	4.03	5,253.83	1,673.12	419.67	7,346.62
38. Tex. & La.,	135.10	161.31	5.00	301.41	52.64	28.00	382.05
39. West. Colo. & U ah,	79.96	58.25	4.00	142.21		15.50	157.71
Region No. 12.							
40. First Ark. & S. E. Mo.,	79.25	22.85		102.10			102.10
41. Middle Mo.,	520.37	729.11	21.35	1,270.83	40.65	66.00	1,377.48
42. Northern Mo.,	745 72	1,048.03	57.54	1,851.29	489.81	283.73	2,624.83
43. S. W. Mo. & N. W. Ark.,	252.46	203.37		455.83	150.77*	8.10	313.16
Region No. 13.							
44. Southern Calif. & Ariz.,	5,348.27	5.749.35	142.86	11,240.48	45.00	493.81	11,779.29
45. Northern Calif.,	2,080.64	1,393.11	72.46	3,546.21	1,463.29	601.83	5,611.33
Region No. 14.							
46. Idaho & Western Mont.,	374.64	1,678 36		2.053.00	191.60	125.87	2,370.47
47. Oregon,	364.60	684.81	7.15	1 056.56		86.07	1,142.63
48. Washington,	691.15	1,207.56	7.00	1,905.71	467.75	563.88	2,937.34
Totals by Districts,	$105,902.92	$143,642.77	$ 2,170.06	$251,715.75	$ 47,358.65	$ 17,152.11	$316,226.51
Not Classified.							
India Contributions,		25.00		25.00			25.00

Name of Congregation	1. F. M.	2. G. M. B.	3. Other Boards	4. Total F. M. Cr.	5. 1920 F. M.	6. Relief	7. Grand Total
Sweden contributions, ...		296.55		296.55		48.85	345.40
Denmark contributions, ...		212.45		212.45			212.45
Cuba Memorial, ...		159.46		159.46			159.46
Conference loose in hat, ..		2,302.22	1,575.75	3,877.97			3,877.97
Grand Totals, ...	$105,902.92	$146,638.45	$ 3,745.81	$256,287.18	$ 47,358.65	$ 17,200.96	$320,846.79

COMPARATIVE STATEMENT OF FORWARD MOVEMENT FINANCIAL RESULTS

(Summarized by Regions)

Reg. No.	1921 Quota	1921 Cash Raised	1921 % Quota Raised	1920 Quota	1920 Cash Raised	1920 % Quota Raised
1.	$ 33,795.00	$ 8,488.07	25.1%	$ 61,875.00	$ 32,210.27	52.1%
2.	64,295.00	15,977.60	24.9	115,500.00	44,157.21	38.2
3.	24,964.50	13.360.65	53.5	39,600.00	29,332.27	74.1
4.	75,289.50	35,600.08	47.3	140,800.00	70,309.99	49.9
5.	61,913.50	28,245.49	45.6	132,000.00	34,508.25	26.1
6.	63,610.50	33,036.93	51.9	110,000.00	87,319.76	79.4
7.	70,697.00	35,634.35	50.4	145,200.00	92,579.60	63.8
8.	35,684.50	21,119.10	59.5	93,500.00	58,302.19	62.3
9.	24,948.00	16,519.25	66.2	50,160.00	49,236.01	98.2
10.	25,790.00	11,375.30	44.1	55,000.00	28,030.64	51.0
11.	22,154.50	8,876.92	40.1	51,590.00	29,621.11	57.4
12.	9,416.00	3,680.05	39.1	19,900.00	15,988.90	80.3
13.	15,295.00	14,786.69	96.7	41,250.00	28,805.45	69.8
14.	11,280.50	5,015.27	44.5	22,000.00	13,522.20	61.5
Totals, ...	$539,133.50	$251,715.75		$1,078,375.00	$613,923.85	
Average percentage of Budget raised, ..			46.7%			56.9%

GENERAL STATISTICS OF GIVING TO THE FORWARD MOVEMENT BUDGET OF 1921

Church District	Average cont. per member	Number of churches	Churches contributing Nothing	Under $200	Over $200
1. First Virginia, ...	$1.34	22	11	8	3
2. N. & S. Car,, Fla., Ga., ...	3.21	25	16	8	1
3. Southern Virginia, ...	.54	24	9	12	3
4. Tennessee, ...	.71	27	12	14	1
5. Eastern Virginia, ...	1.38	15	2	9	4
6. First West Virginia, ...	.90	17	6	9	2
7. Northern Virginia, ...	1.12	19		13	6
8. Second Virginia, ...	1.63	18	4	7	7
9. Second West Virginia, ...	.34	9	5	4	
10. Eastern Maryland, ...	2.58	21	3	7	11
11. Middle Maryland, ...	2.43	10		3	7
12. Western Maryland, ...	.62	7	3	4	
13. Middle Pennsylvania, ...	2.30	36	4	18	14
14. S. E. Penna., N. J., N. Y., ...	2.63	15		8	7
15. Western Pennsylvania, ...	1.83	45	2	18	25
16. Eastern Pennsylvania, ...	2.64	41	1	12	28
17. Southern Pennsylvania, ...	1.83	23	1	11	11
18. Northeastern Ohio, ...	2.86	33	1	13	19
19. Northwestern Ohio, ...	3.85	29	2	19	8
20. Southern Ohio, ...	2.21	49	6	18	25
21. Michigan, ...	2.28	28		21	7
22. Middle Indiana, ...	2.72	45	3	28	14
23. Northern Indiana, ...	2.41	51	3	29	19
24. Southern Indiana, ...	2.35	33	6	18	9
25. Western Canada, ...	1.92	7	4	2	1
26. No. Dakota & E. Montana, ...	.69	24	9	15	
27. Northern Illinois, ...	4.34	30	1	17	12
28. Southern Illinois, ...	2.75	28	3	17	8
29. Middle Iowa, ...	3.99	18	1	11	6
30. No. Iowa, Minn., & S. Dak., ...	4.02	23	1	14	8
31. Southern Iowa, ...	3.05	13	1	8	4
32. Nebraska & N. E. Colo., ...	2.64	20	4	10	6
33. Northeastern Kansas, ...	3.02	24		19	5
34. Northwestern Kansas & N. E. Colo., ...	2.50	12		8	4
35. Oklahoma, New Mex., Tex. Panhandle, ...	1.79	22	9	11	2
36. Southeastern Kansas, ...	2.15	13		11	2
37. Southwestern Kansas & S. E. Colorado, ...	2.92	24		18	6
38. Texas & Louisiana, ...	.80	8	3	5	
39. Western Colorado & Utah, ...	.53	5	2	3	
40. First Arkansas & S. E. Missouri, ...	.65	7	6	1	
41. Middle Missouri, ...	2.00	13		12	1
42. Northern Missouri, ...	2.33	9		6	3
43. Southwestern Missouri, N. W. Ark., ...	.90	12	2	10	
44. Southern California, ...	5.90	17	2	3	12
45. Northern California, ...	2.42	17		11	6
46. Idaho & Western Montana, ...	2.19	11	1	6	4
47. Oregon, ...	2.92	9		8	1
48. Washington, ...	1.66	20	3	15	2
Totals, ...		1028	152	552	324
Average, ...	$2.35				

FINANCIAL REPORT

Correction No. 1. See Dec. 1918 Visitor—World Wide Missions, E. Virginia, credit to District Mission Board $20.00 was incorrect, having been sent for a different purpose.

Correction No. 2. See May Visitor—China Mission, Michigan, credit to Primary Classes, Shepherd, $34.51 should instead have appeared under Missionary Supports for support of Daniel Harold Bowman.

During the month of April, the Board sent out 2,254 tracts.

The following contributions to the Board's funds were received during April:

WORLD-WIDE

California—$1.50
No. Dist., Cong.: O. Bauman (M. N.) (Empire) ..... $ 50
So. Dist., Indv.: Mrs. Nannie A. Harman 1 00

Illinois—$55.32
No. Dist., Cong.: Mt. Morris, $2.63; A Brother, (Waddams Grove) $40.00..... 42 63
So. Dist., Cong.: Macoupin Creek, $2.00; Girard, $9.69; A. L. Bingaman (M. N.) (Cerro Gordo) $.50; Eld. D. T. Wagner (M. N.) (Kaskaskia) $.50. ..... 12 69

Indiana—$253.74
Mid. Dist., S. S.: Manchester, ... 231 24
No. Dist., Cong.: Bethany, $14.00; S. S.: Young People's Class, Shipshewana, $3.50; Indv.: F. B. Culler and Wife (Goshen) $5.00 22 50

Iowa—$42.88
Mid. Dist., Cong.: Eld. I. W. Brubaker (M. N.) (Prairie City) $.50; S. S.: Sisters Bible Class, Dallas Center, 18.38, ... 18 88
No. Dist., Cong.: Julia A. Sheller (Grundy Co.) $2.00; H. C. Sheller (Grundy Co.) $10.00; N. W. Miller (Waterloo) $12.00, ... 24 00

Florida—$11.00
Indv.: Elmer Ream, ... 11 00

Kansas—$41.14
N. E. Dist., Cong.: Cordelia B. Beckner (Overbrook) $25.00; S. S.: Alice Smith's Class of Girls, Morrill, $13.00,..... 38 00
N. W. Dist., Cong.: J. H. Long (Quinter) 2 00
S. E. Dist., Cong.: A. B. Lichtenwalter (New Hope) 1 14

Maryland—$14.00
E. Dist., Cong.: Denton, $10.00; Bethany, $3.00, ... 13 00
W. Dist., Indv.: Clarence E. Coleman,.... 1 00

Michigan—$83.50
Cong.: Beaverton, $35.00; New Haven, $48.50, ... 83 50

Minnesota—$11.12
S. S.: Monticello, ... 11 12

Missouri—$15.00
Mid. Dist., Indv.: P. C. Peterson, ... 15 00

North Dakota—$6.40
Cong.: Willow Grove, $5.90; Jos. D. Reish (M. N.) (Berthold), $.50, ... 6 40

Ohio—$138.89
N. E. Dist., Cong.: Geo. H. Irvin (Wooster) $40.00; S. S.: "Willing Workers" Class, Black River, $5.00; Indv.: Samuel Feller, $10.00, ... 55 00
N. W. Dist., Cong.: Lick Creek, $50.00; Mrs. E. M. McFadden (Richland) $3.00,.... 53 00
So. Dist., S. S.: Bethel (Salem) $10.89; Aid Soc.: Pitsburg, $20.00, ... 30 89

Pennsylvania—$660.73
E. Dist., Cong.: Mingo, $50.83; Hatfield, $91.63; Springville, $16.00; Palmyra, $220.05; W. Conestoga, $36.63; No. 57,383 (Harrisburg) $10.00; S. S.: Mt. Hope (Chiques) $10.14; Richland, $47.90; Kemper's (Spring Grove) $25.50, ... 508 68
Mid. Dist., Cong.: Mary A. Kinsey (Dunnings Creek) $5.00; Indv.: Thomas Hardin, $1.00, ... 6 00
So. Dist., Cong.: Carlisle, $3.00; S. S.: A member of "The Buds of Promise" Class, Shank (Back Creek) $20.00, ... 23 00
S. E. Dist., Cong.: Germantown, $107.62; Upper Dublin, $13.88, ... 121 50
W. Dist., Cong.: Mt. Union, ... 1 55

Texas—$147.10
Cong.: Samuel Badger and wife (Manvel) $125.00; G. B. Landis (Ft. Worth) $22.10,.... 147.10

Virginia—$84.81
E. Dist., Aid Soc.: Midland, ... 6 00
No. Dist., Cong.: Greenmount,..... 53 55
Sec. Dist., Cong.: Sangerville, $24.26; N. I. Buck, $1.00, ... 25 26

Washington, $6.00
Cong.: W. C. Lehman (Olympia) 6 00

West Virginia—$40.00
First Dist., Cong.: Mrs. A. T. High (White Pine), ... 40 00

Total for the month, ... $ 1,613 13
Total previously reported, ... 4,475 92
6,089.05
Correction No. 1, ... 20 00
Total for the year, ... $ 6,069 05

STUDENT FELLOWSHIP FUND—1921

Illinois—$102.00
No. Dist., Students and Faculty of Bethany Bible School, ... $ 102 00

Indiana—$99.00
Mid. Dist., Students and Faculty of Manchester College, ... 99 00

Virginia—$228.70
First Dist., Cong.: Daleville, $188.70; Green Hill, $40.00, ... 228 70

Total for the month, ... $ 429 70
Total previously reported, ... 272 50
Total for the year, ... $ 702 20

STUDENT FELLOWSHIP FUND—1922

Pennsylvania—$390.00
Mid. Dist., Students and Faculty of Juniata College, ... $ 390 00

Total for the month, ... $ 390 00
Total previously reported, ... 0 00
Total for the year, ... $ 390 00

AID SOCIETY FOREIGN MISSION FUND

California—$65.00
So. Dist., Aid Soc.: Pasadena, $40.00; Glendora, $25.00, ... $ 65 00

No. Ia., Minn., and S. D.—$145.00
Aid Societies, ... 145 00

Kansas—$155.40
N. E. Dist., Aid Soc.: Abilene, ... 10 00
S. W. and S. E. Colo. Aid Societies, ... 145 40

North Dakota—$17.00
Aid Soc.: Kenmare, $10.00; Minot, $5.00; Sister Stemen of Edgeley, $2.00, ... 17 00

Ohio—$25.00
So. Dist., Cong.: W. Dayton, $15.00; Aid Soc.: Trotwood, $10.00, ... 25 00

Pennsylvania—$479.00
E. Dist., Aid Soc.: Akron, $5.00; Annville, $20.00; Chiques, $50.00; Conestoga, $25.00;

Elizabethtown, $25.00; Ephrata, $50.00; E. Fairview, $10.00; Fredericksburg, $16.00; Harrisburg, $25.00; Hatfield, $20.00; Heidelberg, $16.00; Indian Creek, $8.00; Lake Ridge, $15.00; Lancaster, $16.00; Lititz, $20.00; Lebanon (Midway) $16.00; Myerstown, $20.00; Palmyra, $20.00; E. Petersburg, $19.00; Salunga (E. Petersburg,) $10.00; Richland, $18.00; Ridgely, $15.00; Spring Creek, $10.00; White Oak, $30.00, ... 479 00

Virginia—$190.00
E. Dist. Aid Societies, ... 80 00
No. Dist., Aid Soc.: Western Mill Creek (Mill Creek) $40.00; Harrisonburg, $40.00; Cedar Grove (Flat Rock) $30.00, ... 110 00

Washington—$10.00
Aid Soc.: First Spokane, ... 10 00

Total for the month,..... $ 1,086 40
Total previously reported, ... 1,252 30

Total for the year, ... $ 2,338.70

HOME MISSIONS

China—$50.00
Cong.: W. Harlan Smith (Shou Yang),.... $ 50 00

Nebraska—$1.00
Indv.: Jennie Davison, ... 1 00

Total for the month, ... $ 51 00
Total previously reported, ... 5 00

Total for the year, ... $ 56 00

INDIA MISSION

California—$56.87
No. Dist., C. W. S.: Figarden Junior (for Landour School) $13.10; Figarden Senior (for Landour School) $8.77, ... $ 21 87
So. Dist., Cong.: Jess Hepner (Covina).. 35 00

Canada—$25.00
Cong.: No. 57337 (Irricana),..... 25 00

Illinois—$9.22
No. Dist., C. W. S.: Batavia, ... 4 09
So. Dist. S. S.: Liberty, ... 5 13

Ohio—$3.00
N. W. Dist., Cong.: Lick Creek,..... $ 3 00

Total for the month, ... $ 94 09
Total previously reported, ... 50 10

Total for the year, ... $ 144 19

INDIA NATIVE WORKER

California—$20.00
So. Dist., S. S.: "Gleaners" Class, First Los Angeles, ... $ 20 00

Illinois—$180.00
So. Dist., Cong.: Woodland, ... 180 00

Indiana—$20.00
No. Dist., S. S.: "Guardian" Class, No. Winona, ... 20 00

Maryland—$40.00
E. Dist., S. S.: Blue Ridge College Chapel Class, Pipe Creek, ... 40 00

Total for the month, ... $ 260 00
Total previously reported, ... 237 50

Total for the year, ... $ 497 50

INDIA BOARDING SCHOOL

Indiana—$41.50
Mid. Dist., S. S.: "Willing Workers" Class, Burnettsville, ... $ 30 00
No. Dist., S. S.: "Children of the King" Class, No. Winona, ... 5 50
So. Dist., S. S.: Arcadia, ... 6 00

Kansas—$11.27
S. W. Dist., S. S.: Bloom, ... 11 27

Pennsylvania—$60.90
W. Dist., S. S.: Morrellville, $8.10; Middlecreek, $20.00; Aid Soc.: Moxham, $25.00; Indv.: Brother and Family, $7.80,..... 60 90

Virginia—$25.00
No. Dist., Aid Soc.: Dayton (Cook's Creek), ... 25 00

Total for the month, ... $ 138 67
Total previously reported, ... 289 25

Total for the year, ... $ 427 92

INDIA SHARE PLAN

California—$3.71
No. Dist., C. W. S.: Golden Gate, ... $ 3 71

Illinois—$50.00
No. Dist., S. S.: Cherry Grove, ... 50 00

Indiana—$68.75
No. Dist., S. S.: The Elite Class, Nappanee, 18 75
So. Dist., Aid Soc.: White Branch (Nettle Creek), ... 50 00

Iowa—$12.50
So. Dist., C. W. S.: So. Keokuk, ... 12 50

Kansas—$12.50
S. W. Dist., C. W. S.: Larned, ... 12 50

Michigan—$12.50
Cong.: C. M. and Olive N. Mote, (Beaverton), ... 12 50

North Dakota—$25.00
Cong.: Jos. D. Reish and wife (Berthold).. 25 00

Ohio—$125.00
N. E. Dist., Canton City S. S. & C. W. S. 50 00
N. W. Dist., Cong.: Claude G. Vore (Pleasant View), ... 25 00
So. Dist., Cong.: J. M. Pittenger (Pleasant Hill), ... 50 00

Pennsylvania—$56.25
Mid. Dist., S. S.: "Living Links" Class, Lewistown 25 00
So. Dist., S. S.: "Sunbeam" Class, Carlisle, ... 6 25
W. Dist., S. S.: "Comrades" Class, Purchase Line (Manor) 25 00

Virginia—$56.25
No. Dist., S. S.: "Willing Workers" Class, Mill Creek, $6.25; C. W. S.: Linville Creek, $50.00, ... 56.25

Total for the month, ... $ 422 46
Total previously reported, ... 574 59

Total for the year, ... $ 997 05

INDIA WIDOWS' HOME

California—$5.00
So. Dist., Aid Soc.: Covina, ... $ 5 00

Illinois—$1.00
No. Dist., Cong.: Lillian M. Wire (Louise, Waddams Grove Cong.) 1 00

Total for the month,..... $ 6 00
Total previously reported, ... 25 00

Total for the year, ... $ 31 00

CHINA MISSION

Canada—$25.00
Cong.: No. 57338 (Irricana) 25 00

Kansas—$50.00
S. W. Dist., Cong.: Garden City,..... 50 00

Ohio—$3.00
N. W. Dist., Cong.: Lick Creek, ... 3 00

Total for the month, ... $ 78 00
Total previously reported, ... 1,216 41

$ 1,294 41
Correction No. 2, ... 34 51

Total for the year, ... $ 1,259 90

CHINA NATIVE WORKER

Kansas—$22.50
N. E. Dist., Cong.: No. 57568 (Morrill).... $ 22 50

Oregon—$22.50
Cong.: J. A. Waters (Portland) 22 50

Wisconsin—$6.25
Cong.: A Friend (Rice Lake) 6 25

Total for the month, ... $ 51 25

Total previously reported, ... 31 42

Total for the year, ...$ 82 67

CHINA BOYS' SCHOOL

Oregon—$2.50
Cong.: Arden Floyd (Myrtle Point).....$ 2 50
Pennsylvania—$4.05
S. S.: Morrellville, ... 4 05

Total for the month, ...$ 6 55
Total previously reported, ... 33 76

Total for the year, ...$ 40 31

CHINA GIRLS' SCHOOL

Kansas—$150.00
N. W. Dist., Indv.: Mrs. E. E. Grenough, $ 150 00
Oregon—$2.50
Cong.: Arden Floyd (Myrtle Point)..... 2 50
Pennsylvania—$18.35
W. Dist., Cong.: Berlin, $5.00; S. S.: Morrellville, $4.05; Indv.: A Brother and Family, $9.30, ... 18 35

Total for the month, ...$ 170 85
Total previously reported, ... 18 35

Total for the year, ...$ 189 20

CHINA SHARE PLAN

California—$3.71
No. Dist., C. W. S.: Golden Gate,.....$ 3 71
Indiana—$6.25
S. S.: "Leaders" Class, Middlebury,.... 6 25
Iowa—$6.25
No. Dist., S. S.: Primary Dept., Greene.. 6 25
North Dakota—$6.25
S. S.: "Banner" Class, Surrey, ... 6 25
Pennsylvania—$18.75
So. Dist., S. S.: "Always There" Class, Antietam, ... 18 75

Total for the month, ...$ 41 21
Total previously reported,..... 189 16

Total for the year, ...$ 230 37

DENMARK MISSION

Missouri—$15.00
Mid. Dist., Indv.: P. C. Peterson, ...$ 15 00

Total for the month, ...$ 15 00
Total previously reported, ... 0 00

Total for the year, ...$ 15 00

NEAR EAST RELIEF

California—$72.11
No. Dist., Cong.: Laton, ...$ 72 11
Illinois—$48.97
No. Dist., Cong.: Franklin Grove, ... 48 97
Kansas—$15.00
N. E. Dist., C. W. S.: Kansas City,..... 15 00
Maryland—$50.00
E. Dist., Cong.: Union Bridge (Pipe Creek), ... 50 00
Michigan—$1.00
Indv.: No. 57487, ... 1 00
Pennsylvania—$277.63
E. Dist., Cong.: Midway, $6.85; Annville, $95.00; S. S.: Myerstown, $50.00; "Gleaner's" Class, Akron, $15.00; "Loyal Sons" Class, Lebanon (Midway) $2.00; Missionary Workers" Class, Lebanon (Midway) $5.00; "Soldiers for Christ" Lebanon (Midway) $5.00; "Kings Daughters" Class, Lebanon, (Midway) $18.78; Midway, $30.00; Lebanon (Midway), $50.00, ... 277 63
Tennessee—$2.00
Indv.: S. H. Beckner, ... 2 00
Virginia—$7.00
No. Dist., Cong.: Linville Creek, ... 7 00
Washington—$25.00
Cong.: Wenatchee Park, ... 25 00

Total for the month, ...$ 498 71
Total previously reported, ... 226 60

Total for the year, ...$ 725 31

ARMENIAN RELIEF

Arkansas—$18.60
N. W. Dist., Cong.: Springdale, ...$ 18 60
Indiana—13.00
No. Dist., Cong.: Middlebury, ... 13 00
Maryland—$25.00
E. Dist., S. S.: Junior and Primary Depts.. Blue Ridge College (Pipe Creek),..... 25 00
Oregon—$70.00
S. S.: Evergreen (Myrtle Point)..... 70 00

Total for the month, ...$ 126 60
Total previously reported, ... 169 21

Total for the year, ...$ 295 81

RUSSIAN RELIEF

Arizona—$10.00
Indv.: Nancy D. Underhill, ...$ 10 00
Florida—$5.00
Cong.: J. V. Felthouse and wife (Zion).. 5 00
Illinois—$6.65
No. Dist., Cong.: Douglas Park Evening Bible School (Chicago), ... 6 65
Maryland—$5.00
E. Dist., Unknown donor (Baltimore)... 5 00
Minnesota—$11.45
Cong.: Minneapolis, ... 11 45
Missouri—$5.00
Mid. Dist., Cong.: M. S. Mohler (Mineral Creek) 5 00
Ohio—$23.50
N. E. Dist., Cong.: Irena Kurtz (W. Nimishillen) 10 00
N. W. Dist., Cong.: Swan Creek, $8.50; Indv.: C. E. Burns, $5.00, ... 13 50
Oklahoma—$3.11
Cong.: Clyde Beckner (Big Creek)..... 3 11
Pennsylvania—$107.54
E. Dist., Cong.: W. Conestoga, $70.59; S. S.: Kemper's (Spring Grove) $25.50,..... 96 09
Mid. Dist., Cong.: Mrs. Hannah Puderbaugh (Clover Creek), ... 5 00
So. Dist., Cong.: Huntsdale (Upper Cumberland), ... 6 45

Total for the month, ...$ 177 25
Total previously reported. 552 82

Total for the year,.....$ 730 07

AFRICA MISSION

Indiana—$10.56
No. Dist., C. W. S.: Middlebury, ...$ 10 56
Pennsylvania—$5.00
Mid. Dist., Cong.: Mrs. Hannah Puderbaugh (Clover Creek). 5 00

Total for the month, ...$ 15 56
Total previously reported, ... 1 00

Total for the year, ...$ 16 56

FORWARD MOVEMENT—1921

California—$43.00
No. Dist., Cong.: Rio Linda, $15.00; Chico. $28.00, ...$ 43 00
Canada—$173.00
Cong.: Irricana, ... 173 00
Idaho—$50.00
Cong.: Payette Valley, ... 50 00
Illinois—$188.89
No. Dist., Cong.: Naperville, $10.00; Polo, $178.89, ... 188 89
Indiana—$181.00
No. Dist., Cong.: Bremen, $10.00; Solomon Creek, $126.00, ... 136 00
So. Dist., Cong.: White, ... 45 00

Iowa—$500.00
No. Dist., Cong.: So. Waterloo, ... 500 00
Maryland—$34.00
E. Dist., Cong.: Denton, ... 34 00
Michigan—$15.00
Cong.: Woodland Village, ... 15 00
Missouri—$214.19
Mid. Dist., Cong.: Mound, ... 114 19
No. Dist., Cong.: Rockingham,..... 100 00
Nebraska—$30.00
Cong.: Octavia, ... 30 00
Ohio—$224.00
N. E. Dist., Cong.: Wooster, ... 36 00
N. W. Dist., Cong.: Bellefontaine, $73.00; E. H. Rosenberger and wife, (Sugar Ridge) $10.00, ... 83 00
So. Dist., Cong.: Strait Creek, $15.00; Sidney $90.00 ..... 105 00
Oklahoma—$62.00
Cong.: Washita, ... 62 00
Oregon—$5.00
Cong.: Mabel, ... 5 00
Pensylvania—$1,398.19
E. Dist. Cong.: Spring Creek, $300.00; Palmyra, $450.00, ... 750 00
Mid. Dist., Cong.: Fairview, $5.00; Williamsburg, $16.94, ... 21 94
So. Dist., Cong.: Huntsdale (Upper Cumberland), $5.00; Hanover, $29.50, ... 34 50
W. Dist., Cong.: Scalp Level, $240.75; Glade Run, $300.00; Elk Lick, $51.00, ... 591.75
Tennessee—$80.89
Cong.: Meadow Branch, $8.34; New Hope, $29.17; Pleasant Hill, $20.84; Pleasant View, $22.54, ...$ 80 89
Virginia—$2,280.51
E. Dist., Cong.: Mt. Carmel, ... 10 50
First Dist. Congs., ... 721 50
No. Dist., Cong.: Flat Rock, $26.66; Crab Run (Brocks Gap) $2.00; Linville Creek, $81.00, ... 109 66
Sec. Dist., Cong.: Summit, ... 800 00
So. Dist. Congs.,..... 638 85
Washington—$45.00
Cong.: Mt. Hope, ... 45 00
West Virginia—$124.50
First Dist., Cong.: Beaver Run, ... 124 50

Total for the month, ...$ 5,649 17
Total previously reported, ... 10,538 48

Total for the year, ...$16,187 65

FORWARD MOVEMENT—1922

Kansas—$5.00
S. W. Dist., Cong.: Cooper Kingery (Larned), ...$ 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 0 00

Total for the year, ...$ 5 00

MISSIONARY SUPPORTS

California—$225.00
So. Dist., I. & O. Breneman for John I. Kaylor, ...$ 225 00
Indiana—$40.63
Mid. Dist., (Peru) Mid. Dist. S. S. for Adam Ebey, ... 25 00
No. Dist., (Wawaka) No. Dist. S. S. for Mary Stover, Minerva Metzger and Mary Schaefer, ... 15 63
Missouri—$33.50
Mid. Dist. Congs. for Jennie Mohler, ... 33 50
Nebraska—$114.00
Bethel Cong. for Raymond C. Flory, ... 114 00
Ohio—$12.07
So. Dist., Bethel S. S. (Salem) for Esther Bright, ... 12 07
Pennsylvania—$262.50
Mid. Dist., Woodbury Cong. for Florence Pittenger, $225.00; Francis Baker of Everett Cong. for Ferne Coffman, $37.50, ... 262 50
Virginia—$50.00
No. Dist., (Mill Creek) No. Dist. Congs. for Dr. F. J. Wampler, ... 50 00

Total for the month,.....$ 737 70
Total previously reported, ... 2,479 83

$ 3,217 53
Correction No. 2, ... 34 51

Total for the year, ...$ 3,252 04

May Financial Report

Correction No. 3. See July Visitor—Student Fellowship Fund—1921 credit of $102.00 to Students and Faculty of Bethany Bible School should have been placed to Student Fellowship Fund, 1922.

During the month of May the Board sent out 3,843 tracts.

The following contributions to the Board's funds were received during May:

WORLD WIDE

California—$20.75
So. Dist., Cong.: J. M. Shively and wife (Long Beach) $20; Indv.: Amanda Brown, $.75, ...$ 20 75
Colorado—$2.00
S. E. Dist., Indv.: Mary E. Haney, ... 2 00
Illinois—$112.00
No. Dist., Cong.: Sister W. S. Sanford (Franklin Grove) $25; Mrs. Ellen Zillhart (Mt. Carroll) $2; Mrs. Amos Zillhart (Mt. Carroll) $5; In memory of Mrs. E. J. Garber, $5, ... 37 00
So. Dist., Cong.: Sister H. H. Kindig (Panther Creek), ... 75 00
Indiana—$169.84
No. Dist., Cong.: LaPorte, $56.64; A Sister (Nappanee) $2; Eliza A. Borough (First So. Bend) $100, ... 158 64
So. Dist., Cong.: Eld. Geo. L. Studebaker (M. N.) (Muncie) $.50; S. S.: Anderson, $10.70, ... 11 20
Iowa—$49.64
Mid. Dist., Cong.: C. B. Rowe (M. N.) (Dallas Center), ... 50
So. Dist., Cong.: Mt. Etna, ... 49 14
Kansas—$12.75
S. E. Dist., Cong.: Mont Ida, $12.25; Eld. Jno. S. Clark (Parsons) $.50, ... 12 75
Maryland—$43.52
E. Dist., Cong.: Geo. A. Early (M. N.) (Meadow Branch) $.50; S. S.: Westminster (Meadow Branch) $23.02; Indv.: Christian Krabill (Bethany) $20.00, ... 43 52
Minnesota—$14.24
S. S.: Adult Classes, Monticello, ... 14 24
Nebraska—$6.95
Cong.: Omaha, $3.20; Ira Vanderkolk (Octavia) $1.14; Maggie Vanderkolk, deceased (Octavia) $2.61, ... 6 95
Ohio—$99.78
N. E. Dist., Cong.: Canton Center, $85.78; Indv.: Elizabeth J. Longanecker, $10, ... 95 78
N. W. Dist., Indv.: Elizabeth Toms, $2; Mrs. Henry R. Basinger, $2, ... 4 00
Pennsylvania—$119.08
E. Dist., Cong.: Mingo, $55; E. Petersburg, $49.78; Mechanic Grove, $5, ... 109 78
Mid. Dist., Indv.: Thomas Hardin, ... 1 00
So. Dist., S. S.: Back Creek, ... 5 30
W. Dist., Cong.: Rev. C. Walter Warstler (M. N.) (Pittsburgh) $1; Indv.: Mrs. Della Shreiber, $2, ... 3 00
South Dakota—$.50
Cong.: L. H. Root (M. N.) (Willow Creek), ... 50
Sweden—$39.23
Cong.: Olseröd, ... 39 23
Virginia—$21.65
Sec. Dist., Cong.: Bridgewater, $16.15; Indv.; Mrs. M. C. Williams (M. N.) $.50, ... 16 65

So. Dist., Cong.: Sarah J. Hylton (Coulson), ... 5 00

Washington—$5.00
Cong.: Eld. C. E. Holmes and family (Omak), ... 5 00

Wisconsin—$100.00
Cong.: J. M. Fruit (Ash Ridge), ... 100 00

Total for the month, ... 816 93
Total previously reported, ... 6,069 05

Total for the year, ... $6,885 98

STUDENT FELLOWSHIP FUND—1921

Indiana—$51.00
Mid. Dist., Students and Faculty of Manchester College, ... 51 00

Virginia—$22.00
E. Dist., Students and Faculty of Hebron Seminary, ... 22 00

Total for the month, ... $ 73 00
Total previously reported, ... 702 20

775 20
Correction No. 3, ... 102 00

Total for the year, ... 673 20

STUDENT FELLOWSHIP—1922

Illinois—$353.50
No. Dist., Students and Faculty of Bethany Bible School, 152.50; Students and Faculty of Mt. Morris College, $201, ... 353 50

Maryland—$30.00
E. Dist., Cong.: Lavinia C. Roop (Meadow Branch) $5; No. 57897 (Fulton Ave., Baltimore), $25, ... 30 00

Pennsylvania—$5.00
Mid. Dist., Juniata College Students, .. 5 00

Total for the month, ... $ 388 50
Total previously reported, ... 390 00

778 50
Correction No. 3, ... 102 00

Total for the year, ... $ 880 50

AID SOCIETY FOREIGN MISSION FUND

California—$110.00
No. Dist. Aid Societies, ... $ 110 00

Florida—$25.00
Aid Soc.: Sebring, ... 25 00

Idaho—$14.00
Aid Soc.: Bowmont, ... 14 00

Illinois—$269.00
So. Dist. Aid Societies, ... 269 00

Indiana—$961.51
Mid. Dist. Aid Societies, ... 348 01
No. Dist. Aid Societies, ... 429 50
So. Dist., Aid Societies: Pyrmont, $20; New Bethel, $5; White Branch (Nettle Creek), $40; Brick (Nettle Creek), $25; Muncie, $10; Mississinewa, $9; Ladoga, $5; Kokomo, $10; Indianapolis, $10; Howard, $5; Four Mile, $25; Buck Creek, $20, ... 184 00

Kansas—$71.00
N. E. Dist., Aid Soc.: Ozawkie, ... 10 00
N. W. Kans. and N. E. Colo. Aid Socs., 61 00

Minnesota—$25.00
Aid Soc.: Lewiston, ... 25 00

North Dakota—$5.00
Aid Soc.: Zion (Bethany), ... 5 00

Ohio—$393.15
N. E. Dist. Aid Societies, ... 348 15
So. Dist., Aid Socs.: W. Charleston, $10; Wheatville (Upper Twin), $5; Lower Stillwater, $10; Lower Miami, $10; E. Dayton, $10, ... 45 00

Oregon—$5.00
Aid Soc.: Newberg, ... 5 00

Pennsylvania—$671.00
So. Dist., Aid Soc. McAlisterville, $25; York, $25; Huntsdale (Upper Cumberland), $25; Hanover, $25; Antietam, $25, ... 125 00
W. Dist., Aid Societies, ... 546 00

Virginia—$475.50
E. Dist., Aid Societies, ... 6 00
Sec. Dist., Aid Societies, ... 417 00
So. Dist., Aid Societies, ... 52 50

Washington—$55.00
Aid Socs.: Yakima, $12.50; Wenatchee, $12.50; Seattle, $12.50; Outlook, $5.00; E. Wenatchee, $12.50, ... 55 00

Total for the month, ... $ 3,080 16
Total previously reported, ... 2,338 70

Total for the year, ... $ 5,418 86

HOME MISSIONS

Ohio—$24.79
N. E. Dist., Dist. Aid Society Conference, ... $ 24 79

Washington—$10.00
Cong.: Ann C. Castle (Stiverson), ... 10 00

Total for the month, ... $ 34 79
Total previously reported, ... 56 00

Total for the year, ... $ 90 79

INDIA MISSION

Canada—$25.00
Cong.: No. 57797 (Irricana, ... 25 00

Total for the month, ... $ 25 00
Total previously reported, ... 144 19

Total for the year, ... $ 169 19

INDIA NATIVE WORKER

Michigan—$20.00
C. W. S.; Woodland, ... 20 00

Total for the month, ... $ 20 00
Total previously reported, ... 497 50

Total for the year, ... $ 517 50

INDIA BOARDING SCHOOL

Indiana—$77.50
No. Dist., C. W. S.: Turkey Creek, $17.50; New Salem, $25, ... $ 42 50
Mid. Dist., Joint S. S. Convention of Santa Fe, Pipe Creek, Peru, Mexico and Logansport, ... 35 00

Iowa—$5.00
So. Dist., S. S.: So. Keokuk, ... 5 00

Kansas—$8.00
S. W. Dist., S. S.: Primary Dept., Salem, 8 00

Pennsylvania—$177.15
Mid. Dist., S. S.: Huntingdon, $35; Aid Soc.: Spring Run, $25; First Altoona, $20, . 80 00
S. E. Dist., S. S.: First Philadelphia, $27.15; Young People's Soc., Parker Ford, $35; Parker Ford, $35, ... 97 15

Virginia—$50.00
First Dist., S. S.: Trout Bible Class (Roanoke City), ... 35 00
No. Dist., S. S.: Valley Pike (Woodstock), ... 15 00

Total for the month, ... $ 317 65
Total previously reported, ... 427 92

Total for the year, ... $ 745 57

INDIA SHARE PLAN

Indiana—$25.00
Mid. Dist., S. S.: W. Manchester, ... 25 00

Iowa—$12.50
No. Dist., Ivester (Grundy Co.) Junior League, ... 12 50

Kansas—$25.00
N. E. Dist., Junior Dept., Morrill, ... 25 00

Missouri—$25.00
S. W. Dist., Rebecca Mays (Cedar County), ... 25 00

Nebraska—$11.50

C. W. S.: Alvo, ... 11 50

Oregon—$62.50
Cong.: H. H. Ritter and Wife (Mabel), $25; S. S.: Mabel, $25; Newberg, $12.50, .. 62 50

Pennsylvania—$150.00
E. Dist., Cong.: Ridgely, $75; S. B. Kiefer and Wife (Elizabethtown), $50; Missionary Committee (Ridgely), $25, ... 150 00

Total for the month, ...$ 311 50
Total previously reported, ... 997 05

Total for the year, ...$ 1,308 55

INDIA WIDOWS' HOME

Illinois—$1.00
No. Dist., Cong.: No. 57749, Louise (Waddams Grove), ... 1 00

Total for the month, ...$ 1 00
Total previously reported, ... 31 00

Total for the year, ...$ 32 00

CHINA MISSION

Canada—$25.00
Cong.: No. 57797 (Irricana), ... 25 00

Illinois—$10.65
No. Dist., Cong.: Sister W. S. Sanford (Franklin Grove), ... 10 65

Ohio—$2.00
So. Dist., Cong.: Lydia A. Barnhart (New Carlisle), ... 2 00

Pennsylvania—$10.00
E. Dist., Indv.: Mrs. Elizabeth Bauman, ... 10 00

Total for the month, ...$ 47 65
Total previously reported, ... 1,259 90

Total for the year, ...$ 1,307 55

CHINA BOYS' SCHOOL

Indiana—$30.00
No. Dist., S. S.: "Willing Workers" Class, Cedar Lake, ... 30 00

Maryland—$22.00
E. Dist., S. S.: Westminster (Meadow Branch), ... 22 00

Pennsylvania—$7.35
W. Dist., Indv.: A Brother and Family, 7 35

Total for the month, ...$ 59 35
Total previously reported, ... 40 31

Total for the year, ...$ 99 66

CHINA SHARE PLAN

California—$69.50
No. Dist., S. S.: "Community Helpers" Class, McFarland, $7; C. W. S.: McFarland, $25, ... 32 00
So. Dist., S. S.: Missionary Class, Covina, 37 50

Illinois—$25.00
No. Dist., Aid Soc.: Sterling, ... 25 00

Indiana—$18.75
Mid. Dist., C. W. S.: Markle, ... 18 75

Iowa—$12.50
Mid. Dist., S. S.: "The Victors" Class, Dallas Center, ... 12 50

Kansas—$100.00
N. E. Dist, S. S.: "Willing Workers" Class, Morrill, ... 75 00
S. W. Dist., Indv.: W. H. Beaver, ... 25 00

Pennsylvania—$50.00
Mid. Dist., S. S.: "Truth Seekers" Class, Williamsburg, ... 50 00

Total for the month, ...$ 275 75
Total previously reported, ... 230 37

Total for the year, ...$ 506 12

PING TING HOSPITAL

Washington—$13.02
S S.: Seattle, ...$ 13 02

Total for the month, ...$ 13 02
Total previously reported, ... 0 00

Total for the year, ...$ 13 02

CHINA HOSPITAL

Pennsylvania—$5.00
E. Dist., Cong.: Mrs. Elizabeth Baumann (Indian Creek), ... 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 0 00

Total for the year, ...$ 5 00

NEAR EAST RELIEF

California—$13.50
So. Dist., S. S.: "Life Savers" Class, Glendora, ... 13 50

Indiana—$15.00
No. Dist., S. S.: Cedar Lake, ... 15 00

Michigan—$5.00
Cong.: Battle Creek, ... 5 00

Pennsylvania—$144.91
E. Dist., Cong.: Lancaster, $86.41; S. S.: Myerstown, $1; "Hopeful" Class, Spring Creek, $10; Midway, $30, ... 127 41
S. E. Dist., S. S.: First Philadelphia, .. 17 50

Virginia—$100.00
No. Dist., S. S.: Valley Pike (Woodstock), ... 100 00

Total for the month, ...$ 278 41
Total previously reported, ... 725 31

Total for the year, ...$ 1,003 72

ARMENIAN RELIEF

Iowa—$33.00
Mid. Dist., S. S.: Des Moines Valley, ... 33 00

Maryland—$20.00
E. Dist., S. S.: Myersville (Middletown Valley), ... 20 00

Ohio—$5.00
So. Dist., Cong.: Greenville, ... 5 00

Total for the month, ...$ 58 00
Total previously reported, ... 295 81

Total for the year, ...$ 353 81

RUSSIAN RELIEF

Indiana—$8.70
No. Dist., Cong : Oak Grove, ...$ 8 70

Maryland—$19.10
E. Dist., Cong.: Locust Grove, $11.10; "A Sister in Christ" (Baltimore), $5; S. S.: "The Sunshine" Class, $3; 19 10

Michigan—$31.13
Cong.: Woodland, $30.13; Indv.: Unknown donor, $1, ... 31 13

Minnesota,—$23.30
S. S.: Root River, ... 23 30

Missouri—$2.00
Mid. Dist., Indv.: Lizzie Fahnestock, . 2 00

Ohio—$97.62
So. Dist., Cong.: Pleasant Hill, $80.37; S. S.: Bear Creek, $17.25, ... 97 62

Pennsylvania—$26.81
E. Dist., Cong.: Mingo, ... 26 81

Wisconsin—$50.00
Cong.: J. M. Fruit (Ash Ridge), ... 50 00

Total for the month, ...$ 258 66
Total previously reported, ... 730 07

Total for the year, ...$ 988 73

AFRICA MISSION

Michigan—$100.00
Cong.: Beaverton, ... 100 00

Pennsylvania—$10.00
So. Dist., Cong.: Joseph J. Bowser (York), 10 00

Total for the mouth, ... $ 110 00
Total previously reported, ... 16 56

Total for the year, ... $ 126 56

FORWARD MOVEMENT—1921

California—$61.00
No. Dist., Cong.: Reedley, $51; Golden Gate, $10, ... 61 00

Illinois—$46.00
So. Dist., Cong.: Allison Prairie, ... 46 00

Indiana—$65.50
Mid. Dist., Cong.: P. E. Coblentz (Peru), $5.50; S. S.: W. Manchester, $60, ... 65 50

Kansas—$80.00
N. E. Dist., Cong.: Appanoose, ... 30 00
N. W. Dist., Cong.: Elias Blickenstaff (Maple Glen), ... 50 00

Michigan—$53.00
Cong.: Grand Rapids, ... 53 00

Ohio—$323.00
N. E. Dist., Cong.: Ashland Dickey, $34; Springfield, $100, ... 134 00
So. Dist., Cong.: Poplar Grove, $81; Greenville, $90; Sugar Hill, $18, ... 189 00

Pennsylvania—$488.65
Mid. Dist., Cong.: Woodbury, ... 329 00
S. E. Dist., Cong.: Pottstown, ... 59 65
W. Dist., Cong.: Meyersdale, ... 100 00

Virginia—$261.83
No. Dist., Cong.: Flat Rock, ... 161 83
Sec. Dist., Cong.: Bridgewater, ... 100 00

Washington—$407.19
Cong.: E. Wenatchee, ... 407 19

Total for the month, ... $ 1,786 17
Total previously reported, ... 16,187 65

Total for the year, ... $17,973 82

FORWARD MOVEMENT—1922

Canada—$40.65
Cong.: Irricana, ... 40 65

California—$10.00
So. Dist., Cong.: A Brother and Wife (Hemet), ... 10 00

Colorado—$3.00
N. E. Dist., Cong.: Sterling, ... 3 00

Illinois—$7.00
No. Dist., Cong.: John Bossert (Elgin), 5 00
So. Dist., Cong.: Mrs. R. A. Forney (Hudson), ... 2 00

Indiana—$338.75
Mid. Dist., Cong.: Copper Creek, $3; Salamonie, $85, ... 88 00
No. Dist., Cong.: Plymouth, ... 200 00
So. Dist., Cong.: White, $45.75; Mrs. Geo. Kitch (Lick Creek), $5, ... 50 75

Iowa—$28.91
Mid. Dist., Cong.: Dry Creek, ... 21 91
So. Dist., Indv.: Mrs. Geo. M. Replogle, 7 00

Kansas—$739.55
N. E. Dist., Cong.: Olathe, ... 33 60
S. E. Dist., Cong.: Fredonia, $28.95; J. W. and A. L. Eikenberry (Independence), $5; Indv.: Fannie Stevens, $4, ... 37 95
S. W. Dist., Cong.: McPherson, $667; J. M. Obenchain (Conway Springs), $1, ... 668 00

Maryland—$118.53
E. Dist., Cong.: Wilmington Mission, $18; Bethany, $25.53; Frederick, $70; Florence E. Garner (Frederick City), $5, ... 118 53

Massachusetts—$3.00
Indv.: S. M. West, ... 3 00

Michigan—$42.77
Cong.: Woodland, ... 42 77

Minnesota—$14.00
Cong.: Winona, ... 14 00

Missouri—$28.87
S. W. Dist., Cong.: Peace Valley, $18.87; Mary J. Mays (Cedar County), $10, ... 28 87

Nebraska—$34.00
Cong.: Falls City, $24; Tom Robson and Family (Omaha), $5; Wm. Wilcox and Wife (Omaha), $5, ... 34 00

New Mexico—$49.80
Cong.: Miami, ... 49 80

Ohio—$742.25
N. E. Dist., Cong.: Black River, $124.50; Jonathan Creek, $85, ... 209 50
N. W. Dist., Cong.: Marion, ... 20 00
So. Dist., Cong.: Greenville, $17; Painter Creek, $420.75; Palestine, $75, ... 512 75

Oklahoma—$55.00
Cong.: Thomas, $40; Indv.: Jennie Garber, $15, ... 55 00

Oregon—$108.62
Cong.: Portland, ... 108 62

Pennsylvania—$44.16
So. Dist., Cong.: Perry, ... 30 16
W. Dist., Cong.: No. 1022 (Walnut Grove), ... 14 00

Tennessee—$5.00
Indv.: Mrs. M. M. Fine, ... 5 00

Virginia—$1.90
E. Dist., Cong.: Julia A. Wood Kauffman, ... 1 90

Total for the month, ... $ 2,415 76
Total previously reported, ... 5 00

Total for the year, ... $ 2,420 76

MISSIONARY SUPPORTS

California—$37.50
So. Dist., Covina Missionary Class for Delbert Vaniman, ... $ 37 50

Illinois—$222.50
No. Dist., Mt. Morris S. S. for Sadie J. Miller, $112.50; Rebecca Heagley (Batavia) for George Heagley Coffman, $37.50, ... 150 00
So. Dist., Virden Sisters' Aid Soc. for Leah Ruth Ebey, $50; Decatur Primary and Junior Dept., for Ione Butterbaugh, $22.50,. 72 50

Iowa—$453.00
No. Dist., So. Waterloo C. W. S. for A. S. B. Miller, $58; So. Waterloo S. S. for Jennie Miller, $125; So. Waterloo Junior and Primary Depts., for Marjorie Ellen Miller, $45; (W. I. Buckingham of Franklin Co.) Nickey and Buckingham Families for Dr. Barbara Nickey, $225, ... 453 00

Indiana—$679.00
Mid. Dist., Pipe Creek Cong. for Anna M. Forney, $225; Manchester College S. S. for Laura J. Shock, $300, ... 525 00
No. Dist., Walnut S. S. for A. T. Hoffert, 154 00

Maryland—$475.50
E. Dist., Pipe Creek Cong. for W. B. Stover, ... 25 50
Mid. Dist., S. S. for H. P. Garner and B. F. Summer, ... 450 00

Michigan—$228.00
Mich. S. S.'s for Pearl Bowman, $225; Primary Depts. of Mich. S. S.'s for Daniel H. Bowman, $3, ... 228 00

Missouri—$90.00
Mid. Dist., Congs.: for Jennie Mohler, .. 90 00

Nebraska—$119.37
Nebr. Congs. for Josephine Powell, ... 119 37

Ohio—$456.35
N. E. Dist. S. S.'s for Goldie E. Swartz, $150; Jonathan Creek Cong. for A. D. Helser, $8.35, ... 231 35
N. W. Dist. S. S.'s for Hattie Z. Alley, 125 00
So. Dist., Eversole Cong. for J. Homer Bright, ... 100 00

Pennsylvania—$37.50
Mid. Dist., Francis Baker of Everett Cong. for Ferne Coffman, ... 37 50

Total for the month, ... $ 2,798 72
Total previously reported, ... 3,252 04

Total for the year, ... $ 6,050 76

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JAN 1923

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV August, 1922 NO. 8

THE ministry was never so attractive as it is today. May God keep out of it those who think it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad in the light of Jesus Christ.—*Bishop-elect Slattery.*

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED

Elgin, Illinois

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV AUGUST, 1922 No. 8

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EDITORIAL

Getting Dividends from Religion

Religion can be a delight to man, bringing blessings in every way, or its exercise can be made a task, to which he is driven like a galley slave. Only those who greatly misunderstand life, or whose souls are shriveled and mean, will take up religion merely for what they can get out of it. A young woman should embrace religion for what she can give rather than for what she can get. A young man should become a comrade with Christ for service rather than to be served.

A selfish religion is expensive, for we are always called on for service, and especially for money, and it so blinds us that we cannot see an adequate return on our investment. A victorious religion brings in real dividends. It gives us choice companionships, healthy bodies, a conscience that lets us have sweet sleep, the sight of happy children, and the knowledge of

young men turned from evil ways to God.

A victorious religion does not need to be defended nor kept secret from your best friends. It finds expression in Christian deeds, which any man would be glad to have to his credit. It takes us to the bedside of the sick, where the body wearies for lack of sleep but the soul rejoices in service. It lifts us into the spirit of Christian idealism, which differentiates the man from the crowd and is the measure of his moral and spiritual stature. It starts us out in a spirit of great adventure, with no assurance except that in and through Christ all things are possible.

Why hinder the getting of dividends by being selfish? The more of our life, whether it be translated into service or money or both, that we give—and not only give, but share with the world—the greater the dividends from our religion. Every one, the poor widow or the rich capitalist, can have his or her choice.

Billy Riley.

Will You Write a Check for Me?

The Winona Conference was over. We were in the exhibit building on the second floor above the Winona postoffice. Word came to us that a crippled man wanted to see us and that he could not come up. We found him waiting below, walking on crutches, his hands swollen and nervous. What could he want? Our hearts, touched with pity, made us willing to do almost any favor for him. Then he asked if we would write a check for him. Not being sure whether he meant a check to him or for him, we answered that we would do what we could. Then he said, "Write it to the General Mission Board for $100." We could do that easily enough, but here was a crippled man with no close friends to care for him, wanting to give $100 to missions! I learned that he was once a railroad man, who became injured, and since that time the railroad has kept him in service at $77 per month. With a feeling of unworthiness (for we, being well and strong, had not made a gift like his), we wrote the check which he was able with some difficulty to sign.

I have before me the record of this year's giving by a church with 114 members. They believe in missions, for there were fifty-seven contributions. One man gave $15, one $12, five $10, three $6, seven $5, two $4, two $3, twenty-one $2, fourteen $1, and one 50 cents. The church is to be commended for the spirit of giving among its members. Many churches have not done so well. But look at the wonderful possibilities of the future. This, a church of 114 members, gave for the Forward Movement twice as much as this one poor, crippled man with a salary of only $77 per month. Do you see the possibility for an increased missionary service by the Church of the Brethren? Some one said that we have just about reached our limit in giving. What do you think?

Life Insurance Methods and Evangelism

The other day a man who, before the war, was a life insurance agent, and recently took up that occupation again, remarked that it was easier to sell life insurance today than it was several years ago. He explained that some of his best customers are those with whom others had failed. Those who had worked the field, he said, have been doing the educating and he came along and made the sale. It took a number of life insurance arguments before the subject was convinced that he should purchase.

Then I thought that if this principle is true in selling insurance, it must be true in evangelism. Because we have tried once and failed to win a man to Christ is no evidence that he is not to be won. An indefinite amount of effort may be necessary to convince him that he should accept the Lord. We use this illustration, for who of you has not experienced, or at least observed, the stick-to-it-ive-ness of a life insurance agent? Do you know personal workers for Christ, with such enduring zeal, that are not having at least a fair degree of success? If it is true that we need more religion in business, it is also true that we need more of business methods in religion.

China's "Christian General"

The early China missionaries, who labored long with so few results, could well rejoice over the confession of General Feng Yu-Hsiang, that he accepts Christ as his Savior. Neither is it a secret matter, for his soldiers receive regular biblical instruction according to a plan which he devised for such study. To a peace people it may seem rather paradoxical for this man to be called both a great Christian and a great army general. However, we doubt if all the beauty and blessing to be found in the Christian way has ever been discovered by any one man or people. General Feng's success in recent military campaigns has brought him to the front as a national figure, and it would not be surprising if, as conditions become more settled in China, he were called to a more important office. We dare to suggest even the presidency of China. If, as we believe, he is an earnest seeker after the truth, great progress in Christianity may come to China through his influence. Let us hope that he will be an ardent advocate of peace principles which, we so firmly maintain, are a part of the program Christ gave to his followers.

An Interesting Day

ANNA BRUMBAUGH
Missionary to India

EVERY year a Hindu religious fair is held only about five miles from Vada. The mission workers always consider it quite an opportunity to reach the people, and so aim to attend. This year it was held the third week in February and two of the foreigners, in addition to a company of native Christians, attended.

We left the mission compound about 8 o'clock A. M., and reached there about 10, having gone there by oxcart. On arrival, we found carts and oxen under nearly all the trees, while the people were "bazaaring," going back and forth to see the idol, bathing, or sitting quietly, resting.

We stopped to spread our blankets under one of the nearest trees. There we rested, ate our lunch, and then began our work. First, we played the phonograph and sang, until folks gathered. Then the workers began preaching. "Jesus and the Samaritan Woman," as well as other Bible stories, was made the basis of teaching. Then, more songs were sung, and pictures and tracts were distributed to the hearers. After the audience had dwindled, we crossed the river and sat under a big tree on the opposite bank. There we sat for about three hours, singing, playing the phonograph, telling stories, and distributing pictures and tracts to an audience of from eighty to 100 people most of the time. Some listened for longer, some for shorter periods, but there was quite a change constantly going on.

As we noticed the crowds surging back and forth, we could not but be filled with sadness because we knew they were earnestly seeking for peace. Many had made long, hard trips, that they might bathe in the sacred stream and worship the idol, and thereby gain religious merit. By such gain they believe that in their next life they may be born into a higher caste. Finally, by living and being reborn often enough, they may gain enough merit to be released from the necessity of rebirth, their highest ideal. Our message, as they heard it, echoed the chord of salvation through Jesus, but because of the chains of custom and caste, we know it is hard for them to accept new doctrines. Some hearers seemed really interested, while other paid very little heed. We could but trust that the seed sown might some day bring forth fruit.

After thus giving the message, Sister Kaylor and I visited the native wares, brought there to be so'd, and then went to the cart. About 4:30 we started on the homeward trip, reaching there about 6 P. M. We were very tired and thirsty, but glad for the day and the opportunity to witness in a small way for our Master.

The Church of the Brethren: Where Do We Stand?

ALBERT D. HELSER

FEBRUARY 17, 1922, saw a day many of us had eagerly sought in prayer for years. It came as a direct answer to prayer. Advance on our knees is steady and sure. It was a warm day in the middle of winter for the University of Illinois, because of the sunshine in the faces and the serious purposes in the hearts of the scores of delegates who met for business for the King.

The aim of this gathering of representative students was to affiliate all students interested in Christian life-service in America. This group came together to consider the best method of throwing in clear relief, before the students of America, the mighty challenge of making America Christian.

The Home Missions Council and the Council of Women for Home Missions were directly responsible for calling this meeting for Student Fellowship for Christian Service. Their call, however, was only a response to the voice of multitudes of students all over America. These students recognize that the present indifference in our land is overwhelming evidence of her great need.

"To make America Christian for the friendly service of the world" was the slogan carried back to the universities and colleges by many of the delegates. Sufficient organization was provided to arrange for the compelling challenge that must come to every wide-awake student who will take time to hold America up before the mirror of the principles of Christ. May the light of heaven make plain our privilege and responsibility in the life of our great nation. By way of parenthesis, I should say that to appreciate our own fair land one must live in another for a time.

The Student Fellowship for Christian Service, and the Student Volunteer Movement, will work each for the other's good as handmaids of the Lord. The S. F. C. S. will fill the trenches in America and the S. V. M. will fill the trenches in other lands. Any student who is not willing to work in America is not fit for work abroad, and any student who is not willing to work abroad is not fit for work in America. We must be Christlike enough to forget geography and personal preference.

Where does the Church of the Brethren stand in relation to this advance? The United Student Volunteer Movement of the Church of the Brethren has a record which many of our larger churches would be proud to have. For years we have had a fellowship of students dedicated to Christian life service wherever the will of God leads. We have in our movement volunteers for home missions and volunteers for foreign missions. As a group of young people we stand for the whole Gospel for the whole world. The recent questionnaire sent to our volunteers from the General Mission Board office shows 164 anxious to do foreign service and 252 anxious to do home service. Many churches can show more than 164 volunteers for foreign service, but I do not know a single church, regardless of size, that has 252 definite volunteers for home service.

I sincerely hope and pray that the Mission Boards of our Districts will make good use of these 252 volunteers for work in America. Information concerning these is in the hands of the General Mission Board, which will be glad to put you in touch with suitable volunteers.

This army of young people is the direct result of our Christian home training and the splendid work of our Christian schools, in which so many of you have had such a glorious part. As young people we are happy to serve Christ through our beloved church, because she gave Christ to us. We pray we may have as much faith and as much vision to meet the needs of our time as the great leaders of our church had in the days that make up our heritage. God give each of us a clean heart and a courageous faith!

London, England.

"I am always for the man who wishes to work."—A. Lincoln.

In Memory of Anna V. Blough

WITH the passing of Miss Blough a vacancy is left that is difficult to fill. Not only is the loss felt in the missionary circle, but it is also keenly felt by the many Chinese who had learned to love her.

The thousands of unsaved women in the out-stations and villages around Ping Ting Chou had been a great burden on her heart. She had spent much time and labor in preparing for this great task. Her untiring work among the villages during the famine time opened the doors wide into many of these places. She had calls from the village elders of many of these places to come and teach their women. She had been holding classes all winter and spring, with large plans for the future, when the call came to leave these earthly classes for some greater task on high.

May the work be crowned with success by those who continue it, and speedily attain her heart's desire—the salvation thousands of the women of this district.

Emma Horning.

Sister Anna Blough contributes to the success of the China Mission in two ways especially. She was a good thinker and often helped find a way through a difficult problem. In the second place, she was able to suppress her own inclination and desires better than the most of us, and thus could always be depended upon to give a fair opinion on any problem taken to her.

She was slower in making friends than some, but the friendships she made were lasting. Those who knew her best were those who loved her most.

She had a great interest in the people among whom she was working. She, herself, was a very liberal giver of her means as well as of her services.

Fred and Rebecca Wampler.

As a leader of a mission study class, Anna's appeals made lasting impressions upon my mind, and the few short years of her missionary career have proven to me that the message first took root in her own life, and thus she was able to influence other lives.

Anna V. Blough

In this "unfinished task" she has labored earnestly, even beyond the limit of her strength, and has passed to her reward with the task still unfinished. Her share of it is completed, even though she fell in the thick of the fight. May we, inspired by her life of untiring devotion, take up

the task where she has left it, and so do our part as worthily and as well as she has done hers! V. Grace Clapper.

She never seemed to think of herself—her thoughts, plans and life were given for the Chinese, whom she really loved and longed to save. Lulu Ullom.

Anna impressed me as one who lived close to her Savior, because she possessed in no small measure those traits of character which Christ himself possesed. While we miss her bodily presence, her Christlike spirit will ever remain with us.

O. C. Sollenberger.

Anna is missed by the missionary mothers and children. When she returned from her country tours it was common for her to call in our homes and visit a bit. When the children were sick she called to see them, often bringing some little gift for their pastime, and entertaining them by telling or reading stories. In this she was not unlike her Savior, who had time to visit and cheer the little ones with whom he had opportunity to associate, whether the lost sheep without the fold or the ones within. Mrs. O. C. Sollenberger.

Our appreciation of Anna was a growing one, for the better we knew her the more we loved her. And her last visit into our home, in Februrary, made us see her real worth more than ever before. Our mission sustains a great loss by her passing.

Sara Z. and Minor M. Myers.

Some people are remembered because of their philanthropic deeds, while others are remembered because of extreme riches. Some are remembered because of doing good, while others are remembered for their evil. Some are remembered for fame, while others pass away, only to be mourned by a few relatives and friends.

In the passing of Sister Anna Blough a noble character has left us. The mission realizes a great loss and extends sympathy to and prays the Father's blessings upon her relatives and friends. The Chinese in her field of labor will sustain the greatest loss. No longer will they receive her regular visits, her helping hand and her inspiring words. May her life continue to be an uplifting force among them because of what she was able to do for them. Missionary associates will remember her because of her good judgment and reliable advice, her sacrificial efforts, her devotion to her work, and because she truly loved Christ's "little ones." B. M. Flory.

We shall never forget the help Sister Anna Blough gave us when Little Mary slipped away to be with Jesus. Business called us to Ping Ting shortly after, and Sister Blough, who was then in language study, went with us on our return to Liao, making a trip three days each way to be with us a week, and help us in the ministry of comfort. The home trip was all sunshine to Cathryn, for "Auntie" Blough was with us.

Mr. and Mrs. J. Homer Bright.

Sincerity of purpose, earnestness and consecration of life, were, from my first acquaintance with Anna, the outstanding characteristics of her life that most impressed me, and which became even the more marked when surrounded by the needs of the heathen world. She was a true friend, and tireless in her service for others. Anna Hutchison.

Sister Blough was an earnest and devoted Christian worker, always willing to sacrifice her own comfort to help another. She gave her life in the faithful performance of her duty against obstacles which would have caused one with less love and devotion to fail. Laura J. Shock.

Sister Anna Blough was an untiring, self-forgetting, persistent worker, who found her greatest joy in opening the doors of superstition and darkness to admit the Light from heaven. 'Tis needless to say such a life as hers was greatly loved, and she is now greatly mourned by the many who knew her.

Myrtle I. Pollock.

Sister Anna Blough has finished a short but successful and noble career. Many people talk of a life of service, but only

comparatively few live a true life of ser- consecrate their lives in unselfish service
vice. Some people wear themselves out by her own noble example. She did her
trying to urge others into service or rust work with a fidelity that knew no shirking,
out waiting for a good chance for them- that always went the extra mile.
selves. Sister Blough inspired others to

Norman and Anna Seese.

Anna V. Blough in Service

MINERVA METZGER

"One by one their seats are emptied,
One by one they go their way."

OUR loved ones go on before, and "it is natural to weep when they turn a bend in the road and pass out of sight; but there is a rainbow in every tear, because we know that we shall presently catch up with them."

On the morning of May 9 the China Mission lost one of her ablest and most faithful workers in the Woman's Evangelistic Work by the death of Anna V. Blough. Sister Blough had been out in the villages teaching the women to read and telling them about Jesus, when she was stricken with that dreadful disease, typhus. She did not return home until the third day, for she thought that by resting a few days she might feel better and continue her class. The morning of the third day she knew she was very ill and came home, arriving about 3 o'clock in the afternoon. Dr. Wampler had gone to Shanghai as one of our representatives to the National Christian Conference, but Dr. Horning, who had just returned from a trip to Peking, was here. Dr. Horning has had some experience with typhus as also had our Chinese doctor. Sister Horning and Edna Flory were here to help care for her. A few days later Sister Schæffer came from Shou Yang, also ill of the same disease. These were very anxious days for the mission.

Sister Blough had not been very well for several months previous, and we were fearful for her from the very first, but she seemed to have almost recovered from the disease when complications set in and her weakened body could not overcome this. She died the fifteenth day. The mission has lost a noble worker and the country women a faithful friend.

Our sister was very much interested in her work, which was among the village women. This kept her away from home and home comforts the greater part of the time, but she was never happier than when starting out for service among these people who knew not the Lord. She would go out for two or three weeks, return for a few days, and then go again. She was very successful in teaching the women to read the new phonetic script and worked out plans to do this in the shortest time possible. Her chief concern, when she knew that she had typhus, was that it would be a long time before she could teach the women again.

Sister Blough came to the field in 1913, arriving in Ping Ting Chou Nov. 2. Since that time we have been members of the same household and were "home folks" to each other. The first few years were spent in language study, then, when my furlough came due, she substituted for me in the Girls' School. The next year she did some country work, but was hindered by ill health and also by going home on furlough one year early. After her return to the field most of her time the first year was given to famine relief. She was put in charge of a number of villages, to investigate and see that the worthy ones received foodstuffs. Later, when the Red Cross built our motor road, she was made recruiting officer. She had charge of securing workmen to build the road, which she did most efficiently.

This work of mercy opened the hearts of the people, and no one felt the responsibility or the importance of "follow up" more than our sister. As keenly as we feel our loss, yet the greater loss is to the country women. Who will take this work? Part of the time Sister Crumpacker assisted her, but the last few weeks she worked alone.

I quote from her diary: "To the Father be all praise. Weak, unworthy as I am, God has chosen me to carry his Gospel to China." "O Father, grant through thy Son the enabling power to such service. He is my Sufficiency, and may some souls be brought into the heavenly kingdom through this vessel." "Just to serve my Lord all the rest of my days in hard, strenous labor is my prayer." After her definite appointment to her special work, she wrote: "I am satisfied and happy. Oh, that I might spend many useful years among them [the country women]. Would it not be grand to live until a ripe age among them, be such a friend to them that when I come they would welcome me? And to see many of them turn to the Lord as his own disciples. Then, whenever he calls me home, to work here to the end and my body rest here among them, while my soul be gathered with them to the Lord on high." "January 27, 1919, we leave Ping Ting, and Feb. 9 sail for America. **Above all are these unsaved thousands before me. I long for the time to come back.**" One month before she died she wrote: **"A year's work in famine, 1920-21. Now follow-up work, endeavoring to win them for Christ. I longed for this life. I felt God's call to it, I'm glad the Lord gave me faith to work toward it. My soul cries out to him now for grace, courage, and strength to live this life."**

Oh, how we miss our sister! We miss her in our home, the missionaries miss her, the children miss her, the Chinese miss her, her many friends miss her letters, her parents, brothers and sisters miss her, yet the Lord has given comfort, for he has not taken away the many sweet memories of our association and companionship.

Ping Ting Chou, Shansi, China, May 21.

"'The true light now shineth' for some in Africa because brave men and women have presented their bodies as living sacrifices, acceptable to God. Oh, that Christian Endeavorers would follow their example!"

"Don't hold spite. Cherish the forgiving spirit."

Resolutions on the Death of Anna V. Blough

WHEREAS, Our Heavenly Father has seen best to take unto himself our dear sister and coworker, Anna V. Blough, who died in China May 9, 1922, and,

WHEREAS, She was taken in the midst of a very busy life, and with such Christian devotion to the cause of missions that it endeared her to her fellow-workers on the field, as well as to the Board and the church at home, be it, therefore,

RESOLVED, By the General Mission Board of the Church of the Brethren that we express our sincere appreciation of her devout Christian life, her patient spirit under trial or affliction, her willingness to serve in any duty for her Master and fellow-men, even when health would scarcely permit, and her noble example of consecration which she has given to us. Further, be it

RESOLVED, That the Board has lost one of its most faithful workers, the church an exemplary member, and the China Mission one of its most loved comrades. Further, be it

RESOLVED, That we share with the family their loss, and extend to them our sympathy and mutual sorrow in the loss of one, taken so young, and full of hope for the years ahead. That these resolutions be recorded in the minutes of the Board, sent to the family, and published in our papers. That we extend sincere sympathy to her coworkers in the China field, and trust that the Lord may lead another, who may be as acceptable to him, to fill her place.

Committee, Chas. D. Bonsack, H. Spenser Minnich.

Off to the Field of Service

Biographies of New China Missionaries

ERNEST LE ROY IKENBERRY

Bertha Ikenberry

IN an old sod house out on the plains of Kansas Dec. 29, 1892, a little son came to gladden the home of Bro. George S. and Saloma Ikenberry, of Quinter. He was the third child of a family of nine children, and much of his early boyhood was spent as a herder on the broad prairies. Many were his childhood dreams as he enjoyed the broad expanse and listened to the call of nature about him.

He was always a very obedient boy and loved the comradeship of his father and mother, confiding in them and telling them of his hopes and aspirations to become a great teacher some day. He gave his heart to Christ at the age of fifteen, and was baptized on his birthday.

One of the early influences which came into his life was the seed sown by Bro. Steven Berkebile, a returned missionary from India, when he asked a bunch of boys when they were going to become missionaries.

Although Ernest's early educational advantages were poor, he determined to secure a good education. At the age of 19, after one year of high-school work, he went away from home for the first time to teach a country school in Osborne County, Kans. He taught two successful terms. Here he took advantage of the opportunity for service in the little country church of Covert. This gave an inspiration which led him to seek for further service.

In the fall of 1914 Ernest entered McPherson College as an academy junior. He had learned by experience what "hard times" meant, and his six years of schooling at McPherson were made possible through weary work and a determination to win. He made all of his expenses while in school by janitoring, pressing, and as a student teacher of music.

He took an active part in all school activities, especially the religious work. The Gospel Team work afforded him an opportunity for touching young life, and his frequent association with evangelists as an evangelistic singer gave him a greater passion for souls. During his freshman year he became a student volunteer for foreign service, and was soon elected to the ministry by the McPherson church.

In 1920 he graduated from the McPherson School of Music, at the same time that he took his bachelor's degree.

After serving for several months as college evangelist for McPherson territory he was called to Virginia to conduct music institutes in the Daleville regional territory.

In 1921 he enterd Yale University as a divinity student, and while there he received his appointment to the China mission field. June 5, 1922, he was married to Miss Olivia Dickens, of Haverhill, Mass.

Bro. Ernest has made many impressions on the young people with whom he has come in contact all over the Brotherhood, and the prayers and best wishes of all accompany him and his bride as they go out to their chosen field of service.

The Church School of Missions

Have you inquired into the merits of the new plan for the study of Missions? The Church School of Missions takes in the whole church at one time but the various ages are grouped into classes and the school is conducted very similar to a Sunday school. A superintendent presides and each class has a teacher. It is the best method yet tried out to develop a united spirit for missions in the whole church. A leaflet explaining the plan is available for the asking. The Missionary Educational Secretary for the General Mission Board, Brother H. Spenser Minnich, will be glad to give you any help possible in starting a school and in completing it successfully.

OLIVIA DICKENS IKENBERRY

C. S. Ikenberry

SEPTEMBER 26, 1896, Olivia came to gladden the hearts of her parents, John Dickens and Ethel Hubbard Morrill Dickens, at Haverhill, Mass. This happy home was broken up seven years later because of the serious illness of her mother. From this time Olivia and her sister, four years younger, were without a home and the care of a mother.

After four years of living with aunts and uncles she found a home with her grandfather on her mother's side, who had a great influence on her life. He was a staunch Puritan, with strong convictions and was a strict observer of the Sabbath day. He was a minister in the Christian church, and held a charge at Franklin, N. H., where Olivia, at the early age of 13 years, joined the church. This marked a new epoch in her life.

Her greatest problem was how to secure an education. With a strong determination to succeed she worked her way through her academy and college courses. Four years were spent at Northfield Seminary. Being especially talented in music, and having an artistic voice, many of her friends insisted on her preparing to go on the opera stage. But there was a stronger call.

After leaving Northfield she entered Oberlin College. It was here that her life work was determined. She met here Sister Lulu Ullom, who was then under appointment for foreign mission service. Her close friendship with Sister Ullom led her to appreciate more fully the opportunities in the foreign field. Leaving Oberlin on account of broken health, from an attack of the "flu," she went with Sister Ullom to Colorado to spend the summer in the mountains. Here she heard the first sermon by a minister of the Brethren Church. Soon after this she expressed a desire to affiliate with the Church of the Brethren, and was later baptized at Monitor church by Bro. Ernest Sherfy.

She entered college at McPherson, graduated in the music school in 1920, and took her A. M. a year later, graduating with honors, majoring in philosophy. The following summer she was called to Virginia to engage in home mission work, and after a few months she was elected to the chair of English in Daleville College, where she spent a year forming an acquaintance with many new friends. It was here at the close of her year's work she became Olivia Dickens Ikenberry, joining hand and heart with her McPherson friend, Ernest L. Ikenberry.

To her and to him we not only extend our congratulations, but also a "God bless you" as they speed away to their chosen field of service.

Daleville, Va.

ELIZABETH BAKER

Elsie Baker Ardinger

Elizabeth Baker

THE subject of this sketch was born on the Baker homestead, near Greenville, Ohio, Oct. 9, 1891. Her mother died before she was three years of age. Her early education was obtained in the country school. She trudged through the same lane and woods, following the path around the pond and past the spring to the schoolhouse where her father had gone in his boyhood days.

These daily trips to school, until the eighth grade was completed, gave her an opportunity to study Mother Nature, and she is still her devoted child. Three years were then occupied teaching in the rural schools. The next four years were spent intermittently at Bethany and Manchester College. She was an active home mission worker at Circleville, Ohio, one year.

The desire to be a foreign missionary was in her heart from childhood, and dur-

ing her first year at Bethany she met young people who had definite plans for life and she answered the call for the foreign field. The place was determined at the first Conference at Winona, after hearing Minerva Metzger's appeal for someone to go with her to China.

Through the companionship of Bessie Rider, at Bethany, she was inspired to take nursing, and found it to be the work of her heart. She volunteered openly for this service through the appeal of Ida Shumaker for nurses for the field, and entered the Sanitarium and Hospital Training School for nurses at Battle Creek, Mich., July 17, 1918, three months after her father's death.

This course she finished Aug. 13, 1921, passing the Michigan State Board examination for registered nurses.

Her religious activities were never neglected during these years of preparation. She has been a Sunday-school teacher since reaching maturity. She helped to start a Volunteer Band among the young people in the sanitarium.

She sailed for China July 29, from San Francisco. May the Lord abundantly bless her life in service and may many souls be brought to the kingdom.

Lindsay, Calif.

ADA DUNNING

Della Filbrun Eikenberry

Ada Dunning

ADA DUNNING was the fourth child of a family of seven children, who came to brighten the home life of Brother and Sister Geo. M. Dunning, Dec. 19, 1896, at their home near Avilla, Jasper County, Mo.

In her fifth year she moved with her parents to North Dakota, where, three years later she, with the six other children, was left motherless.

Her father could hardly part with his children, after being bereft of a faithful companion, and for several years he struggled along with his work and care of the children, except the three younger ones, who were taken into other homes for the care he could not give them.

Bro. Dunning, having two sisters in Spokane, Wash., went there with four of his children in 1910.

After the death of their mother the Christian ideals of the parents for their children were not being carried out as fully as the father wished, and he tried to secure Christian homes for them. After some time Ada was given a home with Brother and Sister Edd Kale, of Wenatchee, Wash. At this time she had reached her thirteenth year, and had experienced many severe and hard, testing times, but even before this period she had proved herself capable of large things and was well able to work hard problems.

When she was eleven years old her life was given to her Master for service. From a child, serving others in teaching day-school and Bible-school had been her ambition. In fact, whatever line of church work she has been asked to do she never was afraid to try and always did her best.

She received her first vision of missionary service when Bro. I. C. Snavely held a Bible Institute in Wenatchee, her home town. But the real deciding time came a little later, when she was only seventeen years of age.

The Wenatchee Valley Missionary Society was looking for a worthy young person to support in preparation for foreign mission work. A conference was held with Ada, explaining the plan, and she dedicated her life anew to her Master in preparation for larger service with the help of the society.

She took one year of high school work in Wenatchee, but finished her high school course in the academic department of Manchester College in 1917.

The second year of her work at Manchester she experienced another hard struggle, when news came of her father's homegoing. He had been a sufferer for several years, but was so patient and trusted fully in his Heavenly Father. Ada was comfort-

ed in knowing that her father was a Christian and that he was much happier in the other world. Although the realization that she was an orphan was most depressing, the wonderful faith and trust of her father had fallen on her and she pressed on in her preparation.

After her academic course was finished at Manchester she spent three years in Bethany Bible School, doing practical work, the first year at Douglas Park Mission and the last two years in the Chinese Sunday-school. She returned to Manchester and took her A. B. degree in 1922. Although her college days were busy, she found time to help others in the West End Mission, in North Manchester, also teaching a Sunday-school class in college.

Ada has visions of large things. Even now she would love to spend more time in preparation, but she hears the call of her Savior to serve the poor heathen peoples, who are in darkness, without a Savior, in China, and again she answers the voice, saying, "I will come. I will do my best, although I feel unworthy of this large field of service. The Heavenly Father's loving, guiding hand has taken me to death's door and raised me up. He has helped me over the most difficult places in life. He has been my constant Companion. I know I can safely follow him to China."

The Wenatchee Valley Missionary Society takes new courage, and praises God for her life. Our faith is made stronger when we see the wisdom, guidance, and keeping power of the Heavenly Father for a girl in her tender teen age, called to prepare for a wonderful field of service and to be kept strong during temptations, through severe testing times and the hard struggles of life.

We will now have renewed interest and prayers in the China field. Our prayers will follow her in her greater service, and toil for others.

A LETTER FROM THE NATIVE PASTOR AT LIAO CHOU

Liao Chou, Shansi, China,
Feb. 16, 1922.

Pastor Flory and Mrs. Flory—Greeting:

I received the three letters you wrote me and I was made very happy to hear from you and to know what you are doing in America. That I have not written you before is not because I have forgotten you. I was constantly thinking of you in your home and wishing that you would quickly return to China to work for the Lord.

Now I will tell you what I have been doing during the past year in your absence. For four months after you left I was preaching to the workmen who were building the big road between Pingting and Liao. I preached to them twice each day —in the morning at eight o'clock, and in the evening at two o'clock. Each day several hundred heard the gospel and showed much interest. Over two hundred made a definite decision to study and become acquainted with the Gospel of Jesus.

After the road was finished we conducted a ten days' Bible study class. Between

Raymond Flory and wife with their children Chester, Rolland and Gladys. They are returning from furlough to China.

eighty and ninety attend the classes and show great interest.

After that, Rev. Wampler and Rev. Seese asked me to teach Bible classes in the school. I taught three classes per week in the higher primary school and also three in the high school, so I was very busy.

I also went with Pastor Wampler to preach at the out-stations. We went to Ma Tien, and later to Ho Shun, where I worked for two weeks. Rev. Crumpacker also invited me to go up to Pingting and preach for them one week. I preached about ten sermons there.

During the Week of Evangelism, in January, over a hundred volunteered and went out to preach the Gospel in the villages. Over eight hundred Gospels were sold, and a great many men and women listened to the preaching of the Gospel. Much interest was shown.

When you returned to America I had to preach more on Sundays. I understand that in America, you are again attending divinity school; so when you return to China we will expect you to preach to us what you have learned.

When you return to China you will not need to return to Liao over the old rough donkey road. After you left, the big wagon road was completed, and now they have an auto, so I think you will be very happy. We will all be very happy when you return to Liao Chou and we can see you face to face.

The English letters you wrote me, I could read and understand the greater part. I don't know if you can read my Chinese writing or not. I would like to write you in English, but I cannot write much in English.

There is one thing that makes us all very happy. It is the kindness of the mother church in America in sending money to build a large church at Liao Chou. A large church will certainly aid us greatly in the success of the mission work.

Will you please give my greetings and good wishes to the ministers, teachers, and brethren of the (Yo Ai Huay) Church of the Brethren?

May the Lord bless and keep you and give you a peaceful and safe journey on your return to China. To again see your face and together preach the Gospel of the Lord Jesus is a hope which we think abou with great pleasure, and we know that you share with us the joy of this hope. Amen.

Li Yü Shan.

CHINA NOTES FOR MAY

Anna Crumpacker

The month of May brought its full share of sorrow for us. Several from the other station came to attend the funeral of Sister Blough. Sister Mary Schæffer has been very ill with the same dread disease, but at the present writing she is much improved and we are hopeful for a complete recovery.

The National Christian Conference met in Shanghai May 2-11. About 1,200 delegates were in attendance, many of whom were Chinese. Our delgates were B. M. Flory, F. J. Wampler and Anna Hutchison, from the foreign force. Bro. H. C. Yin was our Chinese delegate. The conference meant much for the forwarding of the kingdom in China. Perhaps the most outstanding recommendation is "Have the Chinese do more."

As Dr. Wampler was away, Dr. Horning cared for our two sisters during the early part of their illnesses. Sister Horning also was here to help with the nursing. Dr. Hemingway, of the American Board, also came to our assistance and gave us much-appreciated help.

During Dr. Horning's absence, Dr. Kao, a Chinese physician, carried on the medical work at that place. Our Chinese doctors are proving their efficiency and we are glad for their success.

The political conditions have been much disturbed, though we are now hoping that peace will soon be restored. We have been anxious lest the defeated army would loot the foreign settlements. This was the threat, so as to provoke foreign intervention. Railroad traffic has been much disturbed, at places temporarily destroyed.

If the way opens, a number of our peo-

ple will be taking their inter-furlough this year. Those planning to do so are J. H. Bright and family, M. M. Myers and family, S. Bowman and family, Lulu Ullom, Valley Miller, Winnie Cripe and Anna Hutchison. It is our practice to get one such vacation during a term of service on the field.

May 9 the Chinese representative of the International Anti-Narcotic Society visited Shou Yang. He remained with us five days and did some very excellent work. He gave us two addresses at the church. His real mission was to organize a branch society in Shou Yang County, and therefore a great deal of his work was in connection with the county officials. Those officials responded in a passive way. They hesitate to undertake a responsibility so great as this, and, as usual, they are afraid to spend the money required to make it a success. However, through the persistent efforts of the representative of the society, and the coöperation of the mission, an organization was effected, with Bro. Heisey as the chairman. This gives a wonderful opportunity to get the officials back of a lot of work that the mission at Shou Yang has been trying to do.

While Mr. Huo, the Anti-Narcotic Society representative, was here, we took advantage of his influence and experience to get an opening into the prison for regular weekly preaching. The warden, greatly to our gratification, seemed very glad for us to open up the work, and asked if we could not arrange to come every Sunday afternoon. At the suggestion of our willingness to do that type of work, the warden took the lead in making all necessary arrangements. We are thankful for this opportunity. The prison has some over three hundred inmates at the present time. Mr. Huo spoke very highly of the officials and upper-class men in general at Shou Yang, in comparison with the other counties he visited. He made reference also to the cleanliness of the prison as compared with those of other counties. According to the notion of a foreigner, the Chinese prison is not a desirable place, even under the most favorable circumstances.

Owing to the illness of Miss Schæffer, the regular spring campaign among the women has been greatly handicapped. The work was first interrupted by the sickness of the Bible woman, who was ill for several weeks, and from whom Sister Schæffer contracted the typhus fever. The Bible woman is just able to get about a little, and it will be some time yet before she is able to do any work. At this writing Sister Schæffer is still under the constant care of the doctor, who reports her condition greatly improved. We are sincerely hoping that she will shortly recover sufficiently to continue her plans of evangelism among the women. Sister Clapper also has been taken from her work in the school in order to be with Sister Shæffer during her critical illness. In the meantime Mrs. Flory and Mrs. Heisey have been taking care of the girls' school.

There is a growing demand among some of the enquirers at Shou Yang for a baptismal service. We have not been in a hurry to perform this rite, as we have not felt the people r e a d y. However, it appears now that we can baptize a few people this spring. Arrangements are being made for these services within the near future. In the boys' and girls' schools some of the older pupils also are ready for baptism. At the time of the baptismal services we are sincerely hoping to have a communion service. Up to the present we have not had a communion service, owing to the fact that our Chinese Christians are so few. We hope to have representatives from both Ping Ting and Liao to attend these services. We are thankful that there are those who are willing and anxious to follow Christ's example in Christian baptism and service when they become acquainted with his Word and will.

The laying of the cornerstone of the new church at Liao will take place early in June. While this church is being erected, the regular church services are being held in the auditorium of the boy's school.

The girl's school at Liao closes June 28. Sister Laura Shock then starts for

America, sailing July 9. Sister Mary Cline has been assigned to this work, and will be busy during the summer making preparations for next year's work.

This is a busy time in the educational departments of all our stations, getting ready for examinations and graduations. There are several new experiences for us this year. Esther Bright graduates from high school, the first of our foreign children to graduate in China. She will teach the foreign children at Ping Ting next year. Four women graduated in our three years' Bible course in the women's school at Ping Ting. You can hardly imagine our joy at having some women trained to help in the large problem of helping the women in China. From the men's Bible School also we have our first graduates, six in number. These will be a great boon to our evangelistic department. A number of our foreign workers also are finishing up the five years' language course. For all of these we are very glad.

Dr. Wampler is doing some extra work in helping these people to free themselves from vermin. This is one of the big jobs over here. Typhus has been uncommonly severe this year among the Chinese, and the number of fatalities has been unusually large.

INDIA NOTES FOR MAY

Sara G. Replogle

Bro. A. T. Hoffert joined the party at Landour, where he will spend a few months, and Bro. E. H. Eby is spending some time with his family at Naini Tal.

Several of the missionaries at Bulsar have suffered from malaria during the month.

The condition of Bro. Holsopple and Frances is not improving; therefore the Field Committee recommends to the Mission Board their return to America as soon as practicable.

The bungalow at Vada will soon be ready for the roof. The Miss Sahibs are patiently awaiting its completion.

After a six months stay at Ahwa Bro. Lichty has returned to Anklesvar. He reports that the new bungalow is almost completed but the work had to cease, owing to the scarcity of water.

Those of the mission family who were in language study at Mahabaleshvar have returned to the plains. Sister Kaylor returned about the middle and the remainder during the closing days of the month.

Bro. Butterbaughs are now located at Palghar. They will have charge of the work there when Bro. Garners go on furlough next year.

Bro. Hollenberg and Sister Brumbaugh passed the second-year language examination recently.

There were twelve baptisms at Jalalpor during the month, and May 31 nine persons were baptized at Rudha, where the Home Mission Board has charge of the work.

The temperance work throughout India is being well organized. We, as a mission, are grateful for the opportunity of taking part in this great work. Bro. Hoffert has recently been elected superintendent of the Blue Ribbon Temperance Association for All India. This association fills the need of organization among the men. There is also an organization among the children. Sister Sadie J. Miller is superintendent of this—the Juvenile Department. One of our Indian brethren is spending his time giving illustrated temperance lectures. During the month he visited twenty villages, and more than two thousand people were in attendance at the meetings which were held. We pray that the curse of liquor may soon be wiped from this land. Will you join with us in praying to this end?

The North India Conference of Christian Workers, 1922, was held in the Union Church, Mussoorie, May 16-18. The subjects discussed were, "The Procuring and Training of an Indigenous Ministry," "A Plea for a United Indian Church," and "The Place of the European and Anglo-Indian in the Evangelization of India." The subject which seemed to at-

(Continued on Page 336)

Home Fields

M. R. Zigler - - - - Home Mission Secretary

Meeting of District Mission Boards at Winona Lake, Indiana

M. R. ZIGLER, HOME MISSION SECRETARY

Upon the recommendation of the Home Mission Advisory Council, and the endorsement of the General Mission Board, a meeting of District Mission Boards was called, to be held June 6 and 7 at Winona Lake, Ind. Thirty-eight of the forty-eight Districts were represented, either by members of the respective boards or by those designated to represent them.

The purpose of the meeting was to discuss together our Home Mission problems and unitedly to develop plans to meet the needs presented. The boards met Tuesday, June 6, at 2 P. M. Each board member was given opportunity to speak and to lay before the entire body the problems of the various fields represented. At the close of a very interesting afternoon session, it was decided to appoint ten commissions, to study ten different specific problems of our Home Work. The result of the work of the commissions is found in the reports.

Two addresses were given Tuesday evening. C. D. Bonsack presented challenging responsibilities in the Home Field, and J. J. Yoder led the audience into a world vision, in a masterful way describing the relation of the work on the Foreign Field to the Home Field.

Wednesday morning the commissions were finally appointed. To every member was delegated some task. Each commission went into session and at 11 o'clock they reassembled and each report was read without comment. During the afternoon each report was reread and time for discussion was given. After a thorough discussion of all reports it was decided to appoint a revision committee to assemble the reports, to eliminate objectionable features, and finally to present them for disposal on Friday afternoon, June 10, on which date the reports, as found in the booklet which will soon be available, were unanimously adopted.

The presiding officer of the meeting was M. Clyde Horst, chairman of the Advisory Council, and the secretary, M. R. Zigler, Home Mission Secretary.

The Ten Commissions were assigned the following problems to study and to submit suggestive helps.

1. Preparation of District Mission Board members for their work.
2. Policy and program of the District Mission Board.
3. Policy and program.
4. Publicity and finance.
5. Standardization and recruiting of workers.
6. Special groups: Negroes, Indians, immigrants, Italians, Mexicans.
7. The rural church.
8. The city church.
9. Southern work.
10. Mountain work.
11. Church erection.

Space forbids a full report in this issue. We have selected three reports to give you some idea of the work accomplished. If you desire the other reports you can secure them through the Home Department of the General Mission Board. The three are as follows:

City Churches

The committee appointed on the above

subject submit their findings under the following divisions:

I. How Start

1. From a nucleus of members in Sunday-school and church work.
2. From a purely missionary standpoint.
3. A vision of an unchurched section.
4. Coming in contact with certain groups—shops, factories, public parks, students, street groups, etc. A full cooperation of our different Boards is very essential.

II. The Location

The **work** is bigger than the **location.** Conditions change in cities from commercial standpoints, racial preferences and many other things, so that a very desirable church site at one period is, in time, out of favor and proves a failure. In the selection of a site, we must not be governed by alluring bids of members or others, from personal reasons, either in sections already fully churched, or in isolated sections without a probability of building up the work.

III. The Plant

First of all, the church structure should be of such a nature as to take care of both the religious and social activities of the church. In the second place, the equipment should be of such a character as to create and foster a spirit of helpfulness and to give an outlet for the enthusiasm and work of our young people under careful supervision.

IV. The Program

Our first aim should be to make the people **Christian.** We feel that no city work can be successfully carried on with Sunday services and mid-week prayer meetings alone. We should put on a seven-day-a-week program, practically taking care of every activity of the church and all her people as well as those who should be reached by the church.

V. Evidences of Success

We must **reach** the people and develop them in Christian **character,** i. e., salvation and growth. Full houses, a good cash balance, entertainment and such like are not **true** evidences of success. We must touch the **individual** life, the home life, the community life and the national life in a social, moral and spiritual way, and as the individual life is transformed, the home life elevated, the community ideals uplifted, and national life Christ-centered, then has our work succeeded.

VI. Weak Work, Cause, Remedy

Causes:

1. Inefficient leadership.
2. Lack of funds.
3. Lack of equipment.
4. Lack of program.
5. Poor location.
6. Boards without a vision.

Remedy:

1. Trained leadership, those who understand city problems.
2. Liberal systematic giving (tithing).
3. Better equipped places to work.
4. Seven-day-a-week program.
5. Best possible location at any cost.
6. Every member of the Local Board a man with a **big** vision.

M. C. Swigart, chairman, A. G. Crosswhite, A. B. Horst, T. R. Coffman.

Rural Church

This commission recommends that Rural Churches need pastors for specific reasons:

1. Because of the need of spiritual culture and development of membership.
2. To teach the Word and to develop power and spiritual growth in the community.
3. To be a leading factor in directing the social affairs of the community.
4. That we recommend an adequate support.

We Further Recommend Physical Equipment.

1. Adequate church auditorium space.
2. Provision for equipment for carefully directed social activities.
3. Sunday-school classrooms.
4. Sanitary toilets.
5. Horse sheds and parking space.
6. Church property kept in good repair and inviting within and without.

Finances:

1. Church budget adopted annually.
2. Every-member canvass.
3. Benevolence equal to not less than 25% of the current expenses.

Religious Education:

Sunday-school to be held the entire year; that the enrollment be equal or greater than church membership, and that it provide means to bring pupils to Sunday-school and church services; that special instructions be given to members and provide for normal training classes, D. V. C. S., and training for leadership.

We recommend all ministers of the District to get together for the discussion of ministerial problems of their District as often as their judgment dictates, to care for the needs of the District.

We recommend that the weaker churches receive special attention, looking forward for stronger leadership.

S. G. Nickey, chairman, M. W. Eikenberry, H. H. Gruber, G. I. Michael, Roy Kistner, Geo. Mannon, G. S. Throne.

Southern Work

1. We recommend in our respective Districts the settling of evangelists, sound in the principles of the church, efficient as teachers, and willing to teach them. Men willing to make the necessary sacrifice, and having a disposition to stay by their work. Such men, if married, must have wives in full sympathy with what is expected of their husbands.
2. We suggest the placing of at least one man in each of these sections:
   (a) Arkansas.
   (b) Texas.
   (c) N. and S. Carolina.
   (d) Tennessee.
   (e) Florida.
3. Such evangelists to be selected by the District Mission Boards of the respective sections, subject to the approval of the Home Department of the General Mission Board.
4. The Home Department of the General Mission Board is urged to supply, for the necessary support of these men, as much as the judgment of the General Board may dictate.
5. These evangelists are to be located and selected with special emphasis on the importance of permanency in their work and their respective fields of labor.

J. H. Moore, chairman, A. M. Laughrun, John Stump, H. J. Lilly, J. B. Hylton.

Elgin, Ill.

Our Summer Pastors and Sunday School Workers

Last year the Mission Board sent out only one student during the summer vacation. This year we have a very fine group of young, energetic men and women, facing the real problems in church progress. A student in science has not completed his course until he has proved theory by practical experiment in the laboratory. A medical student is not ready for independent practice until he has spent a certain period of time known as interneship. Likewise young ministers who are training in schools for the pastorate, need practical opportunities to demonstrate the truth of the various theories received in classrooms. Not only does this summer work afford valuable opportunities for the student's personal improvement, but it helps the churches where he serves to win men and women for Christ.

The names of those sent out are as follows:

Clement Bontrager, Goshen church, Newlonton, West Virginia.

Stover D. Bowman, Maple Grove church, Lexington, N. C.

Harry L. Smith, Austin church, Austin, Ark.

M. Guy West, Hollywood church, Fredericksburg, Va.

X. L. Coppock, Niota church, Niota, Tenn.

J. Emmert Stover, Meadow Branch church, Tate, Tenn.

Rufus D. Bowman, Liberty church, Tennessee.

Edgar Karicofe, evangelistic work, West Virginia.

Wm. Beahm and wife, Broadwater church, Dexter, Mo.

A. S. Brubaker and wife, Rice Lake church, Rice Lake, Wis.

Arthur W. Shively and wife, Noblesville church, Noblesville, Ind.

Lola Conner, Mildred Conner and Corda Wertz, Vacation Church school, West Virginia.

Very excellent reports are coming in daily from these workers. All are enthusiastic, and results are already being realized. A few extracts from letters will help you appreciate the work of these young folks.

From Wisconsin

Rice Lake, July 3.

Since we do not have the report blanks yet, I will send in a brief summary of our work thus far. And since we desire an interest in your prayers in behalf of the work at this place, we send the following report: Sunday, June 18, preached two sermons. During the week, June 18-24, made thirteen pastoral visits. The week, June 25 to July 1, made eight visits. Sunday, June 25, preached three sermons—two at the church, and one at the home of Sister Barton, who lives at Hillsdale, about eighteen miles from Rice Lake. Yesterday, two sermons. At our services we have an average attendance of about forty. Last week our elder, Bro. Ralph Rarick, was with us and preached at the church, Tuesday, Wednesday, and Thursday evenings. Friday afternoon five were received into the church by baptism. Friday evening we had our church business meeting. Two were received by letter. Our D. V. B. S. is progressing very nicely. We began with an enrollment of thirty-two and had during the last week an average attendance of thirty-five. My wife and I are teaching in the school. We also have prayer meeting each Wednesday evening. We are enjoying our work very much.

We are glad to hear of the good work that is being done by our comrades in service.

Yours, in the Master's work,

A. S. Brubaker.

From West Virginia

Littleton, July 3.

Mildred Conner and I have been here at the town of Littleton two weeks, and we are enjoying the work very much. We have an enrollment of about thirty in the Daily Vacation Church school, but our average attendance is not over twenty-five. Our final meeting will be this coming Friday night. We have been having three night meetings each week. I think there are great things ahead for this church.

Corda Wertz.

Hammond, June 30.

Attendance at night is fine. For the morning I have a very good school, with twenty-five on the roll. I have been in a number of homes and am planning for an all-day meeting the seventh of July.

Lola Conner.

From North Carolina

Lexington, July 6.

I am trying to get into all the homes this week, just for a few minutes. Next week, beginning July 10, we start our two weeks' Vacation Church School. Think we will have a large school.

Stover Bowman.

From Arkansas

Austin, July 2.

We have preaching three times a week, Saturday evening, Sunday morning and night. The first night it was rather discouraging, because only a few were present, but on Sunday night we had about 100 present. We plan to start evangelistic meetings July 4.

Harry L. Smith.

The New Stewardship Slides

One of the finest sets of slides ever prepared by the General Mission Board, viz., "Christian Stewardship Lecture" is now ready for rental. A lecture accompanies the set so that any minister or missionary can give it. The rental fee for all slide sets is $2.50 and return transportation. The Board pays the transportation to you.

Other sets available at the same rates are:

Set No. 2 Views from our India Field.

Set No. 3 Views from our China Field.

Set No. 4 China Medical Set.

Set No. 5 Our India Mission Set (Cottrell Slides).

Set No. 6. Christian Stewardship Lectures.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

MISSION SUPPORT SHARES

Shares Issued During April and May

Anklesvar, India

Living Links' Class, Lewistown, Pa., ... $ 25.00
West Manchester S. S., No. Manchester, Ind., ... 25.00

Vyara, India

Living Links' Class, Lewistown, Pa., ... 25.00

Ping Ting Hsien, China

Leaders' Class, Middlebury, Ind., . 25.00
Truth Seekers' Class, Williamsburg, Pa., ... 50.00
W. H. Beaver, St. John, Kans., .. 25.00

Shou Yang, China

Victors' S. S. Class, Dallas Center, Iowa, ... 25.00

GENERAL MISSIONARY NEWS

Perfumed, peppered, and poisoned Bibles

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain, in the binding glue and the paste which fastens the cover, a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen-thousand-mile journey to Ocean Island by way of Sydney, Australia.

The Bible to be Broadcasted

The Bible will be broadcasted by the Westinghouse Company from its radio broadcasting station in Newark, N. J., according to a statement just issued by the American Bible Society. Daily readings are scheduled for broadcasting, beginning Sunday, June 11, from selections made by P. Whitwell Wilson, author of "The Christ We Forget" and other religious books, and correspondent for the London Daily News.

A western newspaper is publishing the Bible in serial form. An organization in Cincinnati is furnishing Bible verses which are now used daily in hundreds of newspapers throughout the country. These all supplement the work of the American Bible Society, which distributes annually nearly 5,000,000 copies of the Scriptures in 150 languages and dialects.

OUR BOOK DEPARTMENT

Jungle Tales, $1.50, by Howard Anderson Musser. The George H. Doran Co., New York City.

The most enticing book of animal adventure, written with the missionary viewpoint, that has come to our attention. It is distinctly a boys' book, teeming with interest in the missionary, his native helpers and the wild animals of India.

The faithfulness of the natives to the missionary in times of danger, the rapid rise in character and civilization of the native boys when in the mission, and the steadfastness of the missionary to Christian ideals in the midst of this adventurous life are all outstanding features in the book.—H. S. M.

The Czecho-Slovaks in America, $1.00, by Kenneth D. Miller. George H. Doran Co.

Mr. Miller has shown a keen insight into the characteristics and history of these two races. In a splendid way he tells the story of their amalgamation and of their life in America. Those who desire to study the life of a numerous foreign people in America will find a rare treat in

this book. Both their social and religious conditions are dealt with in a very adequate way.—H. S. M.

Other books received:

An Introduction to Missionary Service, 1921, by G. A. Gollock. Humphrey Milford, Oxford University Press. A splendid book for missionaries and those contemplating missionary service.

From Genesis to Revelation, 1921, by Mildred Berry. The MacMillan Co. The author makes a complete survey of the Bible from Genesis to Revelation.

Patteson of the Isles, 1921, by Mary H. Debenham. Humphrey Milford, Oxford University Press. The life story of John Coleridge Patteson.

Parables for Little People, 1921, price, $1.50, by J. W. G. Ward. George H. Doran Co. The book contains fifty-two sermonettes for children, by one who has distinguished himself in his ministry to children.

Ten Lessons in Personal Evangelism, 1922, by Mark A. Matthews, price $1.00. The George H. Doran Co. Splendid as a textbook for pastors conducting classes in evangelism.

A TRIBUTE IN SONG TO ANNA V. BLOUGH

Winnie E. Cripe

(To tune, "Keep the Home Fires Burning")

'Twas a call from God came to her,
And she heard it not in vain,
But, well armed, forth to the conflict—
Bravely stemmed the ocean's main.
To our sisters held in bondage
Came she with the message sweet,
Now she's gone to joys eternal
Still her voice to all repeats,

Chorus

Keep the line advancing,
Every home enhancing,
Many yet in darkness grope
While you're in the Light;
Now a post is vacant,
Who'll come forth and take it,
Pressing on to win for Him
Till YOUR call comes, "HOME."

There were days of toil and struggle
Over language hard to learn,
But she won with steady labor,
As for these her heart did yearn;
Then stepped forth into the battle,
Other hardships still to meet,
One by one she really conquered,
Her stilled voice to us entreats—(Cho.)

Though' the road was hard to travel,
And the sun's keen, scorching rays,
Or the zero blast o'er mountains
Made the hours lapse into days;
With the thought of souls benighted,
And a smile, she trudged along,
Leaving now the task unfinished
She would sing to us the song—(Cho.)

From her loved ones, far divided,
Her last hours were made more bright
By the touch of other dear ones
Who with her had shared the fight;
Now from countryside and village,
Who through her the Light have seen,
Many rise "to call her blessed"
And cry out in voices keen—(Cho.)

A Brand New Baby

His name is Donald Galen Holsopple and he is the son of Quincy and Kathren Holsopple. He first made his appearance on June 11 in the India Mission and all reports indicate that he is getting along fine in this big new world. We bespeak for him a life of great usefulness along missionary lines.

Brother and Sister Holsopple have found it necessary to fight sickness, especially malaria, a large part of the time since they returned to India in 1919. Recently Brother Holsopple had an exceptionally severe attack of malaria and it seems almost necessary for them to return to America. We still trust that relief will come to them but the Board found it necessary to authorize their return if their situation did not change for the better.

It Happens on the Mission Field, too.

Two faithful but lonely missionaries got their heads and hearts together (so we have heard it whispered) and have arrived at the conclusion that two can walk together better than two walking each one alone. So it happened that to the India mission came the announcement that Benjamin F. Summer and Nettie P. Brown have decided to do their mission work together. Just when the happy wedding is to occur we are not able to say, but now that the news is out, it is likely that the time is not far distant until we can call her Mrs. Summer. Of course we all wish them much joy and congratulate them both.

Conducted by Aunt Adalyn

BIRTHDAY CALENDAR

Aug. 4, 1841, James Chalmers, the fiery missionary of the South Sea Islands, born in Ardrishaig, Argyllshire, Scotland. Died a martyr on Goarabari Island, South Sea Islands, April 8, 1901.

Aug. 9, 1788, Adoniram Judson, Burmah's first missionary, born at Malden, Mass. Died on the Indian Ocean April 12, 1850.

Aug. 17, 1761, William Carey, the "Father of Modern Missions," born in Paulerspury, Northamptonshire, England. Died at Serampore, India, June 9, 1834.

Aug. 25, 1850, John Kenneth Mackenzie, China's "Beloved Physician," born in Yarmouth, England. Died in Tien Tsin, China, April 1, 1888.

"Blessings on you, little man,
Barefoot boy, with cheek of tan!"
And on you, my little girl,
Sandal-shod, with sunny curl!

THE WIND AND THE SUN

(For Recitation)

Once on a time the Wind and Sun
Agreed their strength to test;
They chose a lonely traveler,
In cloak and muffler drest;
"The one who first removes that cloak,"
The Wind said to the Sun,
"The victor fair shall be declared;"
The Sun replied, "It's done!"

The Wind began; he blew a blast
So sudden, fierce, and cold,
The traveler grasped his cloak around
As tight as he could hold;
With head bowed to the furious storm,
He steadily kept his way
Until the Wind, all tired and spent,
Inglorious left the fray.

The Sun broke out; his genial face
Dispelled the cold and mist;
His warm rays, dancing everywhere,
The traveler's bowed head kissed;
He straightened up, and presently
So very warm it grew,
That, dropping in the nearest shade,
His cloak away he threw.

There are some people like the Wind,
All bluster and conceit;
They hope to make all others mind,
Or suffer sore defeat;
But such can never gain the love
Of those whom they would force;
In spite of threats and brisk commands,
They'll take their chosen course.

And then there are some other folks
All smiles and gentleness,
Whose sunny souls and sympathy
Our hearts at once possess;
I would be like the golden Sun,
With spirit warm and light,
That I might reach wayfaring men,
And win them to the right.

A. H. B.

Your name
and address

2c
Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Juniors: It is the time of year when bugs and gnats come bumping up against the lamp. Aren't they a nuisance? Maybe that's why you are out taking a walk this lovely evening. Or didn't you get your chores done before dark? Or maybe you had a little errand to the village? Well, three of my girls are on hand, and two came all the way from Pennsylvania. We'll just have a little chat, look over this recitation for the next children's program, and then top off with

a bit of ice cream! Now you'll all come rushing in next time, won't you? I must tell you of my great disappointment at Conference. I wore my little red bow in plain sight, and though I searched every Junior I ran across, I never had one response! I felt badly to think they should all be strangers to me. But Marvin Michael's father did find me—the boy insisted he should—and I was so tickled to see a snapshot of him that he carried in his pocket. I am afraid it will not be worth while to save my bow for next year, as the Conference is to be far away in the Canadian northwest, and I am pretty sure I'll not get there. But we can get acquainted and be comfy right here, can't we? Hopefully,

Aunt Adalyn.

Dear Aunt Adalyn: Well, here I am again, but listen, please don't publish this letter if you have no room. I don't want to take anybody else's place. Oh, Aunty, I am so happy, happy as the birds, flowers, and other things that come with the delightful spring weather. I think April is a delightful time, partly, I suppose, because my own birthday is in that month. Oh, and, Aunt Adalyn, I forgot to thank you for those easy puzzles. I could crack them easily this time. In fact, I really guessed them and worked them out afterward. I don't know if they are right or not. Thank you for your letter and its contents. Much love and my best wishes. Your loving niece,

Eulalia S. Nyce.

Vernfield, Pa.

Dear Aunt Adalyn: I received your letter today. I got my stamps O. K. Were there very many girls or boys that write in this paper at the Conference? Well, it is bedtime, and I must go. Hoping the ball keeps rolling, yours truly,

Gettysburg, Pa. Katharine M. Kline.

Dear Aunt Adalyn: We have a Junior C. W. here, and it is very interesting. As I have my right arm broken, I can't write very well. Now if I may ask a question, I will say, Won't some of the other children write to me? Here are my puzzle answers. Excuse me for writing late. With love,

Milledgeville, Ill. Ruth Shaw.

A worker in New York on one of her visits to Eliada Orphanage told the children how in the great city they had put up everywhere they could the sign, "Safety First." One little fellow jumped up and said, "Down here we put God first."

A story is told of a little boy weeping bitterly in the street. A good woman, moved with compassion, opened the door and called to him. He was in a pitiable condition, having fallen and dirtied himself. She took the little fellow indoors, and washed him, and cleaned and ironed his pinafore, and quickly sent him on his way rejoicing. Not long afterwards there was a knock at the door, and there was the little boy holding another toddler. As he looked into the face of his benefactress, he exclaimed: "Here's another boy with a dirty pinny!" The moral is obvious—"When Jesus has found you, tell others the story."

BAKED STORIES

IT'S IN the oven!" That was the ancient Babylonian version of the modern printer's "It's on the press." When a native of Babylon or Egypt wanted to "write," he shaped soft clay into little bricks. On these bricks he scratched signs, sometimes pictures, which stood for letters, words or ideas. His "pencil" was an oyster shell or a piece of broken pot. After he finished his story, he had it baked in an oven or dried in the sun. Later the Egyptians found that the pith of the papyrus—a plant growing in the Nile Valley—made a good foundation for writing; so they scratched "papyrus letters," using a reed pen and ink made from gall-nuts and sulphate of iron. For hundreds of years papyrus was the world's "writing paper." But when Mohammed conquered Egypt, Europeans could not get papyrus; so they used a fine leather instead. Even today leather is sometimes used—only we call it parchment.

"Prominence is not born in a hurry."

"Every question has two sides; always hear both."

The Result of a Hair-Cut

A True Story

SUE M. CALDWELL

THE HOT season was just beginning in India; that season of stifling heat down in the plains when every wind that blows, instead of being cool and refreshing, feels as if it had come right out of a mammoth hot oven.

Dorothy's missionary father and mother were getting ready to take their family to the hills for the hot months. Father was down at the bazaar where he went every day to preach, and mother was packing their clothes and other things they would need while away from home. Dorothy had packed the one doll and its belongings that she was allowed to take, and was wandering around the house and compound trying to find something to do. Suddenly, tucked in behind some flower-pots in the shadiest part of the veranda, she caught a glimpse of a bright red and yellow bundle, and pounced on it at once. It was the one-year-old son of Sangli, the cook, whose wife had come to help with the packing and had put her baby down where she thought no harm could possibly come to him.

If there was anything in the world Dorothy did love it was a baby. Her dolls were always babies, never grownup ladies; and when a real baby, white or brown, appeared in the compound she instantly appropriated it. She rather preferred white babies, but if none of them were to be had, she was very well content with a little brown Hindoo. Picking up the bundle she sat down in a chair and rocked back and forth, the baby's solemn black eyes fixed on her face.

"I'd like to kiss you," she said, hugging him close, "if your face wasn't so dirty. But I might wash it," she added after a moment's thought.

Putting him down she hurried away, coming back with a pan of water, soap and towels. Water was something to which the baby was a stranger, and although he did not cry he gasped and gurgled, and sputtered as the soft wet cloth went back and forth over his face. The round brown face was so much more attractive when the last coating of dirt was removed, that Dorothy, looking at him critically, exclaimed:

"You look so much better I b'lieve I'll just give you an all-over bath," and in a few minutes she had more towels and a small tub of water and the red and yellow garments were being rapidly removed.

The small Hindoo objected violently at first, but he was held down with a firm hand, and when the fright of finding himself in a tub of water was over, he seemed to enjoy the cool water splashed over his little bare body. The bath ended and his clothing restored, his nurse kissed him soundly and then surveyed him critically again. He certainly was clean, but locks of black hair wet from his bath straggled down his neck and over his forehead.

"Now, if you had your hair cut," she said, "you'd be just lovely."

Another quick journey into the house and Dorothy returned, this time with a pair of scissors. Accustomed now to strange experiences, the baby submitted patiently to the hair trimming, which, by the time it was done to Dorothy's satisfaction, left him almost bald. After his toilet was completed Dorothy rocked and sang to him and played with him until his mother came to take him home.

"Doesn't he look nice?" she said in Hindustani, as she handed him to his mother, who first looked astonished, then dismayed, and then really distressed. "Doesn't he look nice?" Dorothy repeated, much surprised at the mother's lack of appreciation.

The Hindoos are a polite people, and the mother tried to smile a woeful little smile as she said, also in Hindustani, "Yes, Missy Sahib."

All the rest of the day Dorothy puzzled over why any mother wouldn't think a clean baby nicer and sweeter than a dirty one. The next morning just before they started she saw the cook.

"Sangli," she asked, "didn't you think

your baby looked nice after I had bathed and fixed him?"

The same troubled look went over Sangli's face that Dorothy had seen on his wife's.

"Yes, Missy Sahib," he answered, "but we meant our baby to be a holy man, and no one can be a holy man who has ever had his hair cut."

And then Dorothy, who had seen India's so-called "holy men," understood that she had changed one little Hindoo's whole career.—S. S. Times.

QUOTING SCRIPTURE

These extracts from examination papers have been sent in from a school in Malaysia. The pupils are not always right, but they are at least willing, and ready to take a chance:

Sinners were low castes in foreign times. The publicans were ticket-collectors and sinners.

Jesus talked with a man named How-be-it.

Beelzebub is the Lord of flies.

A centurion was a priest who was divided into three divisions.

Pentecost was the three first Greeks of the tabernacle.

There were five foolish versions.

Peter was a humiliated man. Jesus said he would build his church on Peter's foundation. He said, Peter should be the Keys of the kingdom of Heaven.

John the Baptized was the fourth runner of Jesus. He lived in the wilderness and wore a piece of leather for his clothes. He ate honey and grasshoppers. He was preaching in the River Jordan. Both he and his wife had no children.

John the Baptist was beheaded because he married his brother Herod's wife.

Jesus taught, "A man and his wife if one of them dies must not marry another till each of them is dead."

Jesus said the Pharisees were particular with their outlooks.

They enjoyed their death on account of Jesus' name.

Pentecost is surnamed Holy Ghost.

When the Pharisees asked Jesus for a sign, he answered that Jonah was in the fish's stomach.

BRING THE NUT CRACKER

Hidden Missionaries (in China)

1. He took the study of logic off Manuel's curriculum.
2. By putting the pony in the van I managed him.
3. Peep into the wigwam; P. L. Erskine is hiding there.
4. Isn't your basket full? O, my, but you're slow!
5. When I forget to bow, ma nudges me.
6. That scarf is of Irish or Celtic linen.
7. I saw Doc rip every seam in his coat.
8. He wrote on his hut "C"—his only initial.
9. It's a mad pup, Ol; lock the door.
10. There was so much dust he couldn't see second base.

Resemblances

(Words in parenthesis sound alike but are spelled differently.)

1. He (struck) the drum with a (vegetable).
2. The sinking (lad) clung to the (float).
3. You can not (dispose of) goods in a (prison).
4. Put the (pod) of flax in a china (dish).
5. The boy was (dispatched) to the store with a (penny).
6. The boards over the (brook) (squeak).

June Nuts Cracked

Hidden Missionaries.—1. Ebey. 2. Grisso. 3. Lichty. 4. Miller. 5. Ziegler. 6. Blickenstaff. 7. Hoffert. 8. Mohler. 9. Shumaker. 10. Wagoner.

(July Nuts Cracked in September)

"Time needlessly employed is time lost."—Ben Franklin.

"Plant a weed and you raise a weed."—Burroughs.

"The question is not what we gain, but what we do."—Carlyle.

"An idle man is like an idle machine: it soon destroys itself."—Marden.

FINANCIAL REPORT

Tract Distribution. During the month of June, the Board sent out 3,281 tracts.

Conference Offering. The Conference (Forward Movement) Offering, for the year ending February 28, 1922, at this time stands as follows:

Cash received, all funds since March 1, 1922,	$ 85,506.64
Pledges outstanding,	51,656.20
Total,	$137,162.84

June Receipts. The following contributions for the various funds were received during June:

WORLD WIDE

Arizona—$144.00

Cong.: Glendale, ... $ 144 00

California—$789.42

No. Dist., Cong.: Codora, $30; Empire, $67.32; McFarland, $97.65; Waterford, $43; A Sister (Fresno) $12; Sarah A. Rife (Chico) $2, ... 251 97

So. Dist., Cong.: Glendora, $165.25; Hermosa Beach, $10.20; 1st Los Angeles, $198.42; Belveder, $23.30; Phoenix, $67; Anna R. Hyatt, (Santee) $2; Mrs. W. H. Neher (LaVerne) $5; W. H. Neher (LaVerne) $50; L. Hortense Lear (LaVerne) $5; S. S.: 1st Los Angeles, $11.28, ... 537 45

Canada—$46.00

Cong.: James Wellington (Pleasant Valley) $6; D. Hollinger & Wife (Pleasant Valley) $5; Indv.: Ella Stutsman, $5; Walter S. Ullery & Wife, $30, ... 46 00

Colorado—$70.00

N. E. Dist., Cong.: Haxtun, ... $ 70 00

Florida—$96.00

Cong.: Sebring, $91; Indv.: Mrs. Frank Wolfe, $5, ... 96 00

Idaho—$148.69

Cong.: Payette Valley, ... 148 69

Illinois—$538.77

No. Dist., Cong.: Milledgeville, $161.40; Rockford, $14.35; Waddams Grove, $106; Emma Beshoar (Waddams Grove) $3; C. C. Price (Polo) $5; M. W. Emmert (Mt. Morris) $5; Elizabeth Robinson (Chicago) $2; W. H. Brower (Chicago) $25; R. W. Miller (Chicago) $50; A. F. Wine (Chicago) $15; E. B. Hoff (M. N.) (Chicago) $1; Frank N. Sargent (M. N.) (Chicago) $.50; S. S.: Kindergarten Dept., Bethany (Chicago) $3.64, ... 391 89

So. Dist., Cong.: Camp Creek, $15.27; Decatur, $35; Macoupin Creek, $27; Panther Creek, $43.11; Hazel Minnich (Virden) $3; E. R. Snell (Virden) $3; J. N. Harshberger (Martin Creek) $10; G. W. Sensenbaugh (Cerro Gordo) $10; B. C. Whitmore (M. N.) (Cerro Gordo) $.50, ... 146 88

Indiana—$2,598.76

Mid. Dist., Cong.: Delphi, $100; Eel River, $120.54; Hickory Grove, $134.57; North Manchester, $2; Peru, $59.40; Pipe Creek, $78.13; Pleasant Dale, $55; Upper Deer Creek, $5; Wabash, $20; Wabash City, $8.38; W. Eel River, $17.25; H. L. Hartsough (Salamonie) $20; Jesse S. Byerly (Pleasant Dale) $5; Goldie Keeport (Peru) $10; Martha Barnhart (Peru) $5; Earl D. Fisher (Peru) $2; Dora Wagoner (Mexico) $5; J. W. Shively (Manchester) $25; John Stauffer (Manchester) $25; Lawrence Shultz (Manchester) $5; Geo. L. Shoemaker & Wife (Manchester) $25; L. H. Eby (Manchester) $5; J. Daniel Bright (M. N.) (Manchester) $.50; Ora E. Spitler (Lower Deer Creek) $140; Chas. F. Sink (Flora) $2.33; S. S.: Joint S. S. meeting at Andrews, Ind., $6.72; Bethany Class, Peru, $25; "Live Wire" Class, Peru, $25; Adult Bible Class, Peru, $35; "Helping Hand" Class, Eel River, $10; Eel River, $10; Aid Soc.: Eel River, $11.50; Indv.: H. J. Lilly, $10; Leanna S. Friend, $2, ... 1,010 32

No. Dist., Cong.: Bethel, $173; Blissville, $39; Blue River, $10.26; Elkhart Valley, $41.53; English Prairie, $71; Goshen, $15; No. Liberty, $93; No. Winona, $106.50; Pine Creek, $1; Pleasant Hill, $50; Tippecanoe, $6; Turkey Creek, $75; Wawaka, $47; Albert Robeson, (Wakarusa) $1; I. S. Burns, (Topeka) $25; J. W. Roudabaugh (Syracuse) $5; A. G. P. (1st So. Bend) $70; G. Neer (Plymouth) $1.39; Marie Shively (No. Winona) $30; Mrs. G. W. Shively (No. Winona) $2; Arvilla Barnhart (Nappanee) $2; Frank Reed (Goshen) $4.20; Susan Kauffman (Elkhart) $.50; Beulah Roose (Elkhart City) $5; Goldie Eaton (Elkhart) $1; Indv.: Mary Ulrey, $10; Michael Reuter, $10; Grace Noss (Bethel) $25, ... 920 38

So. Dist., Cong.: Fairview, $62; Howard, $2; Nettle Creek, $107.15; Summitville, $8.20; Upper Fall Creek, $6.62; W. Goshen, $478.09; D. E. Bowman (Nettle Creek) $2; W. Carl Rarick (Mississinewa) $2, ... 668 06

Iowa—$913.57

Mid. Dist., Cong.: Ankeny, $25; Cedar, $100; Coon River, $36.30; Dallas Center, $236.74; Iowa River, $26.15; Panther Creek, $10; Sylvia Miller (Cedar Rapids) $2; Pauline Miller (Cedar Rapids) $2; Mrs. S. B. Miller (Cedar Rapids) $10; Mary M. Gibson (Cedar Rapids) $2; O. L. Hoover (Cedar Rapids) $50; Indv.: Mrs. M. Rozelda Hoover, $25, ... 525 19

No. Dist., Cong.: P. K. Albright (Grundy Co.) $100; O. W. Anderson (Grundy Co.) $2; Mae Albright (Grundy Co.) $10; Jacob Lichty (So. Waterloo) $10; J. R. & Ella Snavely (So. Waterloo) $20; Galen Russell (So. Waterloo) $2.25, ... 144 26

So. Dist., Cong.: Council Bluffs, $9.10; Fairview, $116.60; Osceola, $16.80; So. Keokuk, $53.42; Brown & Brown (So. Keokuk) $25; H. Brubaker (Council Bluffs) $5; S. S.: Salem, $12.70; Aid Soc., Council Bluffs, $5; Indv.: D. H. Fouts (M. N.) $.50, ... 244 12

Kansas—$644.18

N. E. Dist., Cong.: Lawrence, $11.36; Ottawa, $2.22; Washington, $29.60; D. H. Longenecker (Kansas City) $25, ... 68 18

N. W. Dist., Indv.: John A., Mary and Jacob L. Myers, ... 2 00

S. E. Dist., Cong.: Parsons, ... 43 00

S. W. Dist., Cong.: Pleasant View, $24; Sister G. S. Weirich (E. Wichita) $2; B. F. Gardner (Pleasant View) $500; Amos O. Brubaker (McPherson) $5, ... 531 00

Maryland—$762.88

E. Dist., Cong.: Beaver Dam, $31.25; Bush Creek, $181.20; Piney Creek, $27; Thurmont, $30; Baltimore (Fulton Ave.) $75; S. S.: Westmnister (Meadow Branch) $29.83; Indv.: A Sister, $10, ... 384 28

Mid. Dist., Cong.: Hagerstown, $269.60; H. R. Rowland (Beaver Creek) $107; John W. Phillips (Brownsville) $2, ... 378 60

Michigan—$132.67

Cong.: Battle Creek, $28.15; Beaverton, $44.02; Elmdale, $35; D. E. Chambers (New Haven) $25; Samuel Bollinger (M. N.) (Vestaburg) $.50, ... 132 67

Minnesota—$27.06
Cong.: Worthington, $14; Hancock, $6.50; Monticello, $6.56, ... 27 06

Missouri—$75.78
Mid. Dist., Cong.: Unknown donor (Mineral Creek) $5; Jas. M. Mohler (Mineral Creek) $4.68; Jacob Kircher (Mound) $10; Indv.: J. W. Lovegrove, $20, ... 39 68
No. Dist., Cong.: G. W. Ellenberger (No. Bethel), ... 24 00
S. W. Dist., Cong.: Rachel Lowry (Carthage) $2; Emma Wylan (Carthage) $1; Grace M. Adkins (Oak Grove) $.50; Abel Killingsworth (Oak Grove) $2; Stella Early (Shoal Creek) $2; Ruth Argabright (Shoal Creek) $.60; W. R. Argabright (Shoal Creek) $1; J. H. Argabright (Shoal Creek) $1; J. T. Argabright (Shoal Creek) $2, ... 12 10

Montana—$16.70
E. Dist., Cong.: Grandview, ... 16 70

Nebraska—$68.25
Cong.: Lincoln, $31.80; Red Cloud, $18.84; Alvo, $17.11; Indv.: A. D. Sollenberger (M. N.) $.50, ... 68 25

New Mexico—$16.40
Cong.: Clovis, ... 16 40

North Dakota—$51.65
Cong.: James River, $7.30; Minot, $11.20; Williston, $15; Berthold, $13.25; D. T. Dierdorff (M. N.) (Carrington) $.50; G. I. Michael (Kenmare) $2; Indv.: A. B. Long, $2.40, ... 51 65

Ohio—$733.60
N. E. Dist., Cong.: Baltic, $200; Canton Center, $26; Mata Brubaker (Zion Hill) $5; J. S. Leckrone (Jonathan Creek) $5; Augusta B. Elson (Cleveland) $5; Anna Schneeberger (Chippewa) $20; G. W. Kieffaber (Canton) $2; M. R. Horst (Canton City) $10; Catharine Madlem (Akron) $5; C. S. Schrock (Akron) $10; Indv.: Beulah Woods, $2, ... 290 00
N. W. Dist., Cong.: Black Swamp, $11; Daisy R. Harshman (Fostoria) $2; G. G. Early (Lima) $5; J. M. Wren (Logan) $10; H. P. Senger (Poplar Ridge) $3; Broah Long, Jr. (Silver Creek) $1; E. H. Rosenberger (Sugar Ridge) $35; Mary L. Cook (Wyandot) $5; Indv.: M. H. Thomas, $30; Jacob Clapper, $1, ... 103 00
So. Dist., Cong.: Ft. McKinley, $38; Greenville, $15; Middle Dist., $71; Pleasant Valley, $30.09; Salem, $1; W. Charleston, $25; W. Dayton, $10; Elizabeth Ludy (Upper Twin) $10; Geo. W. Hoke (W. Milton) $2; J. E. Gnagey (West Milton) $25; Dacie & Lida Baldwin (W. Dayton) $5; A. E. Aikey & Wife (Oakland) $10; J. M. Pittenger (Pleasant Hill) $20; Roy H. Studebaker (New Carlisle) $50; David Roger (Middle Dist.) $10; Lucy B. Wandle (Greenville) $2.50; S. S.: Bethel, $16.01, ... 340 60

Oklahoma—$26.68
S. S.: Washitaw, $14.18; Indv.: Bertha R. Shirk, $2.50; Sarah Latimer, $10, ... 26 68

Oregon—$24.00
Cong.: Newberg, $22; Indv.: D. E. Lyon, $2, 24 00

Pennsylvania—$2,248.07
E. Dist., Cong.: Reading, $8.77; Akron, $24.13; No. 58826 (Chiques) $50; Frank W. Groff, (Elizabethtown) $10, ... 92 90
Mid. Dist., Cong.: Carson Valley, $5.50; Cross Road & Clover Creek, $61.50; Clover Creek, $187; Hollidaysburg, $32.20; Leamersville, $4; Lewistown, $199.30; Smithfield, $14.50; Koontz (Snakespring) $34; Geo. C. Griffith, (Huntingdon) $5; Mary A. Kinsey (Dunnings Creek) $5; Mrs. Harvey Moorhead (First Altoona) $1; Mrs. Jas. Okeiff (First Altoona) $.50; S. S.: Lewistown, $100.70; Indv.: Margaret Smith, $1; Jacob W. Hoover, $2, ... 653 20
So. Dist., Cong.: Lower Conewago, $30.64; Marsh Creek, $72.25; Mt. Olivet, $40; New Fairview, $70.50; Pleasant Hill, $60; Upper Codorus, $118.20; York, $214.44; Lost Creek, $77.21; Brandt (Back Creek) $162.75; Falling Spring, $85.58; Blanche Griest (Upper Conewago) $6; S. S.: E. Berlin (Upper Conewago) $50; Indv.: Mrs. Ida Mauger, $2,.. 989 57
S. E. Dist., Cong.: Harmonyville, $66.58; S. S.: Upper Dublin, $3; Indv.: Cecil J. Wine, $2, ... 71 58
W. Dist., Cong.: Brothersvalley, $177.25; Fairview (Georges Creek) $74.31; Uniontown (Georges Creek) $36.76; Fairchance (Georges Creek) $20; Pleasant Hill, $31; Geiger, $10; Aid Soc.: Geiger, $15; Indv.: D. P. Hoover (M. N.) $.50; No. 58311, $25; John W. Debolt, $50; Thomas Hardin, $1, ... 440 82

Tennessee—$56.00
Cong.: Knob Creek, $35; Meadow Branch, $11; J. H. Peterson (Beaver Creek) $10, ... 56 00

Texas—$15.75
Cong.: Manvel, ... 15 75

Virginia—$613.01 ..
First Dist., Cong.: A. C. Rieley (Cloverdale) $10; J. Henry (Roanoke) $2, ... 12 00
No. Dist., Cong.: Mill Creek, $211.63; Jos. F. Driver (Timberville) $5; M. Kate Crist (Timberville) $12; Indv.: Rev. E. S. Coffman, $2.34, ... 230 97
Sec. Dist., Cong.: Barren Ridge, $290.04; Beaver Creek, $6; Moscow (Elk Run) $10, 306 04
So. Dist., Cong.: Red Oak Grove, $7.50; Smith's River, $51.50; Indv.: Hazel Edmon, $5, ... 64 00

Washington—$100.00
Cong.: Mrs. S. O. Hatfield (Wenatchee),.. 100 00

West Virginia—$78.00
First Dist., Cong.: Sandy Creek, ... 50 00
Sec. Dist., Indv.: Jesse Judy, $3; Geo. T. & K. E. Leatherman, $25, ... 28 00

Wisconsiin—$17.65
Cong.: White Rapids, ... 17 65
"Loose in hat" Winona Conference Offering, ... 2,205 47

Total for the month, ...$13,259 01
Total previously reported, ... 6,885 98
Total for the year, ...$20,144 99

STUDENT FELLOWSHIP—1920

Illinois—$8.00
No. Dist., Niels Esbensen—Bethany Bible School, ... 8 00

Total for the month, ...$ 8 00
Total previously reported, ... 65 00
Total for the year, ...$ 73 00

STUDENT FELLOWSHIP—1921

California—$148.50
So. Dist., LaVerne Volunteer Mission Band, ... 148 50

Indiana—$5.00
Mid. Dist., Student of Manchester College, 5 00

Pennsylvania—$66.00
E. Dist., Students & Faculty of Elizabethtown College, ... 66 00

Total for the month, ...$ 219 50
Total previously reported, ... 673 20
Total for the year, ...$ 892 70

STUDENT FELLOWSHIP—1922

Maryland—$306.60
E. Dist., Students & Faculty of Blue Ridge College, ... 306 60

Ohio—$30.00
N. E. Dist., Cong.: Evelyn Krieger Bowman (Black River), ... 5 00
So. Dist., Cong.: Harold C. Miller (Cincinnati) $10; Blanche B. Miller (Cincinnati) $10; Elizabeth Ludy (Upper Twin) $5, ... 25 00

Pennsylvania—$334.83
E. Dist., Students & Faculty of Elizabethtown College, $206.50; Bertha A. Price (In-

dian Creek) $2, ... 208 50
Mid. Dist., Students & Faculty of Juniata College, $123.33; Byron Sell, a student of Jefferson Medical College, $1, ... 124 33
So. Dist., Cong.: Beulah M. Baugher (Upper Codorus), ... 2 00

Virginia—$5.00
E. Dist., Cong.: Cora E. Beahm (Nokesville) $2; Helen Sandaal (Mt. Carmel) $3, 5 00

Total for the month, ... $676 43
Total previously reported, ... 880 50

Total for the year, ...$ 1,556 93

AID SOCIETY FOREIGN MISSSION FUND

California—$5.00
So. Dist., Aid Soc.: Tropico, ...$ 5 00

Indiana—$25.00
No. Dist., Aid Soc.: English Prairie, .. 25 00

Iowa—$65.00
No. Dist., Aid Soc.: Grundy Co., ... 30 00
So. Dist., Aid Soc.: Franklin, $25; Council Bluffs, $10, ... 35 00

Michigan—$10.00
Aid Soc.: Sunfield, ... 10 00

Minnesota—$10.00
Aid Soc.: Root River, ... 10 00

Missouri—$50.00
Mid. Dist., Aid Soc.: So. Warrensburg,.. 5 00
No. Dist., Aid Societies, ... 45 00

North Dakota—$4.00
Aid Soc.: New Rockford, ... 4 00

Ohio—$268.00
N. W. Dist., Aid Societies, ... 268 00

Oregon—$10.00
Aid Soc.: Mabel, ... 10 00

Pennsylvania—$50.00
W. Dist., Aid Soc.: Maple Spring, ... 50 00

South Dakota—$25.00
Aid Soc.: Willow Creek, ... 25 00

Texas—$3.00
Aid Soc.: Nocona, ... 3 00

Virginia—$25.00
Sec. Dist., Cong.: Middle River, ... 25 00

Washington—$12.50
Aid Soc.: Olympia Sisters', ... 12 50

Total for the month, ...$ 562 50
Total previously reported, ... 5,418 86

Total for the year, ...$ 5,981 36

HOME MISSIONS

Michigan—$20.00
Cong.: Grand Rapids, ...$ 20 00

Oklahoma—$10.00
Indv.: Sarah Latimer,..... 10 00

Total for the month, ...$ 30 00
Total previously reported, ... 90 79

Total for the year, ...$ 120 79

GREENE COUNTY, VIRGINIA, MISSION

Indiana—$9.10
No. Dist., Conference S. S. Offering, Beginners Dept., ... 9 10

Illinois—$2.00
No. Dist., Cong.: Ezra D. Kinzie (Chicago) 2 00

Pennsylvania—$245.31
E. Dist., Cong.: Heidleburg, $16; Ephrata, $24.73; Fairview, $20.55; Elizabethtown, $22.24; Palmyra, $14, ... 97 52
Mid. Dist., Cong.: Upper Claar, $5.05; Queen, $7.25; Hollidaysburg, $3.33; 6th Ave., Altoona, $14.40, ... 30 03
S. E. Dist., Cong.: First Philadelphia, $45; Germantown, $62.76, ... 107 76
W. Dist., Cong.: Walnut Grove (Johnstown), ... 10 00

Total for the month, ...$ 256 41
Total previously reported, ... 0 00

Total for the year, ...$ 256 41

INDIA MISSION

California—$5.00
So. Dist., S. S.: Junior Boys & Girls, Pasadena, ...$ 5 00

Canada—$50.00
Cong.: No. 58217 (Irricana), ... 50 00

Illinois—$3.25
No. Dist., Cong.: Mrs. A. O. Trent (Chicago) $1.25; Ezra D. Kinzie (Chicago) $2, .. 3 25

India—$177.73
Miscellaneous contributions received on field, ... 177.73

Indiana—$1.15
No. Dist., Cong.: W. Goshen, ... 1 15

Maryland—$5.00
E. Dist., S. S.: Organized classes, Meadow Branch, ... 5 00

Pennsylvania—$33.75
W. Dist., S. S.: Primary Dept., Middle Creek (Rockwood), ... 33 75

Total for the month, ...$ 275 88
Total previously reported, ... 169 19

Total for the year, ...$ 445 07

INDIA NATIVE WORKER

Florida—$20.00
Indv.: J. E. Young, ...$ 20 00

Ohio—$25.00
N. W. Dist., Aid Soc.: Pleasant View, .. 25 00

Oklahoma—$80.00
S. S.: Big Creek, ... 80 00

Virginia—$20.00
2nd Dist., Aid Soc.: Bridgewater, ... 20 00

Total for the month, ...$ 145 00
Total previously reported, ... 517 50

Total for the year, ...$ 662 50

INDIA BOARDING SCHOOL

Canada—$70.00
Indv.: Walter S. Ullery & Wife, ...$ 70 00

Indiana—$3.52
No. Dist., Cong.: W. Goshen, ... 3 52

Iowa—$5.00
So. Dist., S. S.: C. I. C. Class, So. Keokuk, ... 5 00

Kansas—$105.00
S. E. Dist., S. S.: Young People's Class, Osage, $35; Aid Soc.: Osage, $70, ... 105 00

Ohio—$20.50
N. E. Dist., Cong.: Hartville, ... 10 00
So. Dist., S. S.: Class No. 7, Pitsburg, .. 10 50

Pennsylvania—$106.25
E. Dist., S. S.: "Other Folks" Class, Hatfield, $8.75; Aid Soc.: W. Green Tree, $17.50, ... 26 25
So. Dist., Cong.: Vergie C. Wolf (Hanover), ... 45 00
W. Dist., Cong.: Elizabeth Carroll (Connellsville), ... 35 00

Virginia—$5.07
Sec. Dist., Cong.: Orlando Miller, Moscow (Elk Run), ... 5 07

Total for the month, ...$ 315 34
Total previously reported, ... 745 57

Total for the year, ...$ 1,060 91

INDIA SHARE PLAN

California—$8.85
No. Dist., C. W. S.: Golden Gate, ... 8 85

Indiana—$25.00
Mid. District S. S.: "Willing Workers," Loon Creek, ... 25 00

Maryland—$215.00
E. Dist., Cong.: E. L. Moser (Monocacy)

$50; S. S.: Baltimore (Fulton Ave.) $100; Edgewood, $15; Aid Soc.: Westminster, (Meadow Branch) $50, ... 215 00

Missouri—$50.00
No. Dist., Cong.: Oscar Early (Rockingham), ... 50 00

North Dakota—$25.00
Cong.: Jos. D. Reish & Wife (Berthold), 25 00

Ohio—$170.50
N. E. Dist., S. S.: Sisters' Bible Class, (Beech Grove), ... 8 00
So. Dist., Cong.: Martha Minnich (Painter Creek) $100; N. D. Groff (Beech Grove) $50; S. S.: C. T. N. Missionary Class, Sidney, $12.50, ... 162 50

Oklahoma—$25.00
The Okla. Live Wire Union (Big Creek) (Guthrie) (Paradise Prairie) (Oklahoma City), ... 25 00

Pennsylvania—$100.00
S. E. Dist., Cong.: Wm. P. Keim & Wife (Coventry), ... 25 00
W. Dist., S. S.: "True Blue" Bible Class (Meyersdale) $25; Walnut Grove (Johnstown) $50, ... 75 00

Virginia—$12.50
Sec. Dist., Aid Soc.: Oak Grove (Lebanon), ... 12 50

Wisconsin—$12.50
Cong.: Owen L. Harley (White Rapids),. 12 50

Total for the month, ...$ 644 35
Total previously reported, ... 1,308 55

Total for the year, ...$ 1,952 90

QUINTER MEMORIAL HOSPITAL

Virginia—$5.00
Sec. Dist., Aid Soc.: Oak Grove (Lebanon), 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 0 00

Total for the year, ...$ 5 00

INDIA HOSPITAL

Ohio—$15.83
N. E. Dist., C. W. S.: Jr. Mite Boxes, New Philadelphia, ... 15 83

Total for the month, ...$ 15 83
Total previously reported, ... 0 00

Total for the year, ...$ 15 83

INDIA WIDOWS' HOME

California—$5.00
So. Dist., Aid Soc.: Pomona, ... 5 00

Total for the month, ...$ 5 00
Total previously reported, ... 32 00

Total for the year, ...$ 37 00

CHINA MISSION

California—$75.00
No. Dist., Cong.: S. S. Flickinger (Raisin),$ 75 00

Canada—$50.00
Cong. No. 58217 (Irricana), ... 50 00

Illinois—$2.00
No. Dist., Cong.: Ezra D. Kinzie (Chicago), ... 2 00

Indiana—$2.75
No. Dist., Cong.: W. Goshen, ... 2 75

Kansas—$10.00
N. E. Dist., Cong.: Abilene, ... 10 00

Washington—$25.00
Indv.: Eld. S. Bock, ... 25 00

Total for the month, ...$ 164 75
Total previously reported, ... 1,307 55

Total for the year, ...$ 1,472 30

CHINA NATIVE WORKER

Indiana—$25.00
No. Dist., S. S.: "Winners" Class, No. Winona, ... 25 00

Total for the month, ...$ 25 00
Total previously reported, ... 82 67

Total for the year, ...$ 107 67

CHINA BOYS' SCHOOL

Illinois—$2.75
So. Dist., S. S.: "Signal Light" Class, Astoria, ... 2 75

Iowa—$6.25
No. Dist., S. S.: Primary Dept. (Greene), 6 25

Tennessee—$5.00
Cong.: Cecil J. Wine (Pleasant Hill), ... 5 00

Total for the month, ...$ 14 00
Total previously reported, ... 99 66

Total for the year, ...$ 113 66

CHINA GIRLS' SCHOOL

Illinois—$2.75
So. Dist., S. S.: "Signal Lights" (Astoria), ... 2 75

Indiana—$1.83
No. Dist., Cong.: W. Goshen, ... 1 83

Maryland—$35.00
E. Dist., Cong.: Baltimore (Fulton Ave.), 35 00
So. Dist., Cong.: Logna, ... 3 25

Total for the month, ...$ 42 83
Total previously reported, ... 189 20

Total for the year, ...$ 232 03

CHINA SHARE PLAN

Arizona—$5.35
S. S.: "Workers & Standard Bearers for Jesus," Glendale, ... 5 35

California—$12.85
No. Dist., S. S.: "Community Helpers" Class, McFarland, $4; C. W. S.: Golden Gate, $8.85, ... 12 85

Indiana—$100.00
Mid. Dist., Aid Soc.: Manchester, ... 100 00

Iowa—$37.50
Mid. Dist., S. S.: "Gleaners" Class, Dallas Center, ... 37 50

North Dakota—$25.00
S. S.: Kenmare, ... 25 00

Missouri—$14.00
S. W. Dist., S. S.: Jasper, ... 14 00

Ohio—$37.50
N. E. Dist., S. S.: Teacher Training Class, Beech Grove (Chippewa), ... 25 00
So. Dist., S. S.: "C. T. N." Missionary Class, Sidney, ... 12 50

Pennsylvania—$18.75
So. Dist., S. S.: "Always There" Class, Waynesboro (Antietam), ... 18 75

Virginia—$37.50
E. Dist., S. S.: Mothers' Class, Oakton (Fairfax), ... 37 50

Total for the month, ...$ 288 45
Total previously reported, ... 506 12

Total for the year, ...$ 794 57

CHINA HOSPITAL

Maryland—$40.00
E. Dist., Cong.: Baltimore (Fulton Ave), $ 40 00

Pennsylvania—$2.00
E. Dist., S. S.: "Helping Hand" Class, Vernfield, (Indian Creek), ... 2 00
Total for the month, ...$ 42 00
Total previously reported, ... 5 00

Total for the year, ...$ 47 00

DENMARK MISSION

Indiana—$.40
No. Dist., Cong.: W. Goshen, ... 40

Total for the month, ...$ 40
Total previously reported, ... 15 00

Total for the year, ...$ 15 40

NEAR EAST RELIEF

California—$10.00
No. Dist., S. S.: Laton, ... 5 00
So. Dist., Cong.: A Brother & Sister (Pomona), ... 5 00

Ohio—$10.00
N. E. Dist., Cong.: Elizabeth Toms (Owl Creek), ... 10 00

Pennsylvania—$106.29
E. Dist., Cong.: E. Fairview, $5; Lancaster, $27; S. S.: Midway, $30, ... 62 00
S. E. Dist., Cong.: Parker Ford, ... 44 29

Total for the month, ...$ 126 29
Total previously reported, ... 1,003 72

Total for the year, ...$ 1,130 01

ARMENIAN RELIEF

California—$59.83
So. Dist., Cong.: Belveder, ...$ 59 83

Illinois—$35.00
No. Dist., S. S.: Elgin, ... 35 00

Indiana—$28.06
Mid. Dist., S. S.: Mexico, ... 27 06
No. Dist., Cong.: A Sister (Nappanee), .. 1 00

New York—$1.00
Lake Ridge—Lansingville Home Bureau, 1 00

Washington—$6.00
S. S.: No. Spokane, ... 6 00

Total for the month, ...$$ 129 89
Total previously reported, ... 353 81

Total for the year, ...$483 70

RUSSIAN RELIEF

Michigan—$17.75
Cong.: Onekama, $14.75; Indv.: No. 58021, $2; Unknown donor of Brutus, $1, ...$ 17 75

Pennsylvania—$8.00
E. Dist., Cong.: W. Conestoga, ... 8 00

Total for the month, ...$ 25 75
Total previously reported, ... 988 73

Total for the year, ...$ 1,014 48

ITALIAN MISSION

Illinois—$2.00
No. Dist., Cong.: Ezra D. Kinzie (Chicago), ...$ 2 00

Nebraska—$11.28
S. S.: So. Beatrice, ... 11 28

Total for the month, ...$ 13 28
Total previously reported, ... 0 00

Total for the year, ...$ 13 28

AFRICA MISSION

Indiana—$5.00
No. Dist., Indv.: Unknown donor at Winona Conf., ...$ 5 00

Pennsylvania—$125.00
Mid. Dist., Cong.: Huntingdon, ... 25 00
S. E. Dist., Cong.: A. K. Kulp (Coventry), 100 00

Total for the month, ...$ 130 00
Total previously reported, ... 126 56

Total for the year, ...$ 256 56

FORWARD MOVEMENT—1921

California—$20.00
No. Dist., Cong.: Reedley, ... 20 00

Illinois—$25.00
No. Dist., Cong.: Naperville, ... 25 00

Indiana—$51.35
Mid. Dist., Cong.: W. Manchester, ... 37 35
No. Dist., Cong.: Elkhart City, ... 14 00

Iowa—$562.50
No. Dist., Cong.: So. Waterloo, ... 562 50

Ohio—$25.00
So. Dist., Cong.: Aaron Coy (Dayton),.. 25 00

Pennsylvania—$55.00
Mid. Dist., Cong.: Riddlesburg, ... 5 00
So. Dist., Cong.: Chambersburg, ... 50 00

Virginia—$10.00
No. Dist., Cong.: Linville Creek, ... 10 00

Total for the month, ...$ 748 85
Total previously reported, ... 17,973 82

Total for the year, ...$18,722 67

FORWARD MOVEMENT—1922

Arkansas—$3.00
Cong.: Anna Holberton (Springdale), ... 3 00

Canada—$33.75
Cong.: Bow Valley, $14.25; Fairview, $19.50, 33 75

California—$1,628.85
No. Dist., Cong.: Chico, $14; Figarden, $55; Laton, $60; Live Oak, $14; Raisin, $23.10; Eld. Samuel Edgecomb (Fresno) $2; Charley Berkey (Fresno) $2; David Bower (Reedley) $2, ... 172 10
So. Dist., Cong.: Covina, $237.54; Hemet, $105; Inglewood, $76; LaVerne, $10; Long Beach, $311.15; Pasadena, $637.96; A Brother & Sister (Pomona) $5; Santa Ana, $65.60; Tropico, 8.60, ... 1,456 75

Colorado—$392.94
N. E. Dist., Cong.: Denver, $72.70; Sterling, $2, ... 74 70
S. E. Dist., Cong.: Rocky Ford, ... 300 00
W. Dist., Cong.: First Grand Valley, ... 18 24

Florida—$25.00
Cong.: Chosen, $15; Indv.: A. Buck, $10, 25 00

Idaho—$50.00
Cong.: Winchester, ... 50 00

Illinois—$2,889.88
No. Dist., Cong.: Ash Ridge, $21; Batavia, $80; Bethel, $15; Chicago, $500; Dixon, $72.75; Elgin, $235; Hickory Grove, $13; Lanark, $335.86; Mt. Carroll, $8.27; Naperville, $85.50; Polo, $261.26; Pine Creek, $30; Shannon, $50.65; Sterling, $137.20; Yellow Creek, $120, $ 1,965 49
So. Dist., Cong.: Astoria, $115.29; Big Creek, $10; Cerro Gordo, $282.50; Champaign, $27; Decatur, $34; Lamotte Prairie, $56.85; Liberty, $16; Oakley, $74.50; Virden, $175; Woodland, $132.25; Ind.: J. M. Angle, $1, . 924 39

Indiana—$5,070.46
Mid. Dist., Cong.: Bachelors Run, $89; Beaver Creek, $3.50; Burnettsville, $33.25; Cart Creek, $18; Copper Creek, $2; Clear Creek, $47; Flora, $122.62; Huntington City, $198.68; Logansport, $4.30; Walton Mission (Lower Deer Creek) $50; Manchester, $1,000; Markle, $26.16; Mexico, 138.97; Monticello, $25.50; Pleasant View, $50; Plunge Creek Chapel, $41.50; Portland, $6; Roann, $16.08; Santa Fe, $31; Sugar Creek, $15; W. Manchester, $136.91, ...$ 2,055 47
No. Dist., Cong.: Auburn, $26; Baugo, $28; Bethany, $90.27; Bremen, $20; Cedar Creek, $60; Center, $32.15; Elkhart City, $167.25; Ft. Wayne, $19.36; Goshen City, $70.48; Laporte, $7; Maple Grove, $23.28; Middleburg, $236.45; Nappanee, $103.40; New Paris, $175; New Salem, $34; Osceola, $13.25; Pleasant Valley, $48; Rock Run, $80.50; Solomons Creek, $45; First So. Bend, $340; Second So. Bend, $66; Turkey Creek, $9; Union, $10; Union Center, $131.19; Wakarusa, $100; Mrs. Cornelia Flinn (Wawaka) $2; Yellow Creek, $95.27; Harvey E. Pletcher (Goshen) $2, ...$ 2,034 85
So. Dist., Cong.: Arcadia, $12; Anderson, $133.73; Beech Grove, $23; Four Mile, $168; Howard, $57.80; Indianapolis, $68.70; Kokomo, $10; Ladoga, $65; Mt. Pleasant, $20.40; Missinewa, $83.25; Muncie, $37.46; Nettle Creek, $18; New Bethel, $10; Plevna, $13;

Pyrmont, $67.65; Rossville, $99.45; White, $42.70; Indv.: Austin Himes, $50, ...$ 980 14

Iowa—$1,638.14

Mid. Dist., Cong.: Brooklyn, $28; Cedar Rapids, $130; Des Moines Valley, $110; Garrison, $64.05; Panther Creek, $80.57; S. S.: Panther Creek, $16.03, ... 428 65

No. Dist., Cong.: Curlew, $40; Franklin Co., $91.42; Greene, $70.25; Kingsley, $134.50; Sheldon, $10; S. Waterloo, $700; Spring Creek, $10.60, ... 1,056 77

So. Dist., Cong.: Franklin, $8.50; Libertyville, $108; Monroe Co., $6.66; No. English, $24.56; S. S.: Franklin, $5, ... 152 72

Kansas—$1,284.76

N. E. Dist., Cong.: Abilene (Holland House) $18; Appanoose, $100; Navarre, $191.20; Ottawa, $74.31; Overbrook, $127; Ozawkie, $15; Richland Center, $43.30; Sabetha, $80; Topeka, $63; Wade Branch, $55.25; Emma Hass & Son (Topeka) $15; John F. Shuss, (Sabetha) $17; Mary Hickerson (McLouth) $5, ... 804 06

N. W. Dist., Cong.: Belleville, $30; North Solomon, $41.70, ... 71 70

S. E. Dist., Cong.: New Hope, $40; Osage, $25.45; C. J. Sell, Fredonia, $5; Aid Soc.: Osage, $14.55, ... 85 00

S. W. Dist., Cong.: Bloom, $10; Conway Springs, $140; E. Wichita, $23; Hutchinson, $15; Larned, $10.36; McPherson, $13; Monitor, $39.25; Newton City, $29.55; Salem, $38.84; Kate Yost (Peabody) $5, ... 324 00

Louisiana—$45.00

Cong.: Roanoke, $40; Edna Spalding, Roanoke, $5, ... 45 00

Maryland—$2,209.39

E. Dist., Cong.: Woodberry (Baltimore) $250; Bush Creek, $50; Denton, $181.57; Green Hill, $70; Locust Grove, $77.50; Long Green Valley, $166; Meadow Branch, $394.27; Middletown Valley, $262.50; Monocacy, $51; Pipe Creek, $189.40, ... 1,692 24

Mid. Dist., Cong.: Broadfording (Welsh Run) $100; Brownsville, $183.68; Manor, $170.94; Welsh Run, $60.53; No. 58027 (Beaver Creek) $2, ... 517 15

Michigan—$305.00

Cong.: Crystal, $11.85; Elsie, $10; Harlan, $10.15; Sunfield, $10; Thornapple, $42; Woodland, $100; Woodland Village, $104; Durand Mission (Elsie) $17, ... 305 00

Minnesota—$87.35

Cong.: Lewiston, $65; Minneapolis, $22.35, 87 35

Missouri—$783.52

No. Dist., Cong.: Pleasant View, $32; Rockingham, $131.89; Shelby Co., $15; Smith Fork, $168.36; Wakenda, $88.40, ... 435 65

Mid. Dist., Cong.: 1st Kansas City, $75.18; Mineral Creek, $45.32; So. Warrensburg, $60; Prairie View, $13.25; Turkey Creek, $34.80; Warrensburg City, $37.35, ... 265 90

S. E. Dist., Indv.: Mrs. Wm. S. Long,.. 8 92

S. W. Dist., Cong.: Cabool, $32.50; Fairview, $40.55, ... 73 05

Montana—$6.00

W. Dist., S. S.: Kalispell, ... 6 00

Nebraska—$275.48

Cong.: Beatrice, $52; Bethel, $40; Kearney, $30.07; Octavia, $16.75; So. Beatrice, $101.66; So. Loup, $30; Eld. J. Edw. Jarboe (Lincoln) $5, ... 275 48

North Dakota—$25.58

Cong.: Surrey, $20; S. S.: Zion, $5.58,... 25 58

Ohio—$6,311.70

N. E. Dist., Cong.: Akron, $186.74; Ashland City, $176; Beech Grove (Chippewa) $100; Black River, $90; Danville, $312.80; E. Chippewa, $56.91; Greenwood, $62.62; E. Nimishillen, $20; Freeburg, $90; Hartville, $291.30; Jonathan Creek, $38.04; Maple Grove, $241.71; New Philadelphia, $200; Owl Creek, $102.80; Tuscarawas, $10; J. P. Holl, (W. Nimishillen) $2; Wooster, $60; Zion Hill, $105; Mrs. Anna Ulrich, $10; S. S.: North Bend (Danville), $37.20, ...$ 2,193 12

N. W. Dist., Cong.: Baker, $124.78; Bellefontaine, $50.21; County Line, $15; Greenspring, $27.78; Lick Creek, $28.32; Logan, $57.15; Lima, $48; Pleasant View, $200; Poplar Ridge, $28; Silver Creek, $117.15; First Toledo, $8; E. Swan Creek, $17.85, ... 722.24

So. Dist., Cong.: Bear Creek, $100; Beech Grove, $70.90; Bradford, $65; Brookville, $160.47; Rush Creek, $27; Covington, $400; Donnels Creek, $194.25; E. Dayton, $34; Ft. McKinley, $269.85; Greenville, $167; Lower Miami, $58; New Carlisle, $386.75; Oakland, $94.31; Pitsburg, $258.95; Poplar Grove, $111; Salem, $382.35; Sugar Hill, $118.50; Sidney, $61; Springfield, $5; Trotwood, $74.86; Troy, $30; Union City, $61; Upper Twin, $32.50; W. Branch, $21.20; W. Charleston, $123.35; E. L. Martin (W. Dayton) $2; S. S.: Castine (Prices Creek), $87.10, ...$ 3,396 34

Oklahoma—$231.50

Cong.: Big Creek, $32.90; Oklahoma City, $13.60; Thomas, $10; Washita, $170; Clyde Beckner (Big Creek), $5, ... 231 50

Oregon—$75.00

Cong.: Albany, $20; Grants Pass, $5; Mabel, $50, ... 75 00

Pennsylvania—$11,279.15

E. Dist., Cong.: Akron, $37.52; Annville, $90; Chiques, $234.42; Conestoga, $92.02; Conewago, $96.50; Elizabethtown, $308.05; Ephrata, $790; E. Fairview, $135.06; Heidleberg, $16; Indian Creek, $132; Lake Ridge, $31.60; Lancaster, $206.86; Lititz, $425.65; Maiden Creek, $184.50; Mechanic Grove, $88.78; Midway, $187.03; Mingo, $96.35; Mountville, $112.56; Myerstown, $177.08; E. Petersburg, $118.07; Reading, $27.50; Richland, $170; Ridgely, $43.05; Schuylkill, $47.53; Shamokin, $7; Springfield, $10.58; Spring Grove, $54; Springville, $89.98; Big Swatara, $125.45; Spring Creek, $257.58; Little Swatara, $204.01; W. Conestoga, $123.76; W. Green Tree, $73; White Oak, $183.92; Edna Weaver, (Lititz) $5; Elizabeth M. Grosh (Lititz) $10; E. H. Hertzler (Lancaster) $5; Franklin Buckwalter (Lancaster) $30; A. C. Hollinger & Wife (Lancaster) $10; Harold A. Hollinger (Lancaster) $5; Durell A. Hollinger (Lancaster) $5; Paul R. Hollinger (Lancaster) $5; S. S.: Elizabethtown, $100; Chiques Hill (Chiques) $50; Mingo, $10; Skippack (Mingo) $10; "Willing Workers" Class, E. Petersburg, $6.50; Kemper's (Spring Grove) $10; Aid Soc.: Mingo, $10; Palmyra, $25; C. W. S.: Ridgely, $20, ...$ 5,293 91

Mid. Dist., Cong.: Ardenheim, $62.78; Artemas, $9.56; Fairview, $71.50; Huntingdon, $400; Riggles Gap (Juniata Park) $6; Juniata Park, $22.50; New Enterprise, $377; Riddlesburg, $2.13; Spring Run, $43.69; Yellow Creek, $40; Snakespring, $34.14; John R. Snyder (Huntingdon) $5, ... 1,074 30

S. E. Dist., Cong.: Germantown, $308.80; Parker Ford, $150; Connellsville, $35.11; Elk Lick, $32.90; Jacobs Creek, $568.80; Walnut Grove (Johnstown) $347.91; Maple Grove (Johnstown) $20; Conemaugh (Johnstown) $33; Locust Grove, $8; Maple Glen, $50; Manor, $118.85; Meyersdale, $50.35; Pittsburgh, $16; Rockton, $10.70; Rummel, $180; Scalp Level, $422.13; Shade Creek, $121.47; Ten Mile, $2; Viewmont, $225; Windber, $111, ...$ 2,812.02

So. Dist., Cong.: Antietam, $665; Shanks (Back Creek) $22; Carlisle, $239.14; Codorus, $136.23; Hanover, $276; Lower Cumberland, $212.45; Sugar Valley, $20.83; Upper Conewago, $310; Upper Cumberland, $201; Nora S. Sausman (Lost Creek) $10; S. S.: "Willing Workers" Class (Sugar Valley) $6.27, . 2,098 92

Tennessee—$82.35

Cong.: Mountain Valley, $10; Pleasant View, $72.35, ... 82 35

Virginia—$2,044.21

No. Dist., Cong.: Cooks Creek, $252.50; Flat Rock, $272.50; Linville Creek, $100;

Unity, $223.51; Woodstock, $14.56; Aid Soc.: Timberville, $22, ... 885 07
Sec. Dist., Cong.: Beaver Creek, $65.84; Bridgewater, $412; Middle River, $114.41; Pleasant Valley, $295.42, ... 887 67
E. Dist., Cong.: Belmont, $33.51; Mt. Carmel, $50; Nokesville, $33.90; Rappahannock, $5; Trevilian, $65.20, ... 187 61
First Dist., Cong.: Green Hill, $18.40; Troutville, $65.46, ... 83 86

Washington—$407.32
Cong.: E. Wenatchee, $220; Olympia, $29.40; Outlook, $50; Richland Valley, $10.50; Seattle, $30.20; First Spokane, $21.28; Tacoma, $15; Yakima, $30.94, ... 407 32

West Virginia—$12.60
First Dist., Cong.: New Creek, $9.10; Old Furnace, $3.50, ... 12 60

Wisconsin—$86.87
Cong.: Stanley, $80; Worden, $6.87, ... 86 87

Total for the month, ...$37,284 80
Total previously reported, ... 2,420 76

Total for the year, ...$39,705 56

MISSIONARY SUPPORTS

Idaho & W. Montana—$225.00
C. W. Socs. for Anetta C. Mow, ...$ 225 00

Illinois—$349.58
No. Ill. & Wis. S. S. for Kathryn Garner, 161 67
So. Dist., Okaw Cong.: for Elmer Wagoner $75.41; (Girard) Virden & Girard S. S. for Dr. Laura Cottrell, $112.50, ... 187 91

Indiana—$627.00
No. Dist., Pine Creek Cong. for Winnie E. Cripe, $229; Walnut S. S. for A. T. Hoffert, $71, ... 300 00
So. Dist., Buck Creek Cong. for Nettie Brown, $132; Locust Grove S. S. (Nettle Creek) for Ina M. Kaylor, $195, ... 327 00

Iowa—$275.25
Mid. Dist., Dallas Center S. S. for Anna Hutchison, $75; Mid. Dist. S. S. for S. Ira Arnold, $200.25, ... 275 25

Missouri—$20.00
Mid. Dist. Congs. for Jennie Mohler, .. 20 00

Nebraska—$73.03
Bethel Cong. for Raymond C. Flory, ... 73 03

Ohio—$677.66
N. E. Dist., Jonathan Creek for A. D. Helser, ... 82 00
N. W. Dist., Pleasant View S. S. for Ellen H. Wagoner, ... 225 00
So. Dist., Trotwood Cong. for Elizabeth Oberholtzer, $250; Eversole Cong. for J. Homer Bright, $100; Bethel S. S. (Salem) for Esther Bright, $20.66, ... 370 66

Pennsylvania—$850.00
Mid. Dist., Everett Cong. for Carl Coffman, $100; Francis Baker of Everett Cong. for Ferne H. Coffman, $37.50, ... 137 50
So. Dist., Antietam Cong. for Lizzie N. Flory, ... 150 00
W. Dist., Walnut Grove S. S. (Johnstown) for Samuel Bowman, $450; (Scalp Level) Shade Creek, Rummel, Scalp Level Congs. for Anna Z. Blough, $112.50, ... 562 50

Tennessee—$100.00
Knob Creek Cong. for Anna B. Seese, . 100 00

Virginia—$51.76
E. Dist., (Oakton Cong., Fairfax) Myers Bros. for Minor M. Myers, ... 37 50
Sec. Dist., (Elk Run) Greenmount & Elk Run Cong. for Sarah Z. Myers, $9.26; Elk Run Aid Soc.) Greenmount & Elk Run Cong. for Sarah Z. Myers, $5, ... 14 26

West Virginia—$450.00
First Dist., Sandy Creek Cong. for Mary Cline, ... 450 00

Total for the month, ...$ 3,699 28
Total previously reported, ... 6,050 76

Total for the year, ...$ 9,750 04

India Notes for May

(Continued from Page 319)

tract the greatest attention was, A Plea for a United Indian Church." In the paper which was read by Rev. A. Ralla Ram, B. A., of Allahabad, a strong plea was made for church union. The reasons set forth were that denominationalism is unreal, it is very harmful and causes many difficulties and much overlapping.

Dr. E. Stanley Jones gave a series of addresses to non-Christians May 19, 20, and 21 in Mussoorie. He spoke with boldness on Christ and the cross.

At a number of the hill stations conventions are held each year for the deepening of the spiritual life. These conventions are attended by a large number of missionaries. The regular Annual Convention was held at Mussoorie May 23-26, at which time Bible readings were conducted at two of the churches in the morning, and Dr. Jones gave the evening messages. These messages were Spirit-filled and caused many persons to rededicate their lives to the Lord.

In connection with the World's Evangelical Alliance, special meetings are to be held in Mussoorie and Landour June 5-10. Prominent speakers have been chosen to discuss important subjects on revivals and evangelistic work.

There are indications for an early monsoon, which will be welcomed because of a scarcity of water at many places. For a time it was necessary for our workers at Palghar to buy water.

Prospect Point, Landour, Mussoorie.

"Before the middle of the second century well-organized churches were to be found in every important city and town of northern Africa. But Mohammedanism today is making more extensive missionary efforts in all Africa than the church of Jesus Christ. What a challenge to young Christians: Mohammed or Christ for Africa"!

"Start trouble and it will pursue you like a wasp."—Walt Whitman.

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ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Bedsted St., Thy, Denmark

* Esbensen, Niels, 1920
* Esbensen, Christine, 1920
Glasmire, W. E., 1919
Glasmire, Leah S., 1919

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna N., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Baker, Elizabeth, 1922
Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921
Dunning, Ada
Ikenberry, E. L.
Ikenberry, Olivia Dickens

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Flory, Raymond, 1914
Flory, Lizzie, N., 1914
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917
Wampler, Ernest M., 1918
Wampler, Vida A., 1918

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

* Gwong, Moy, 1920

On Furlough

Rider, Bessie M., Elizabethtown, Pa.
Shock, Laura J., Huntington, Ind., R. D.
Senger, Nettie M., South English, Ia., care of Will Senger

Detained beyond furlough period

Brubaker, Dr. O. G., North Manchester, Ind., 1913
Brubaker, Cora M., North Manchester, Ind., 1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Blickenstaff, Verna M., 1919
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Brown, Nettie P., 1919
Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Holsopple, Q. A., 1911
Holsopple, Kathren R., 1911
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Summer, Benjamin F., 1919
Widdowson, Olive, 1912

On Furlough

Long, I. S., Bridgewater, Va., 1903
Long, Effie V., Bridgewater, Va., 1903
Mow, Anetta, Sebring, Fla.
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., North Manchester, Ind., 1904
Ross, Flora N., North Manchester, Ind., 1904

Detained beyond furlough period

Eby, Anna M., Trotwood, Ohio, 1912
Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., Ashland, Ohio, 1916

* Native workers trained in America.

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for any interested in the extension of the Kingdom is to be found in these books

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A presentation of the principles of personal evangelism, illustrated by instances from the life of a successful worker in this line. In his own words are accounts of his endeavors and encouragements along this line. The study of this book will help any person earnestly desiring to do this work. Postpaid, ...**$1.15**

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Church of the Brethren

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Volume XXIV SEPTEMBER, 1922 No. 9

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EDITORIAL

The Visitor for September is a special for China as is the annual custom. We are deeply indebted to the China missionaries for their strong articles. Read about the troubles of China as seen by Norman Seese. Next year Brother Seese will be home on furlough and can tell us many things. We all look forward and dream of the day when the China Christian will be able to propagate the Christian faith without the presence of foreign missionaries. At the recent National Christian Conference according to Anna Hutchison who writes in this issue there was much emphasis placed on this objective by both the missionaries and the Chinese. All of the articles will help us to better understand the problems of China and our missionaries.

A letter from India just received gives us the news that the Holsopple family left India on the steamship Caledonia which sailed July 29. They are returning via England and were expected to arrive in America by the first of September.

New Doors Are Opening

F. H. CRUMPACKER

"A young man came to us, carrying a bag of millet. He says he has come to learn the Gospel, and asks no financial help, but just wants to learn, and will stay until he has gotten a start at least."

IT has been a real joy in the last few years to see these new doors opening with the new and urgent opportunities. As the last opening came I was compelled again to think how few men and women we have who can enter and lend a hand.

The first striking thing that has caused us glad surprise was a deputation from some of the villages in the district where Famine Relief was rendered. They carried banners and other forms of writing that were to be posted somewhere, showing not only their appreciation, but on several of these there were words indicating to us that they had gotten a taste of what the church stood for. They not only praised, but they used sensible language in their praise, so that one could tell that they understood some, at least, of the things for which the church stands.

Following upon this came our special evangelistic meetings. Here again we were agreeably surprised, for more than a hundred of these men came for this special teaching. They came from distances ranging from one to thirty miles. Practically all of them stayed throughout the full time. When they left they registered as sure to return for further preparation and help, so they may become full members of the church.

In at least two instances the representatives of the villages urged us to come to their community and open a regular preaching place, at the same time promising to lend a hand in getting the location. Since that, one of these villages has come again, and is now promising that it will furnish the place and the fuel if we will send the preacher. These appeals must not go unheeded.

Following this was our special evangelistic campaign, that was reported some weeks ago in the Messenger. Groups of men and women were out for a month, staying from three to ten days in a place, and here again we were received wonderfully. The officers in the village would meet us and provide living accommodations and a place to hold our services, and they used every means practicable to get the people to come to hear. It was a marvel how the people assembled.

Our next surprise was when the schoolteacher and children had prepared a song that was purely original in word. The whole thing was an appreciation of the church's work in the famine, but it carried in it so much of the real teachings of the Gospel, even down to the death of Christ for the people, that I was surprised beyond measure. These children promised to go with us to other villages and give this song, made into a play for the benefit of the people. I thought it might be a chance to use one of their methods of entertainment to good advantage. They are adepts at theatrical and other performances, and if we can use this talent to preach the Gospel we certainly should not lose the opportunity.

Another incident shamed us for our little faith. Some of us were at one of our out-stations. Unexpectedly one day a younglike woman came to the door of the chapel and asked if this was where she could get into school and learn about God. She looked very uncouth, for she had come from a mountain village and knew nothing about ordinary customs, but seemed to understand far more than many of her more fortunate neighbors. She was taken to where the women were being taught and in almost a miraculous way she learned the characters. She got a taste here of the reading courses, and was not only interested in that, but hung on to the gospel teaching with as much real pleasure as the other. The class closed and the learners went to their homes, she, for one, promising to come to our main station for further work. The time came for school to open, and here was this young woman, having come of her own accord. No road money

or food money or other inducement had been offered. It showed that there was a hunger, that she was getting satisfied, and we pray the Lord to use her to help feed the other hungry ones.

Recently our town and community has become a camping ground for a lot of the soldiers of the province. Some say there will be about three thousand of them when all are located.

We went recently to their chief commanding officer and asked if it would be permissible for us to go into the camps and preach. He was warm in his support of the plan, and promised without solicitation to furnish the places, to get the men together, and to encourage the work in every way he could. So we are now faced with three big congregations of people. They will meet us at three places every Sunday afternoon, and it is our proposition to feed them the right kind of food to attract them.

Some of these men were here a year ago and had applied for baptism, but before the opportunity came they were transferred to other places. We hope to renew these desires. We also pray that we may convert a large army of these fellows into a real army for the Lord. That will mean the laying down of their carnal weapons and the taking up of their weapons of the Lord. **Pray with us for these soldiers.**

Our latest surprise came only yesterday. A young man came to us, carrying a bag of millet. He says he has come to learn the Gospel and asks no financial help, but just wants to learn and will stay till he has gotten a start at least. These surprises are coming more and more, and we long for the time when they will not be surprises, but when they will be the ordinary happenings with the people. Then the church will have her supports, who will be at work all over the territory, not for money but for souls.

To provide for these awakening signs we must continue to rush our Bible Schools, and if possible run them overtime, to get the men and women ready for the leadership that is necessary. Also our day-schools must start these young minds to thinking right thoughts.

One of our last surprises came recently, when the army officials sent to the hospital and asked if plans could be made to take care of their men when they were sick. The reader can see that here is the opening to help take care of the body. There is the call to help enlarge the mind, and then best of all to help them to know the Lord. These three methods are inseparable, and so our three phases of mission work are called upon to do the task in ways rather more rapidly than we had expected. May God's grace be with his workers.

Ping Ting Chow, Shansi, China, June 9.

"Cast Thy Bread Upon the Waters"

NETTIE M. SENGER

FINDINGS in the villages as one itinerates, teaching the Gospel, are constantly confirming the truths of the Bible; and thus faith is strengthened and rooted so deeply that it can, as time goes on, endure more trials without wavering. In the past few weeks of touring more evidences of God's workings have been ours, and I now tell it to Visitor readers, that we may all rejoice together.

Some years ago the father in a poor farmer home, after hearing of Jesus became a firm believer, and his faith grew as time went on. Later he moved away and had no privilege of attending preaching services, but he had his Bible and could read. So he and his wife and sons daily sang, read the Bible and prayed.

In this home two days' journey southeast of Lia Chou, I was entertained over night. As soon as we entered the village one son, who had seen us from afar, came running to meet us with a joy and light in his eyes that did not come from this world. He ran on ahead to tell his parents the Christian teacher had come. As I rode up to their place on my horse the smiles and words of greeting were those of Christians with a real spiritual experience in their lives. It was as natural for them to plan for morning and evening worship as for any minister in America. Well-worn Bible and

hymn books lay on the table where they had been used that morning in worship. Their singing would not cause a musician to rejoice, but I am sure in heaven Jesus was glad as they sang from a full heart of the grace and joy that were theirs since they believed. We encouraged them to press on and continue to live Jesus and teach others of their village. It was a poor home, yet one supremely rich. As we left they watched us out of sight and I said to myself, "Praise the Lord!" Seed sown many years ago was bearing fruit; bread cast on the waters was returning. These people want baptism.

From this village, over another mountain range, we wended our way to another village about a day's journey distant. Again we found eager people waiting and were entertained in a Christian home. They kept an inn and food shop. As soon as I rode into the village they came running to meet us and said they were all there waiting. This innkeeper had been an opium eater, and after many temptations and falls had grown to be an earnest Christian. He was baptized at Liao Chou last fall. Since before his baptism he walked to the chapel at Matien and attended the Sunday morning service, and each week returned to his home. On each Sunday evening he held a meeting in his home for the people of his village, inviting all who would attend. He preached the sermon and taught the songs he had heard in the morning. Several women in this village could sing more songs, and knew more about Jesus than at any other place I have ever been. In this innkeeper's home his mother and three children had been taught very faithfully, else they could never know as much as they do.

Another woman, a believer who had gone on an errand to her mother's village, walked back over six or seven miles of mountain road, so as to be sure not to miss my visit. She waited with joy and expectation till we arrived. Among other Bible stories told was the one of Cornelius gathering his family and friends, awaiting the arrival of Peter. On hearing this she exclaimed, "That's just what I did. When I knew you would soon come I hurried home and waited. Now you are here to teach us." This home has an interesting story to tell how they left sins and idolatry and came to Jesus.

But every village is not like these two. At another village the people seemed eager to learn. A number of homes purchased from me large Bible pictures which they hung on the walls of their rooms, and rejoiced in the new truths they had learned. Several months later the Chinese evangelist told me a reaction had come. They were tempted and fell. They said that when they hung those Jesus pictures on the wall the idols and house gods fell down and were destroyed. They knew this God the missionary told about must be a powerful God, and they were afraid of him. After that all the pictures were taken down and destroyed. Satan can check progress for awhile, but not long. Since then two more homes have taken down their paper gods of wealth and given them to me.

I have been praying much for the mountain villages around Liao Chou, but the large results that are coming are from many prayers, and many are from America, I know. Continue to pray and "cast your bread upon the waters." As God has abundantly answered past prayers, so he will continue, and we will have more stars for our glory crowns.

Pray for the villages in darkness, and praise God for what he has done. Follow us with your prayers over mountain, through dust and wind storms, through cold and heat, and to the mountain inn, where nothing is convenient for the foreign lady. May your prayers precede us to the village and prepare hearts.

"Far and wide your treasure strew,
In this life or in the other
It will yet return to you.
In some distant, doubtful moment,
It may save a soul from death."

Liao Chou, Shansi, China.

Give the immigrant the test of whether he is willing to work, knows his religion and aspires to our ideals rather than the literacy test.—Mayor Moore, of Philadelphia.

Do Women Study in China?

LULU ULLOM

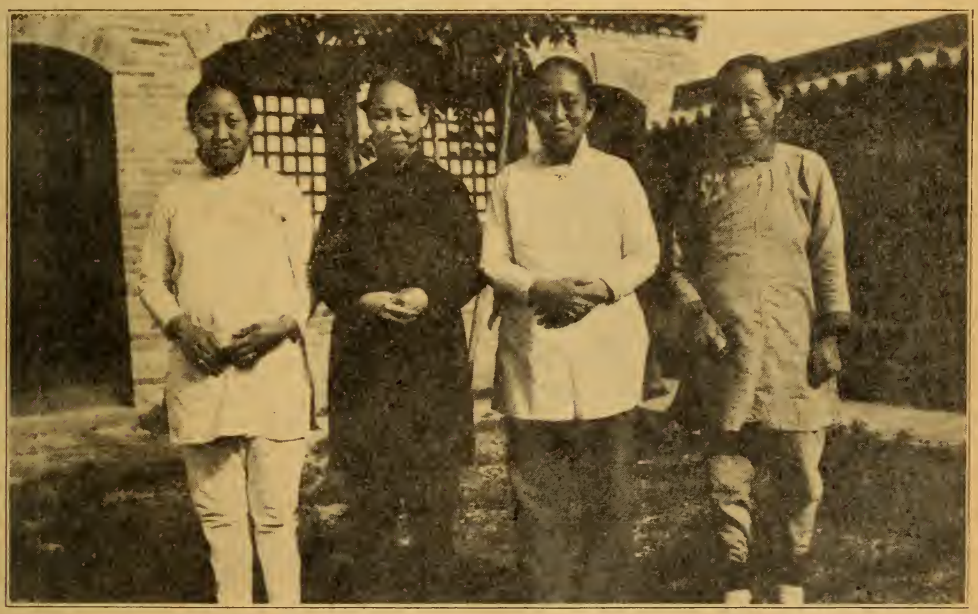
GRADUATING exercises, class play! Yes, in the Women's Bible School at Pingting. No, we never had anything like it before, for though the school was started five or six years ago, this is our first graduating class, which is composed of the four women whom you see in the picture. No, our course is not six years, but only three, or four including the year of preparatory work, but with the exception of this last term, the women studied only a half day, and part of them then helped in teaching the beginning women who came only in the afternoon.

The youngest of these women is thirty-two and the eldest fifty-four. They have worked hard to learn to read and to write a little and to understand part of the Bible. Now two of them are already out in a near-by village, holding classes and helping to teach and tell the glad story to other women. Mrs. Chang has gone home to help care for a sick sister-in-law, but we are hoping that she will soon be able to come back and teach a number of the women in the homes of the city, who are eagerly waiting for her.

As yet there are very few trained Bible women, especially in North China where the work is newer, so we are very glad for these women and the help which they can give in teaching others. Some of the later classes of women will be younger and much better trained than these. Some of the schoolgirls are preparing to be Bible teachers, and they will have eighth grade or high school, and then special Bible training besides. One girl goes this fall to take two years' Bible training and then come back to teach in our Bible school.

This, our first class, is small and they have only a fraction of the training and preparation we would like to give them, but we trust that it represents the beginning of the joy of Christian living and service which we hope with their help and those who follow them, to bring to the women of Pingting and the surrounding villages.

Pingting, Shansi, China, June 8.



Graduating Class, Women's Bible School, Ping Ting, China, 1922

Sketches From Anna V. Blough's Diary

SELECTED BY ANNA CRUMPACKER

"I have come to Kao Lao the second time now. This time I have no Bible woman with me. I feel the responsibility keenly. I read today in the Acts that the strength of the apostles was that 'they had been with Jesus.' I here seek him, to dwell in his presence and have his power to proclaim his Gospel."

NOV. 22, '16. Have never spent a birthday so entirely away from friends as this, my 31st. Yet never have my friends made me happier than I am now, as I hear them singing and praying in the next room here in the schoolroom. Yesterday morn I left Ping Ting. Bro. Jung came as escort. He has given me some things to think about. As we started he called to the gatekeeper to pray for us. Along the road he has talked his religion to travelers. Sometimes I would hear him praying as he walked along, talking as naturally to God as to man. In the next breath he was talking with the man with him. As we started this morn he prayed the Lord to keep us on the way. At different places along the road he was thanking the Lord for keeping us thus far. And yet he is a weak brother, but I long to have the Lord seem as present as he does.

I've come to Kao Lao the second time now. This time I have no Bible woman with me—had none to bring. And so I have put it into the Lord's hands to lead me while here. I am his servant, his instrument to bring the true God to the people and to bring them to him. I stand as a middle man between these women and Jehovah. I feel the responsibility keenly. May he put his Spirit within me. I read today in the Acts that the strength of the apostles was that "they had been with Jesus." I here seek him, to dwell in his presence and have his power to proclaim his Gospel.

Nov. 23. Last spring when I left I felt I had made friends and hoped they would last. I hoped, too, that they would remember the teaching. Today I have been to see those on whom I had counted as friends. I find they have not forgotten me nor the teaching. They all recall the Babe Jesus as God's Son, and they all can say "Kwan yiu I wei Chen Shen" (a song that there is only one true God), that is, those most interested. I first went to Mr. Chi's home, and I felt that if everybody else turned me down it paid to come to his wife. Am going to teach her every day now. Last spring she took her first reading lesson. Today she had read three primers and was in Yu Chien Ju Shen, my second visit to her. And she understands well and has an open heart. God surely means great things for her. Now I am invited to her mother's home, nearly two miles away. God give me grace to give them something. Was in seven homes today. How I love these people and desire to be God's true servant! Mr. Chi presented me a duck, so my meat is provided.

Feb. 26, '17. Le Ping City. This forenoon a little Li boy in school here took me to his home. He is a fine little boy. I found his mother ready to listen and appreciate the Gospel. She promised to come to meeting this P. M. When I came back I found two women from a village nearly two miles away. They had heard through the Sungs, and one had come to meeting once. I persuaded them to stay till time for meeting. I had hopes that some might come to meeting, but they began to fade as the hour drew near. Finally Mrs. Li, mentioned above, and several who came just a short while, were here. So with the three women I had a meeting. I think they got the idea that Jesus can cleanse our hearts and fit us for heaven. I feel there is a real interest in all these three women. May they be yet saved. Does any one think country work easy? This has been a full week, averaging a village a day, and in forenoon out in the homes of the city here. Then the effort to make the people understand my talk and the effort to get them to understand things divine, and the crowds of tens, twenties, fifties, all look-

ing, handling, etc., etc., and then coming to places where you expected to find interest and be treated with no respect at all and doors shut in your face—this is SPENDING for Christ. But there is real joy. Among the many seen and talked to this week there are some who have grown in knowledge of the Lord and in desire to know more of him. Some have made real progress since my last visit in December and I feel good over it.

June 29, '18. LePing Chapel. Prayer: "Lord bless the sick today who could not come to worship, who cannot keep this day holy unto the Lord." While these words were being uttered, the wife, Christian brother, sister-in-law and mother were all in this man's field, weeding the millet, and he was glad to have them there. No prayer for those who worked in the fields.

Oct. 26. A faithful schoolgirl. Today I visited in little Ma Hsiao Na's home. Her mother was kind. We taught her. In the conversation some of the young women of the court said they pray to God, and so said the mother. Then she told me that when Hsiao Na is home in vacation she gives thanks at her meals and prays each night. That is speaking well for an eleven-year-old girl in a home where the rest do not do so. God bless her!

Nov. 4, 1920. Chang famine relief. Being gassed. Yesterday Bro. Crumpacker and I came to this place to start famine relief. We took on sixty new people today to feed them. In the eve he went on to Yen Hwei, to open work there, while I staid to get this started. I was cold all day, chilled through. I moved into a very small room and had them start a fire. It threw off gas during the evening, but by bedtime they covered it and said it would not gas during the night. I was yet so very cold and there being a small airhole in the paper window, I thought I would close the door and open it later. At nearly 10:30 I awoke and felt all right, but feared gas, so got up and opened the door. I recollect pulling at it, trying to be quiet about it, and then nothing more till it seemed something dreadful had happened and I could faintly hear some one calling my Chinese name and asking what was the matter. I made several attempts to answer and finally said in Chinese, "I do not know." Then I realized I was lying over the high threshold of the door, my face on the brick floor outside. I succeeded in rising, and fell back into the room—perhaps fell several times—not knowing anything. Somehow I crawled up on the cot that was up on the kang; then my cook, Chai, and Jung Chien came with a light. They gave me cold water to drink and a pear to eat. I got over it with a headache and bad bruises on my face and scratches on my limbs. Had I not opened that door I likely would not be here to write this down. The Lord has yet again saved me from death, and surely must have a work for me to do.

The Present Disturbance in China

NORMAN A. SEESE

IN the summer of 1920 there occurred in China what is known as the Tu Chun's War. This was nothing more than a test of strength of two factions—between the An Fu Club, which might be characterized as a political party, and the Chihli political party. The two characters which make up the former name, "an" and "fu," stand for peace and happiness. However, since I came to China, until its overthrow in 1920, I don't think it had very many peaceful days nor very happy ones, except as happiness might come from pocketing large sums of money that belonged to the country. This party to the conflict of 1920 was headed by Marshal Tuan Chi Jui, who was then serving as premier of China. The leaders of the other party were Gen. Chang Tso Lin, military governor of Manchuria, Tsao K'un, military governor of Chihli Province, and Gen. Wu Pei Fu, who holds a command under Tsao K'un.

As I now recall the immediate cause of this outburst it was something like a reprimand against Gen. Hsu Shu Cheng by the president. Hsu Shu Cheng, in conjunction with Chang Tso Lin, was responsible for coercing President Feng Kuo Cheng into appointing Tuan Chi Jui prime minis-

(Continued on Page 352)

Conference of World's Christian Student Federation, Peking, China, April 4-9, 1922

RAYMOND T. MOYER

A Delegate from Oberlin Shansi Memorial School, Tai Ku Hsien, Shansi.

IN the opening address of the conference, the conference chairman, Dr. John R. Mott, said that "men the world over are asking the question, 'How can we change the world for the better?' The wish of the conference is to apply the principles of Christ not only to individuals but to nations; the principles of the Fatherhood of God, the brotherhood of man, the golden rule, and the kingdom of God on earth with Christ at the Head." In this statement lies the theme of the conference.

At roll call in this first session, delegates from thirty-one countries responded. As the names of their respective countries were called, each delegation arose, allowing one to get a glimpse of how people from every corner of the world look.

Here was the Japanese delegation, with their gay silk garments; there the Koreans, in their soft white silks; the Indians, with their dark faces, each man with his picturesque turban; and the sight most accustomed to our eyes, the dress of the European, which dress, too, was adopted by many from other countries.

As this great assembly was meeting, the question naturally arose, What but for some great cause would representatives of such a huge area come together?

As they arose, each delegation was applauded by the rest of the conference. As the German delegation arose, quite spontaneously there broke out an applause which exceeded that given for any other group. This is only an example of the fine Christian spirit which dominated the conference.

Addresses, reports of the delegates of the Christian movements in their lands, discussions of fundamental world questions and Christianity, and a few recreation periods constituted the major part of the program. Addresses were given in one period of each morning and in the evening. Discussions and the reports by students filled the rest of the morning. All the afternoons except Sunday were left free for recreation and informal association of the delegates with each other.

The addresses, by exceedingly capable men, covered a wide range of topics by speakers from a wide range of countries. Christianity and science were discussed by a thorough French scientist. His point was that science leads to truth. In their researches, he said, scientists have been forced to recognize the spiritual part of living beings which we call the soul. Christianity and culture, Christianity and philosophy, and Christianity in government were similarly discussed. Others spoke on the church and world reconstruction, or gave inspirational sermons. As the subjects suggest, these talks were directed to thinking people and to meeting such problems as come before the students of today.

The forums brought out much valuable opinion from groups of such a range of countries. Christianity and international and interracial problems were discussed in one. In this group a large part of the discussion centered around the question as to whether or not Christians should ever take part in war. A strong group maintained that they should not. No agreement representing the opinion of the whole group was formed, but all agreed that war is unchristian and must be done away with as a means of settling international and national disputes. Other subjects discussed were Christianity and world reconstruction, Christianizing the school life, and presenting Christ to the students of today.

One of the features of greatest interest was the report of the various delegates on the Student Christian movement in their countries. England, with echoes of the same thing from many other countries, reported that the students were in search of truth; that beliefs which have been handed down for centuries, and whose meaning had been lost, are not wanted. This tendency causes the idea in some circles that the present generation does not want religion.

What they are looking for is the real Christ, with an interpretation of his message as he would have it applied to the world today.

Russia told that the Bolshevik government is aggressively anti-Christian, and that because of this, Christians are suffering greatly at their hands. In spite of this, however, they say that, rising out of this opposition and persecution, is coming a faith and courage which is making the Christian movement stronger than it has been for years.

Through these reports came the opportunity for one to see the working of the Christian forces of the whole world. The outlook in some countries appeared bright; others looked dark; but in all there was unmistakable life—a desire to find the true Christ, to carry his message to their people, and a willingness to bear whatever true loyalty might cost.

Each day there were periods of prayer, when for a time the big auditorium was as quiet as if no one were present, while all joined in a common petition for the causes for which the conference was meeting and for the work in all the countries. These were always impressive.

On the morning of the last day one of the greatest addresses of the conference was given by Dr. Mott. His theme was the conviction that it is possible for individuals to be conscious of the presence of Christ, for one to experience his superhuman help, and to have him in one's experience as an actual reality. This sermon told the condition which those who would find this friendship must fulfill—the condition of intimate knowledge of him that can be gained in the New Testament, of a dominating purpose to find him, of purity of heart, of an uncompromising attitude toward sin, and of persistence in the habit of reminding one's self of his presence in the time of temptation.

From the beginning to the end of the conference the need for repentance was stressed; repentance by each individual for the part which he has in the sins of the world. "There can be no national or international repentance," said Dr. Hodgkins, one of the leading speakers, "without repentance first for our own part in the sins of the world today, either through what we have done or through what we have failed to do."

Through the entire conference ran also the desire to interpret the message of Christ to the present conditions of the world. Where wrong exists in the economic world, in international and national relations, and in the social life of communities, the question at the front was what would be the attitude of Christ toward it. Let those who truly follow him adopt this attitude for their own and follow it through the course it leads.

The delegates from many countries brought stirring stories of sacrifices which are being made for Christianity. Through the entire conference ran the note of the absolute need of sacrifice for the one who today is going to follow Jesus without reservation. Not for a moment was it considered that the cross is an old and discarded story.

When the conference ended the delegates scattered, and are again fitting into their life in all corners of the world. The inspiration of such a great gathering for one common purpose, that of discussing and sharing the common problems, and the atmosphere of the presence of God and the reality of religion, always dominant at the conference, must be stirring each one. The conference did not solve all the problems brought to it. Said Mr. Paul, of India, at the last session, "If it has solved all our problems the conference has been a failure for us. What we want from it is a Christ whom we can take back with us, in whose hands we can be sure that the best for ourselves, our families, or our nation will be done."

Certainly, a feeling as though they had gone through a great experience together was in the hearts of the delegates as they broke up after the last session. All must, in measures of varying degree, perhaps, but all in some measure, surely, have gotten the confidence of which Mr. Paul spoke, to take back with them as the lasting gift of the conference.

Medical Work at Liao Chou: Does It Pay?

D. L. HORNING, M. D.

THE famine relief of last year has borne fruit in more than one way. Many people were saved from starvation, roads were built, and the hearts of people were touched and made more willing to receive the glad tidings of salvation which we bring to them.

Since that time our hospital has been well filled with patients, and to each one the Gospel is preached. A few of the cases may prove of interest to you. The first to be mentioned is the Ho Shun official, who came to the hospital for the removal of a papilloma of the scalp. Ho Shun is a city about twenty-five miles to the north of us, and one of our most promising out-stations, hence we consider his coming as an omen for good. More frequently patients come from Ma Tien and Yu She, our other two largest out-stations, and as a result of evangelistic and medical work done there. Often patients come from much greater distances.

Another patient was an official of high rank from our provincial capital, being also an inquirer, who came to be cured of the opium habit. One of our city merchants also recently came to be cured of the habit.

We were much pleased to have the daughter-in-law of Mr. Wen, one of the leading men of the city, come to us to save the life of her unborn child. As a result the family has become very friendly to the church. A few days ago Mrs. Meng, the wife of a carpenter, came to the hospital for a normal delivery. Formerly very few except abnormal obstetrical cases came to us.

At present we have two fracture cases; one a young man with a fracture of the bones of the lower leg; the other an old lady with a fracture, of the lower end of the femur. When cases of this sort come in we especially feel the need of X-ray equipment, and trust the day will speedily dawn when some brother in the homeland will help us out.

A Ward in Our Liao Chou Hospital

Tuberculosis in its various forms is very common in China. In the accompanying ward photograph, you will note a little boy partially sitting up, holding his chin with

Pneumonia Patients on a Wooden Bed. The Mission is anxious for beds with springs

Hospital Staff at Liao Chou

his hand. This boy has tuberculosis of the cervical vertebra, and is kept in the hospital through the kindness of Mrs. Pollock. His father does not care for him, and apparently wishes him to die. In the right-hand corner you will see an old man sitting on the edge of the bed. He is an earnest Christian, and now his two grown sons desire baptism.

In another picture you will notice two little girls on a wooden bed. Nearly all the patients in the woman's hospital are compelled to use such beds. The names of these girls are Shuang Ni and Kai Lien. They are from the Christian Girls' School. Shuang Ni, the girl to the left, belongs to Miss Shock. The transaction came about in this way: During the famine of last year a refuge for starving children was opened at Ping Ting Chow, and she was one of those brought in for care. Shortly she developed pneumonia and the parents took her home, only to bring her back in a few days, recovered from the pneumonia, but reduced almost to skin and bones. The father waited at the gatehouse while the little girl, five years of age, came to the door of the ladies' home, saying "Miss Shock, please buy me, for if you don't father will give me away to a mother-in-law," which in China is very often little short of slavery. She is a very promising child, and we trust she will fully recover from the tubercular glands with which she is suffering.

Our hospital wards, which have been started, will be completed next spring, and we hope the beds with which to equip them will be forthcoming. Remember us in your prayers. The work at Liao Chou is growing. May the Father continue to bless it.

The National Christian Conference Plans for Making the Church Indigenous

ANNA M. HUTCHISON

VIEWED in general from the standpoint of the history of the Christian movement in the world, and in particular as those specially and directly interested in the evangelization of China, it was a special privilege and blessing to those of us who, as delegates, were privileged to attend the National Christian Conference held at Shanghai May 2-11; a privilege and blessing both from the standpoint of Christian missionary acquaintance and fellowship with the leading missionaries of China and from the standpoint of the subjects discussed.

At this conference time was celebrated the forty-fifth anniversary of the first Christian conference ever held in China, but of all the conferences held during these forty-five years this one was unusual from the standpoint of being the largest, there being over a thousand delegates present, and also because of its being the most representative conference, all the churches and missions in China being represented by delegates. And it was unusual from the standpoint of the Chinese representation of the delegates, there being more Chinese delegates than foreigners. There also was

a larger representation of women at this conference than at any previously held in China. But perhaps the most interesting feature was its theme, "The Chinese Church."

The spirit of the conference was unusually fine. Mutual consideration and forbearance and the spirit of love and unity characterized the attitude and speeches of those present. And while in the nature of the theme and subjects discussed and plans laid, the conference more or less took a business turn, yet the importance of prayer and dependence on God's leading and power was strongly emphasized, and the general tone was, we felt, decidedly spiritual.

The general theme was, "The Chinese Church," what it has been in the past and what its hope for the future. The subjects discussed were the five commissions, as follows: (1) The Present Status of Christianity in China, (2) The Future Task of the Church, (3) The Message of the Church, (4) The Development of Leadership for the Work of the Church, (5) Cooperation and Coördination in the Work of the Church.

The Chinese church was said by several of the speakers to be born at that time. Why was the Chinese church thus spoken of as just coming to its birth, since for 115 years Protestant missions had been established in China, and had acquired a membership of 360,000? First, this period was spoken of as the seed-sowing time by the foreign missionaries, during which the native church had depended upon the foreigners, on their thoughts, ideas and ideals, on their methods, on their leadership and support. The church had not become indigenous. Second, it was repeatedly said that during the history of the church in China it has been looked upon and spoken of throughout China as a foreign church—that it had not become naturalized. Two reasons were given for this condition: First, the dependence of the native church on foreigners, and second, the great number and variety of Christian organizations in China, there being more than 130, each having its own foreignized methods of work and expression of Christian doctrine. It was claimed that this great variety was a handicap and hindrance to the work, and that no little loss was sustained because of it, in the several organizations working separately as they are in China.

In the work and plans of the conference and its outlook for the future of the church in China, it is desired that these hindrances as far as possible may be removed; that the church may become self-reliant, self-governing, self-supporting and self-propagating; that it may become indigenous, naturalized, in reality the "Chinese church." As one expressed it, "Christianity will become indigenous in China only when it possesses the spirit of the Chinese and is expressed in Chinese fashion."

Mr. Oldham, secretary of the International Missionary Council, on this point remarked that it would be impossible in Scotland to carry out successfully a program drawn up in America, and that America would find it difficult to carry out a program formed by the Scottish mind, and so China was not likely to be satisfied with or to work successfully something that foreigners have created. He also raised the question of the possible attitude of the home boards, since many of them cannot realize the situation here. But he referred to one of the recent meetings of the International Missionary Council, one of the minutes of which he held in his hand and read as follows: "It has been brought home to the council in an extended discussion that, notwithstanding all the efforts that have been made to carry out the aim of foreign missions, namely, the establishment of an indigenous church, the Christian movement, in a large part of the mission field, and in particular in India and China, labors under a serious disadvantage because of the foreign character which it bears in the eyes of the people—a disadvantage which can be overcome only in the degree that the main leadership and direction of the Christian movement passes into native hands."

It was expressed that the growing Christian church in China, in all mission fields, sooner or later, is becoming self-conscious, and that there is a desire for self-reliance and for self-expression; that the church is eager to accept greater responsibilities. Also it was said in hopeful

terms that there is a growing spirit of Christian stewardship, a growing desire for service, and that there is a development taking place in its ability to think for itself.

In the desire and plans to overcome the disadvantageous phases of the church's present condition, and to make it indigenous, Mr. Chong, the chairman of the conference, said that he hoped no one would go away from the conference with the idea that the Chinese were looking for the retirement of their missionary friends, nor that they felt that new missionary workers were no longer needed in China. He said this was far from their intention; that the work for Christ in China had merely begun during these hundred and fifteen years since the coming of the first Protestant missionaries to China; that the task before us demanded the whole-hearted service and united efforts of both Chinese and the missionaries, if China was ever to be evangelized. But he said that for the best interests of the kingdom of God in China, what they did desire was that the quality of the missionaries who intend to come to China be carefully considered by the home boards. Especially is it important, he said, to find out what is their attitude and spirit toward the Chinese people, and that they needed increasingly to work together and to dwell together in unity, to work shoulder to shoulder for the best interests of the kingdom, while the native church gradually takes greater responsibility and gets more and more under the load. He said that great care needs to be exercised by the growing Christian church in China, so that while holding true to the essential spirit of Christianity, it may still be free to express that spirit in ways suitable to the people of this land, that Christianity may become naturalized in China, which is the desire of many missionaries as well as of others who feel that it is right for the Christian church to become naturalized in every country in which it is found. It was further said that the success of every mission, in the final analysis, should be judged by the degree in which it has succeeded in putting that ideal into actual practice, and that the native church welcomed any well-directed effort to help the church to undertake heavier responsibilities in matters ecclesiastical, administrative, evangelistic and financial, and that missionaries are needed who are willing and ready to serve the church as its helpers, as many of them are, and who are putting into practice the words of John the Baptist, "He must increase but I must decrease."

Also in their plans to put the church on a new basis—really to establish the Chinese church on a more definite, effective working order and naturalize it in China, the conference took no step toward organic union, but rather, as one speaker expressed it, toward union of spirit. In fact, it was definitely stated that no such purpose was in the mind or plans of the conference, but what they desired was spiritual unity and united effort in service in helping China to better things—in a word, to effect the evangelization of China.

Some did desire a doctrinal or credal statement embodied in the constitution of the newly-formed National Christian Council, but even that was ruled out, it not being in the province of the conference to pass on such questions. It was stated that while the conference believes it to be a matter of vital importance that the church of Christ in China should be established on a basis of true faith and sound doctrine, it recognizes that the authority to determine what are the essential affirmations of the Christian faith lies with the several churches, of which those attending the conference were members. And so the National Christian Council, appointed by the conference, the one big work of the conference, is not in any sense a church council, and therefore is not competent to exercise ecclesiastical functions. It is a representative, advisory body which will seek to carry forward the work of the conference, and bring the representatives of the different churches and missions in China together in order that they may mutually enrich one another through common counsel, that the spirit of unity may be fostered, that united effort may be effected in the great issues that confront the church, and will take action in matters of common interest only when it has ascertained the wishes of the coöperating bodies.

It was further stated that this body

should study the church and its needs; should promote self-support and self-direction in all church work; should study methods of work; should develop leadership; should be representative, not only of the churches and missions, but of all Christian organizations in China, and should represent these forces in China in relation to Christian churches in other lands. It was emphasized that China has a contribution to make to the world at large and to the Christian movement in particular, and since she is awake she is eager to make that contribution.

During the conference great stress was laid on the necessity of efficient leadership, and the importance of giving special attention to preparation for the same.

In presenting the subject of the "Future Task of the Church," Dr. Timothy Lew, dean of the School of Theology of the Peking University, emphasized "what shall be the outstanding characteristics of the Chinese church," and then made the following eight points. First of all, he said, the Chinese Christian church shall be a fearless fighter against sin. (2) The Chinese Christian church shall be a faithful interpreter of Jesus. (3) The Chinese Christian church shall be the flaming prophet of God. (4) The Chinese Christian church shall be an obedient disciple of the Holy Spirit. (5) The Chinese Christian church shall be a worthy teacher of the Bible. (6) The Chinese Christian church shall be a genuine servant of the Chinese people. (7) The Chinese Christian church shall be a defender of Christian unity. She shall teach her members to agree to differ but to resolve to love. (8) The Chinese Christian church shall be a courageous experimenter in coöperation.

These several points were dwelt upon and amplified by Mr. Lew, who closed his address by saying that such a church as this is what the Chinese need and are praying for, and for which many will be willing to lay down their lives. In conclusion he stated that this was the critical hour for all concerned. He called upon all present to search their hearts and ask themselves if they were ready to join such a church.

The report of Commission No. 3, "The Message of the Church," was prepared entirely by the Chinese, and it was gratifying to note that the message centered entirely in and around **Jesus Christ,** as the one great need for China, as the One who is abundantly able to meet China's great need —the all-sufficient One, both for the individual and for society as a whole. We were reminded of our dear Bro. Williams' last message to the missionary body: "The one message of the missionaries to the heathen world is the message of Jesus Christ."

Rev. Mr. Oldham, in closing his remarks on the importance and work of the National Christian Council, which is to carry forward the work of the conference, said: "This council is to embark on a great spiritual adventure, which can succeed only if it is made and carried through in the spirit of prayer, and in complete dependence on God. I say this because I am profoundly convinced that the adventure to which we are called is one which makes such high demands upon us that we can meet those demands only if we call to our aid that deeper insight and wisdom, and those rarer powers which are hidden in God, and which become available for us only as we seek them in prayer as a gift from him."

Dr. Mott, when speaking on the subject, "How to Meet the Strain of the Present Age," said: "It is absolutely necessary in these days to withdraw alone with God, in order to take that step which every one must take several times each day, or should take several times each day—the step between knowing our duty and doing it. We need to tarry in his presence, to have a realizing sense of our own limitations, and to know what he is. Such men put off their weakness; they take on a power not their own; they take the step between knowing and doing. Men must break away from the activities of life, go alone with God, spread his truth out before them that they may preserve the power of growth, and of vision, and that they may be able to make their work stand. Our danger is not lack of activity; it is that of superficiality in life and in work. One of the great ecclesiastics of the Church of England once said, "We have high churchmen, we have low churchmen, we have broad churchmen, but even more, we need deep churchmen."

INDIA NOTES FOR JUNE

Anna Brumbaugh

This month finds a number who were at the hills, returning to their work on the plains, and everyone on the plains busy preparing for the monsoons.

The Butterbaughs, Hollenbergs, Mrs. Kaylor, Misses Brown, Blickenstaff, Brumbaugh and Ebbert returned from Mahableswar at the beginning of the month, while the Bloughs, Garners, Mrs. A. Ebey and Misses Replogle and Grisso returned from Landour near the close of the month. All report a pleasant and profitable stay.

The boarding and village schools reopened during the month and various students were sent to other schools for special training.

Anklesvar girls' boarding reports an increase of sixteen for the beginning of the new session, with the probability of the attendance being about 200 by the close of the year. At Vada, a new matron has been secured for the girls' boarding, lessening a great deal the responsilibities of the Miss Saheb in charge.

In the Raj Pipla district the touring season ended with four love feasts and sixty baptisms. Miss Miller and her workers were in charge. Nine were recently baptized at Jalalpor, four of whom were boarding-school girls.

After his return from superintending the bungalow at Ahwa, Bro. Lichty, the mission builder, made a flying trip to the various stations in the interest of his work. He was heartily welcomed everywhere.

The Vada bungalow is now under roof and plans are being made for its completion.

A little girl, Anandi, was born at Palghar June 25, increasing the small Christian community at that place. Palghar also reports a new ox tonga, which, we think, will be useful during the coming touring season.

Miss F. L. McAfee, inspectress of girls' schools of Bombay and Northern Division, spent from May 30 to June 7 at the mission at Jalalpor. During this time she visited the boarding school and a number of other girls' schools in and around Jalalpor.

The Butterbaughs have been busy getting their goods transferred to Palghar the past month. They are to help in the work at that place.

Miss Brown and Mr. Summer were engaged during the first part of the month, and a very impressive wedding ceremony was solemnized at Bulsar July 6. In this way the Marathi field loses a valuable Miss Saheb, while the Gujerat district gains a Madam Saheb. Mr. and Mrs. Summer are to take up the work at Vali. Everyone extends to the happy couple congratulations.

Mrs. Ghandi is coming before the public more since the imprisonment of her husband. She pleads for her people to help carry out the ideals of her husband. Here is what she said at the Gujerat provincial conference, some time ago: "What splendid services the untouchables render to us! Yet we do not admit their children to our schools. We do not allow them to draw water from our wells. They are refused admittance in the railway carriages, and if they dare to enter they are abused. Their touch is considered polluting, so that they are beaten with shoes from a distance. There is a good deal of this in Gujerat. How can we expect to get home rule, terrorizing as we do, our own countrymen?" The editor adds: "A movement in which men and women are not afraid to face the truth so inexorably, whatever its defects, is a great and true national movement."

Sister Sadie Miller, of Anklesvar, speaks thus in reference to the girls' school there: "The general health of our girls is good. One case of eyes and two of itch is not bad for this time of the year, when such ailments thrive most. Last evening two little girls, sisters, were brought, one of them blind. It was touching to see them separate. We have asked that she be taken to a blind institution. Another recent arrival seems to have made her way by begging, but she is falling in line with the ways of the institution, and who knows but that when trained she will make a mark as much as others do?"

THE PRESENT DISTURBANCE IN CHINA

(Continued from Page 343)

ter in the spring of 1918. He was a member of the An Fu party. The president was forced to reprimand him by some of the leaders of the Chihli party. Hsu was a supporter of Tuan, and so when he got into trouble Tuan Chi Jui had to come to his rescue. The president was unable to adjust matters to suit both sides, so there was nothing to do but let them fight.

Marshal Tuan took up his position close around Peking, as he was at Peking. Gen. Chang Tso Lin moved large numbers of troops from Manchuria to attack on the east. Tsao K'un and Wu Pei Fu moved in from the south and west. Marshal Tuan and Gen. Hsu Shu Cheng, his right-hand man, were not able to hold out long against this combination. They fled for safety to the Japanese legation and their troops were scattered and captured.

Tuan and his crowd had secured enormous loans from Japan. Large portions of these loans went into private fortunes. The balance was spent for the running expenses of the government and military affairs. But precious little ever reached the ordinary soldier, and for the soldiery in China to turn robber is not always without cause; they must live. This struggle was the first wriggle of China to loosen the death stranglehold that Japan got on her during the war. But it was not enough, because Chang Tso Lin, though he had helped put Tuan out, was on very familiar borrowing terms with the Japanese. Wu Pei Fu, who was the field general on the south and west fronts, emerged from this conflict as the military hero of China.

After this conflict had passed a new cabinet was formed and the government settled back into normal order, as normal order exists in China. But there were three powerful military men in China, and none of the three was willing to recognize any of the others as his superior, with the exception that Wu Pei Fu nominally recognized Tsao K'un as his superior. China is a large country, but not large enough for three men to be the absolute dictator severally, yet all at the same time.

Things went along comparatively well until last fall, sometime during the early days of the Washington Conference. One day Gen. Chang came down to Tientsin. He stayed there for a few days and then proceeded to Peking. There he overthrew the cabinet and set up another one. He then returned peacefully to Mukden. I remember discussing the situation with my teachers at the time, and we were trying to surmise why he did this. They said they were certain of one thing, that it was for no good. In a few days the intent of the scheme seemed to be uncovered. It was alleged that Chang Tso Lin was hired by the Japanese to come to Peking, overthrow the cabinet and put in a new one, or at least a premier, that would be amenable to Japan; that the Japanese were then going to try to have the Chinese government instruct the Chinese delegates at the Washington Conference to accept the Japanese proposition of direct negotiations between Peking and Tokio on the Shantung question. Whether this is true or not I am not prepared to say. But it is an open secret that Chang and the Japanese work together when there is a chance of advantage to both. The Chinese in general believed it was true, and so did Wu Pei Fu. The latter sent a long telegram, in which he denounced in very certain terms Gen. Chang for this bold act of affrontiveness to the Chinese Government, and attached to it what practically meant an ultimatum to Chang, that Liang Shih Yu, the man whom Chang had put in as premier, must go or something worse than peace would follow. Chang sent out a telegram, stating his reasons for setting up a new cabinet. He said that the Chin cabinet was not able to cope with the difficult problems before the country, and he was trying to get one that was. During the winter Chang and Wu circulated telegrams, each justifying himself for what he had done and accusing the other of ulterior motives.

During this time Gen. Chang got in touch with the Canton Government, and Dr. Sun sent a representative to see Chang. They seemed to have decided to call a national conference for the purpose of devising plans for the unification of China. It appears to have been further agreed that if anyone attempted to interfere with the

calling of this conference they (Chang Tso Lin and the Canton Government) would unite their military forces to put down the opposition. Now Chang Tsao Lin, a former bandit leader and afterwards a military dictator of the most imposing character, joining with China's most radical leader of democracy, completed a combination that could not very long weather China's political storm. But Chang had the unification conference idea in his head and he was willing to link up with most anything in order to hold this conference.

On the surface it looked like a worthy cause, but in reality it was Chang's big trump to get complete control of China. It was a risk to gain an immense reward, but Wu and Tsao thwarted the effort and Chang lost all. If the conference had been carried out as Chang planned he would have been the Bismarck of the occasion. The southern representatives might have been induced to come to some agreement with Chang by the offer of fat political jobs, and to have Chang as their protector so long as they pleased his desires. This much accomplished, Chang would have been well satisfied. Tsao and Wu and their followers would have been relegated to a place of minor importance. Certainly this was a goal worth risking something for. But subsequent events have shown it a case of the tail trying to wag the dog.

The president and Tsao K'un tried to act as mediators, and to persuade Chang and Wu that it was not necessary to fight. Commissions were sent back and forth from the two camps many times. The president and Tsao sent out telegrams, exhorting them not to plunge the country into civil war. But all these efforts were of no avail. Chang insisted that he had to have his conference, and Wu said he could not, and that he must move his troops out of Chihli Province. When all hopes of conciliation had passed, Tsao K'un came out against Chang, saying that he was the one to blame for the trouble; that Chang had no business with his troops in Chihli, and that he (Tsao K'un) would put all his military resources at the disposal of Wu in order to drive Chang back to Manchuria, where he belonged. This was a terrible blow to Chang's cause, for he had hoped that Tsao would remain neutral as Tsao's daughter is married to Chang's son. When Tsao, who is military governer of Chihli Province, put his military resources at the disposal of Wu, it became easily the deciding factor from the military standpoint. It spelled certain defeat for Chang, but his forces were mobilized and his artillery planted and he could not call them off then.

Bro. Vaniman and myself were in Peking the latter part of April. We left Peking on Friday, April 28, and started for Shansi. Fighting began the next day or the second day after we went through the lines. When we went through Chang's lines we did not find much enthusiasm, though we were not long with the soldiers. When we came to Wu's men we found a different spirit. Both sides treated us most friendly, but Wu's men wanted to fight and drive out the bandits, as they called Chang's men. We had not reached Shansi until fighting had begun. At the present time Chang is thoroughly defeated. His troops are entirely driven out of the province of Chihli.

President Hsu has resigned, because he had to, the old parliament is about to be convened, and ex-President Li Yuan Hung, who was forced to dismiss the old parliament, and then abdicate, is now urged to resume his office and serve out his unexpired term. They are trying to go back to the status quo of 1917, when Chang Shun restored the monarchy for a few days, and to start again. The battles in the field are apparently about over, but the problems which face the government are such as almost to astound an expert. The adoption of a constitution, election of a new parliament, disbanding of superfluous troops, or reorganizing the finances, so that the income will equal the outgo, and saving the railroads from bankruptcy, are some of the urgent problems confronting the country, to say nothing of promoting industry, taking advantage of the decisions of the Washington Conference, and promoting an adequate educational program. The next ten years hold wonderful possibilities for improvement in Chinese affairs, if the present situation is handled properly, but if it is not so handled there may be largely a repetition of the last ten years.

Home Fields

M. R. Zigler - - - - Home Mission Secretary

DISTRICT MISSION BOARD PUBLICITY

Often the question is asked, "How can we get the churches interested in District Mission work?" Before people will give to any cause they must know for what the money is to be used. The cause must be so explained that folks will have faith in it. Then, to keep that faith and a continuous support, they must be kept informed as to the results of the work. We have recently received two letters, sent out by District Boards to their constituency. We have received also a copy of the "News Letter" from Middle Indiana, which is too large to reprint. It gives a report of the various Boards of the District. The following letters were sent out by the District Boards of Southern Ohio and Nebraska:

Holmesville, Nebr., April 27, 1922.

To the Churches of the District of Nebraska and Northeastern Colorado—Greeting in the Lord:

Your Mission Board met at Red Cloud April 25, and also visited the South Red Cloud church. Previous to this, the secretary of the board had visited the Red Cloud churches, and, with Bro. Meck, the South Loup church. All three members were present. You will be pleased to learn that Bro. Nickey's health is much better.

We think that there are many things about the work in the District which are encouraging. Nearly all of the congregations have pastors, or will have in the near future. There were 203 baptisms reported last year, the largest number in the history of the District. While the number of congregations has decreased, the number of members has increased during the last five years. This is a time of readjustment, and your board is doing everything possible to assist the churches to support pastors and arrange their programs to meet the needs of the day. Before any more new churches are started it would seem to be wise to help the ones now organized to develop into strong, self-supporting churches. To this end we ought to lend our united efforts.

Brother and Sister Blough are rounding out their third year in Omaha. They reported thirty-three baptisms last year and have had a number of additions since. During these three years the church there has taken long strides toward self-support, and we can reasonably expect that in a few years it will be entirely self-supporting. We can well feel proud of the work in Omaha. The churchhouse and parsonage are splendid buildings, well-located.

At South Loup are Brother and Sister Albrecht. Since March 1 they are the proud parents of a fine boy whom they have named after the "sweet singer of Israel." Bro. Albrecht assisted the farmers during the summer, and now he is teaching the District school. At District Meeting money was raised which enabled the board to buy a Ford touring car for their use. This has been christened "Missionary Ann." During the war Bro. Albrecht's services placed him where he helped to hunt for submarines and give safe passage to our ships. With the spirit of a true hero, and encouraged by his brave companion, he is hunting for the devil's submarines now and convoying precious souls through the dangerous waters to a safe haven. The membership there is very small, but the workers are faithful and the field large and unoccupied by any other church. Surely, we will support them with our prayers and money.

The Red Cloud churches, for various reasons, have been greatly weakened during the last few years. The board felt that both had a needy field, and that assistance should be given to bring them back and start them out on a mission which will bless the world in the generations to come. Accordingly, Bro. Harrison Frantz and family were persuaded to locate in Red Cloud last September. There is a fine spirit of coöperation between the pastor and the workers and they are making great efforts to bring about a revival. Already there are indications of success. The attendance at Sunday-school has doubled and the number of workers is increasing. We feel that the program which is being developed will put this church back on its feet within five years. Pray for the work, for there is a spirit of lethargy pervading the church life of the community. On Sundays, the Gun Club and the motion picture theatres have a large patronage.

We are glad to announce that the Home Department of the General Mission Board have decided to assist at South Red Cloud and make it a demonstration parish in rural work for the entire Brotherhood. Last week they appropriated $1,000 for the first year, and next month we hope to be able to report to you the names of the workers who are to take charge. The church has a very large field among Protestant-Americans and is practically the only church in the field. A strong program is to be put on; watch them develop! An interesting feature of the local canvass was that nearly all of the sisters pledged the Sunday eggs from their hens, so each Lord's Day a greater or

lesser number of 1,090 hens will cackle for the Lord.

Sister Allie Eisenbise, our wide-awake Sunday-school and missionary secretary, spent some time in Bethany during the winter, but is now in the District, full of ideas for doing more efficient work in the Sunday-schools and Vacation Bible Schools. We expect every congregation to hold a Vacation Bible School during the summer. She knows just how to do it and is ready to help you.

At the District Meeting last fall our board reported a surplus of something like $700 and requested that the churches raise for our work during 1921-22, $2.50 per member. The District Meeting voted to do so. Under the financial conditions prevailing we were not surprised that the churches have been somewhat tardy in sending their amounts. Our surplus is exhausted, and for the first time in years we have been compelled to borrow money to pay our workers for the current month. We feel that we cannot reduce the number of workers; that the churches do not want us to do that. Let each congregation take steps immediately to send as large a share of their quota to our treasurer, L. L. Meck, Octavia, Nebr., as possible. Everybody help a little and we will pass this crisis safely. For years it has been a rule of the District that the Sunday-schools should send in the first Sunday's offering each quarter for the support of the District secretary. Do not neglect to do so.

Bethel dedicates a fine new church Sunday, May 14.

Octavia has secured Bro. Forest Eisenbise to take up pastoral work in the near future.

Watch for the next letter the last of May. Perhaps you can give us some interesting material for it.

Respectfully,
Edgar Rothrock, Sec'y.

Missionary News-Letter, Southern Ohio, No. 3

On May 6 the District Mission Board reorganized by electing Eld. J. W. Fidler, of Brookville, chairman, and E. C. Funderburg,, Tippecanoe City, secretary-treasurer.

Claude Coppock has been secured as pastor at Bremen, while Clarence Erbaugh will take charge of the work at Middletown.

Sister Conover will assist in our mission at Springfield, beginning in September. Work on the new church building is expected to begin in the near future.

A new missionary has arrived in Pastor Buckley's home, East Dayton. He has been christened Paul, and already manifests no small degree of executive ability.

It is with deep sorrow we learn of Sister Anna Blough's death in China. She was one of five foreign missionaries supported by her home congregation, Waterloo, Iowa.

Lawrence Shultz, Religious Educational Director for Manchester College territory, will give a part of July visiting various congregations in Southern Ohio. It is planned to give an address each evening, preceded by a conference with the officers and workers of the Sunday-school and other departments of church work.

The anti-cigaret essay contest, put on by the District Temperance Committee, will close June 5. All essays should be placed in the hands of the contest leader by that date.

The second annual Young People's Conference of Manchester College territory will be held August 1 to 6, at Winona Lake, Ind. For full information write Lawrence Shultz, North Manchester, Ind.

Leah Sanger, of Astoria, Ill., a recent graduate from the liberal arts course, Manchester College, has been secured to assist in our Cincinnati mission.

Lucy Hollinger, Greenville, graduate from the Pestalozzi-Froebel Kindergarten School, Chicago, who is scheduled to assist in five Daily Vacation Bible Schools this summer, has planned to teach in the kindergarten department of the public schools of Cincinnati this coming year. She hopes to attend services in our mission there and will no doubt render very acceptable service. She taught in the public schools of Gettysburg the past three years.

A few years ago the Sunday-schools of Southern Ohio volunteered to support a third missionary in the foreign field, preferably some one from the home District. The District Mission Board was asked to make the selection. At the recent meeting of the board, Elizabeth Baker, daughter of the late Eld. Henry Baker, of the Beech Grove congregation, was chosen. Sister Baker took her academy work at Manchester College, took one year at Bethany Bible School, taught three years, and took a three-year course of training at Battle Creek Sanitarium, Michigan, where she recently received her degree as registered nurse from the Michigan State Board. Sister Baker will sail for China the latter part of July.

At the present time our Sunday-schools are supporting two foreign missionaries. While we have fifty-four schools in the District, according to the record of the treasurer of our District Mission Board, only twenty-three schools have contributed the past year. Is your school one of these? Since we have decided to support Sister Baker it is hoped that all of our schools will share in this splendid work.

Some years ago our District Board suggested that the first Sunday of each month be known as Missionary Sunday; the offering taken on this Sunday to be set apart as a missionary fund and remitted to the treasurer of the District Mission Board at the end of each quarter. If your school has not shared in this blessing start the good work next Sunday.

Yours for more efficient service,
The District Mission Board.

June 1, 1922.

(To be read to your Sunday-school or congregation.)

Clear thinking and kind thinking Americans need not fear to enter a league of peace, but had better fear not entering if they desire peace.—Lady Astor.

SUMMER PASTORS AND SUNDAY-SCHOOL WORKERS

Faith seems to characterize the reports of those out in summer work under the Home Department. Each one realizes that he is trying to do something in three months that would not be expected under ordinary conditions to be done in less than a year. But believing that there is a Power able to help, to whom they have access, they are going forward with a courage that dares not say "It can't be done." One writes that as he faced the hard tasks of the week he was "driven to the woods to pray." Another says that she feels she can not do the many things that ought to be done, but she concludes, "I must rely on higher Power." Letters coming in from those who are being served give us confidence that those sent are making good in the hearts of the people they serve. Extracts from a few letters will interest you:

From West Virginia—A Letter of Appreciation

Littleton, W. Va., July 24.

Dear Brother Zigler: I take the privilege to apprise you of the success of our meeting, conducted by Bro. Edgar S. Kiracofe. He came to us July 8 and continued his meetings until last night, the 23d, preaching powerful sermons, such as have a tendency to draw crowds. God be praised! Immediate results—six were baptized and two reclaimed; a great victory won. God has been working mightily among us. Sixteen have been added to the church since October. Our Vacation Church School was an entire success and fired the whole community. Sisters Corda Wertz and Mildred Conner, leaving us for other fields, carried the love and esteem of all that came in contact with them, and we call for their return next year. Our Bro. Kiracofe is loved by all.

Your brother in the work,
A. S. Cool.

Note: Edgar S. Kiracofe is spending the summer in evangelistic work in West Virginia, and Mildred Conner, Corda Wertz and Lola Conner are in Vacation School work in the same field.

From Tate, Tennessee

Tomorrow night I have a lecture scheduled, another Wednesday night, another Friday night, and the last of the series Saturday night. Will probably speak on the following four subjects: Outline of Jewish History, The Forming of the Canon as We Have It, another lecture on Astronomy, and one on Social Life and Customs in India. For the following week plans are not quite definitely made, but the time will be given over to the music school. So we'll have music in some form or other next week, and the next two weeks will be revival meeting, with preaching every night and twice on Sunday. The following week must be my last in Tennessee, because the latter part of that week will be District

Ministers at District Meeting, Second District, West Virginia

Left to right, Front Row: D. W. Kirk, A. L. Sines, A. S. Cool, A. C. Auvil, Z. Annon and Grant Sines. Back Row: Henry Sanders, M. R. Zigler, E. G. Bean, J. F. Valentine, F. L. Holler, Dr. J. S. Flory and W. J. Reed.

Rice Lake, Wis., Vacation Bible School. Rev. A. S. Brubaker, Pastor

Meeting, and from there I expect to pull for home.

J. Emmert Stover.

Rice Lake, Wisconsin

Inclosed please find the report for my work from July 10 to July 23. In addition to the report, there are a few things that might be of interest to you. We have made five good-sized Sunday-school rooms in our church by using curtains for the four corners. The two organized classes expect to pay all the expenses for the curtains. The Ladies' Aid did the sewing on the curtains (I helped to sew on some of the rings and to put up the wires). We installed an organ last week and used it for the first time in our services on Sunday. With this equipment we are able to do better work and the interest has increased very much. The people here are willing to get back of any good forward movement for the advancement of the church and the winning of souls. One week ago last Wednesday, at prayer meeting, it was unanimously decided that we should take up a systematic study of "The Doctrine of the Holy Spirit," as found in the Bible from Genesis to Revelation. It was also decided that the pastor should teach this class each Wednesday evening. On Friday evening, July 21, we organized a Young People's Society for the young people of the church and this community. There were fifteen present when we organized. (They gave me some more work to do at this meeting. I was elected vice-president of the organization, chairman of the spiritual committee, and also a member of the constitutional committee.) They voted that we should meet each Friday evening. Each Wednesday afternoon I have an indoor baseball game with the boys of the Sunday-school and some of their friends. At the first game we had fifteen boys playing in the game—the one side went by the name, "Illinois Giants," the other team were called "Sod Busters." Two days I went with crowds from the church and others to pick blueberries, about fifty miles from Rice Lake. Yesterday afternoon I helped Bro. Vine haul four loads of hay. I make my headquarters at the home of Brother and Sister Vine and family. They live in the city limits, only about a quarter of a mile from the church. There are other things I might mention, but I need the time for my work.

A. S. Brubaker and Wife.

Austin, Arkansas

We just closed our series of meetings. Three were baptized and four reclaimed. When we administered the ordinance of baptism there were three hundred people present and 250 attended the love feast. Keep on praying for us, for one mistake would ruin our work here. May God bless the Home Mission Work.

Harry L. Smith.

Noblesville, Indiana

We started Vacation Church School July 24. The first day we had twenty-six present. Sixty-two were enrolled the first week. We plan to have a program Aug. 6. We shall await with interest the final report of the D. V. C. S.

Arthur W. Shively and Wife.

Niota, Tennessee

Have started a Vacation Church School, with an enrollment of twenty-seven. Will preach in the country Sunday evening, Aug. 6. We can preach there three Sundays each month. Was asked to

(Continued on Page 364)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

MISSION SUPPORT SHARES

Shares Issued During June and July

India

Anklesvar Girls' School
- Young People's Department, Seattle S. S., Wash., ... $ 25.00
- "Servants of the Master" Class, Morrill, Kans., ... 25.00
- The "Up Streamers" Class, Greensburg, Pa., ... 25.00

Bulsar
- Faithful Workers' Class, Franklin Grove, Ill., ... 25.00
- Oklahoma Live Wire Union, Big Creek, Guthrie, Paradise Prairie, and Oklahoma City,.. 50.00

China

Ping Ting
- Manchester Aid Society, No. Manchester, Ind., ... 100.00
- Willing Workers' S. S. Class, Clymer, Pa., ... 25.00

Liao Chou Boys' School
- Gleaners' Class, Dallas Center, Iowa, ... 75.00
- Jasper S. S., Jasper, Mo., ... 25.00

Shou Yang Girls' School
- Hermosa Beach S. S., Calif., .. 25.00
- "Servants of the Master" Class, Morrill, Kans., ... 50.00

MISSIONARY NEWS

Sister Laura Shock returned from China on furlough the middle of August. Her work in China prevented her from coming at the time of Conference, when Sisters Bessie Rider and Nettie Senger came. She will spend the furlough with her folks, and may be addressed at Huntington, Ind.

Brother and Sister E. M. Wampler are scheduled to sail from China on the steamship "China," leaving there Sept. 19. It is a great regret that because of Sister Wampler's health it is necessary for them to return to America for an indefinite period. Bro. Wampler has been the elder of the church at Liao Chou, and has been successful in his work.

Bro. A. D. Helser, who spent the last year in London in special educational work, and who was approved by the last Conference at Winona Lake for missionary service in Africa, is rejoicing in his latest acquirement; viz., a life partner. On the evening of Aug. 15, at the home of Dr. Otho Winger, N. Manchester, Ind., Sister Lola Bechtol became the wife of Bro. Helser. Sister Helser has just completed a nurses' course at the Cook County Hospital, Chicago. The new chimes just placed in the tower at Manchester College played for the first time at the wedding. Every one congratulates them and predicts a partnership of unusual service to mankind.

Drs. A. Raymond and Laura Cottrell, who have been taking some advanced medical work in London, en route to their work in India, report a very practical study there. Aug. 24 they are to sail for India, where, according to a sentence in their letter to the Mission Rooms, they are glad to be. "We shall be glad to be back in Bulsar, where are to be found the 'charms' of needs, poverty, disease, sin and work."

The marriage of Benjamin F. Summer and Nettie P. Brown is now a matter of history, and of course since they are missionaries, representing the home church, we all wish them the most happy and useful life that can be lived on earth. Sister Summer had been working in the Marathi language territory, and Bro. Summer in Gujerati. Now they will both work in Gujerati. In addition to learning the arts of a housewife she will need to learn Gujerati. Her service will be especially valuable after she knows both the languages used in our India mission territory.

Sister Anetta Mow, our missionary to India, who found it necessary to return to America for an operation, passed through this ordeal successfully at the Bethany Hospital, in Chicago, and is now

recovering nicely. She will spend some time visiting and recuperating at the home of her parents at Sebring, Fla.

Sister Sadie J. Miller, from India, writes to the Mission Rooms: "The entire number of souls who were brought into the church through the efforts I made with my native helpers, during the touring season, was sixty. Not nearly the number that I had prayed for or hoped would be saved, but I thank the Lord for this many. May the year before us bring in another goodly number."

An unusual interest in Junior Mission Study is in evidence at the Portland church in Middle Indiana. Sister Lula Tinkle has led several successful classes there.

The Stereopticon Slides on Stewardship are receiving very favorable comment wherever they are used. The set is sent out by parcel post or express to any minister or party who wishes to use them. A printed lecture accompanies the slides, so that with a little study any one can use them. The Board pays the transportation and the user pays the returning expense. A rental fee of $2.50 is charged.

The Church School of Missions has been considered by several churches recently, and in a later issue of the Visitor we hope to announce the names of churches conducting such schools. The Ottawa church, Kansas, started its school Aug. 20.

Just received from the American Bible Society a copy of the Gospel of John, printed in an edition to sell for one cent each. It is well printed, on medium quality paper, bound in a brown paper cover, and contains sixty-four pages. It is the first time in five years that the Bible Society found itself in a position to issue the Gospels for one cent.

MISSION STUDY CLASS RECORDS

For the year, Aug. 1, 1921, to Aug. 1, 1922, the following mission study classes completed work and received their credits from the Educational Department of the General Mission Board. The results attained are very commendable indeed. The one feature to be regretted is the small number of churches from our total of 1,000 that completed mission study work within this year. The new method, **The Church School of Missions,** which is being used by a number of churches this year, promises to be just the thing to increase the mission study work.

Junior Mission Study Classes

Congregation

Columbia, ...Ill.
Lanark, ...Ill.
Pine Creek, ...Ill.
West Branch, ...Ill.
Cherry Grove, ..Ill.
Portland (2), ..Ind.
Hagerstown, ...Md.
Zion (2), ...Mich.
Painter Creek, Ohio.
Chippewa, ...Ohio.
Poplar Ridge, Ohio.
Ottawa, ...Kans.
Berlin, ...Pa.
York, ...Pa.
Walnut Grove S. S., Johnstown Cong., ...Pa.
Carlisle, ...Pa.
Scalp Level, ...Pa.

Adult Mission Classes

Congregation

Yellow Creek, Ill.
Solomons Creek, ...Ind.
Salamonie (2), Ind.
Cedar Rapids, ..Ia.
Navarre, (2), .Kans.
Haxtun, ...Colo.
Brothersvalley (2), ...Pa.
Altoona, ...Pa.
Big Swatara, ...Pa.
Lewistown, ...Pa.
Spring Creek, (2), ...Pa.
Elk Run, ...Va.

RESOLUTIONS ON THE RETURN OF THE HOLSOPPLE FAMILY

The following resolutions in behalf of the Holsopple family were unanimously accepted by a rising vote of the Field Committee of the India Mission:

WHEREAS, On account of continued ill health it has been deemed advisable for Brother and Sister Holsopple and family to leave their work in India and return to the homeland,

THEREFORE, We, the missionaries of the India Mission, do hereby express our deepest sympathy for them in their sickness and in the laying aside of their labors in their chosen field,

AND FURTHERMORE, We desire to express our appreciation of their fellowship and service with us and commend them to the loving care of an all-wise Father, praying that he may keep them safely while on their homeward journey and that he may continue to use them in further service wherever he will,

AND FURTHERMORE, Be it RESOLVED, That a copy of these resolutions be given to them, and that they also be published in the Gospel Messenger, the Missionary Visitor, and the Prakash Patra.

Committee,
D. L. Forney,
B. F. Summer,
J. E. Wagoner.

OUR BOOK DEPARTMENT

The life of Robert Laws of Livingstonia, $3.00, by W. P. Livingstone. The George H. Doran Co., New York City.

This book is the story of David Livingstone's successor, the man who realized his dreams. Shortly after the great explorer's death a plan was undertaken to establish "an institution in Central Africa which might grow into a city and become a center of civilization and Christianity." Mr. Robert Laws was sent to Africa nearly a half century ago to carry out this idea. This book tells the wonderful story of his adventures and achievements, how wild tribes were subdued, the power of Arab slavers was broken, and a Christian civilization built up.

COMPARATIVE RECORD OF TWO DENOMINATIONS

BY LAYMAN

THE writer has long been a member of the Northern Presbyterian Church; hence he has no hesitation in offering to the religious press for publication the facts given below.

Self-support is not the only or the chief mission of the church. The measure of its real success is its benevolences; what it does, not for itself, but for others. Also the contributions per capita is the only fair method of measuring either progress or decline. The figures for benevolences, as given in the Assembly Minutes of both denominations for 1919, 1920 and 1921 and in the church papers for 1922 are as follows:

Northern Church

	Membership	Benevolences	Per capita
1919	1,605,033	$11,707,633	$ 7.30
1920	1,637,105	17,310,690	10.57
1921	1,692,558	16,040,319	9.47
1922	1,756,918	14,551,620	8.28

The loss in 1921 was $1.10 per capita; in 1922, $1.19. Only 98 cents separates the per capita gifts of the last year from the record of 1919, the year in which the New Era Movement was started.

It is interesting to compare these figures with those of our brethren of the Southern Presbyterian Church. Their record is as follows:

	Membership	Benevolences	Per capita
1919	364,230	$2,722,186	$ 7.47
1920	376,517	4,161,453	11.05
1921	397,058	5,894,232	14.84
1922	411,854	5,472,320	13.28

The per capita gifts to benevolences in the Southern Church last year were exactly $5 more than those of their Northern brethren, a difference of more than 62 per cent.

If the Northern Church had given in the same proportion per capita, their gifts would have amounted to $8,784,590 more than was reported to the General Assembly.

In the previous year, 1921, the contributions of the Southern Church to benevolences were $14.84 per capita; of the Northern Church, $9.47, a difference of $5.37.

Gifts in the same proportion, $14.84 per member, would have brought the offerings of the Northern Church to missions and other benevolences up to $9,089,033. For the two years, 1921-22, the increase would have aggregated $17,873,624.

Why This Difference?

In my opinion there is only one reason, but that is sufficient. The leaders in the New Era Movement of the Northern Church stressed "giving," everybody determining his or her own proportion to give. The leaders of the Progressive Campaign Committee of the Southern Church accept God's terms of proportion, the tenth, to be paid, and hence stressed tithing.

Is not nearly eighteen million dollars in two years a rather stiff price to pay for mistaken teaching?

In a pamphlet now in the press entitled "How One Denomination Is Succeeding," the methods of the Progressive Campaign Committee of the Southern Presbyterian Church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual church members who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by The Layman Company, 35 North Dearborn Street, Chicago, Ill.

Please mention the Missionary Visitor.

JUNE NOTES FROM CHINA

Anna Crumpacker

The political conditions have cleared up considerably during the month. Railroad traffic has been resumed. President Hsü has handed in his bill for $2,000,000 (Mex.) arrears of salary. Truly, the financial and political conditions are still far from stable. We often think we would like to write more about the political conditions, but whatever we would write, by the time you read it would probably be false, or at least unsatisfactory explanations of conditions.

We had unusually hot, dry weather during the month of June. Some of our number have suffered considerably because of heat. The last few days of the month brought us rains and cooler weather.

Sister Mary Schaeffer had sufficiently recovered from her typhus to return to her home at Shou Yang about the middle of the month. Though she had a very severe case of typhus, it seems she is going to recover without any permanent organic trouble.

Bro. Yin has returned from his year of Bible study at Tsi Nan Fu. The natives, as well as the foreigners, appreciate his return. He is full of enthusiasm for the native church. He will return to school in the fall.

The big fair at Shou Yang, when thousands of people came together, brought on an evangelistic effort by the missionaries at that place. It lasted about a week. Several men went from Ping Ting to help in the work.

Sister Laura Shock has started for Shanghai, where she boards the "China" to sail for America July 9. Her many friends in China will rejoice when she returns.

Dr. Wampler has made some trips to Yu Hsien. One day he saw 118 patients, the largest number in the history of his work in China. He also makes weekly trips to Shou Yang. This work differs from all our other medical work because there are as many women as men patients.

China's new interest in her women is manifested also in the way the men are now willing to care for their women when they are ill. There was a time when the hospital got almost nothing but the hopeless cases, and then the men were unwilling to pay food money for them. This month there were five maternity cases in Ping Ting Hospital. One woman, on losing her own baby, adopted a baby girl. She seems to love her dearly.

The provincial Y. M. C. A. summer conference was held in Tai Ku July 1-6. Brethren Seese, Oberholtzer, Wampler and Crumpacker attended; also a number of our Christian schoolboys.

Chu Hsiao Peng, one of our orphan boys now in school at Tai Ku, was voted honors by the school as being the most useful boy in school. Tieh Ching Fa, another of our boys, stands at the head of this year's graduating class. The students at Tai Ku come from all over the province and represent four different mission bodies.

Four of the foreign children at Ping Ting have been operated on for trachoma. Two others have it, but not so severely. Three children of other stations are also known to have it. This gives a glimpse of one of the problems of mothers. The disease, perhaps in every case, was contracted from the women who have helped care for children. If a missionary mother does mission work she must have servant help. How far is a mother justified in exposing her children to physical and moral danger in order to teach the natives?

I am not in the secrets of the present administration, and I did not know much about the last one; but I believe it does object to dealing with people who have dethroned God, destroyed the home and terrorized the innocent.—Ex-Vice-President Marshall.

If the church of Jesus Christ spoke out as it should against indecent movies we would have decent movies in ten days. The movies are here to stay, but we want clean movies.—Dr. Beigleb.

Nothing is too hard if what you stand for is bigger than what you are.—Lady Astor.

Conducted by Aunt Adalyn

Such warm blue days, and sunset glories,
Such picnics, drives, and twilight stories—
What thrills and friendships to remember
When school-doors open in September!

THE HEADLIGHT

Springing from out the darkness,
With rumble, shriek, and roar,
A train spurs down the valley,
With blazing eye before;
No beetling cliff disturbs it,
Before no chasm it quails,
Assured of speed and safety
While clinging to the rails.

Unblinking in the tempest,
The great eye forward leaps,
In level stretch rejoices,
Through midnight tunnel peeps,
Till like a panting victor,
With shout and ringing cheer,
The terminal it reaches—
The run is clean and clear!

O youth with zeal abounding,
In whom high motives burn,
Do thou look straight before thee,
Nor right nor leftward turn;
Thy path leads to the city
Where Christ the Lord doth shine;
Thine eye fix on its towers,
Nor waver but a line!

Here looms a threatening trouble;
There frets a constant care;
Here thoughtless, gay companions
Thy holy purpose dare;
But if thine eye be single,
And meet the Master's gaze,
Nor wreck nor dark can hinder
The overcomer's praise!

A. H. B.

Your name
and address

2c
Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Juniors: I am sitting here alone, wondering where "you-all" are. Oh, you started to school today, no doubt, and tonight, after your chores are done, you have to look over your lessons. Well, I like to see you industrious, but do not study too much by artificial light. Those bright eyes of yours must not lose their luster, nor must the strain on them bring on a headache.

You see, your eyes are wonderful specimens of exquisite workmanship and if they get "out of fix," no man can ever make you a new pair, and God won't. He gives us one outfit of physical organs, and expects us to take the very best care of them; and if we spoil them through carelessness, we'll have to take the consequences. For every law we break the penalty will follow. God works with laws. He couldn't very well do anything any other way. If he should change one of his own laws, we wouldn't have anything to hold to, and he couldn't be depended on.

This little speech applies not only to eyes, but to stomachs, and many other things. I think I could give you a regular sermon on stomachs. I believe the stomach is more abused than any other part of us. An eminent physican said once, "All diseases come from the stomach." Think that out. But I didn't intend to write a health treatise when I started out. I was just thinking about you, wishing you all the best things. Tell me how you are coming on with your studies. Affectionately,

Aunt Adalyn.

P. S. I had just turned the key, and was about to blow out the light, when I heard a quiet duo coming up the steps. Throwing open the door, I saw two pairs of eyes shining out of the dusk. An introduction revealed that their owners were both the

same age, and had traveled several thousand miles to meet here! So we'll sit up a while longer. We're not sleepy, are we? Meet Sara and Lois!

Dear Aunt Adalyn: I would like to join your happy circle if there's room for me. The Missionary Visitor is a very nice paper. While I was reading the letters, I saw the question, "'How old was Ishmael when he died?" Look in Gen. 25: 17 for the answer. I am twelve years old, and I wish some girl of my age would write to me. There are fifteen girls in my class. We have a nice teacher. I did not get to go to Winona Lake to the Conference. But I read the report in the Visitor. I am sending a few puzzles that I made, also the answers to some in the July number.

Bessemer, Pa. Sara Pressel.

Dear Aunt Adalyn: I was interested in the July "Junior Missionary," and thought I would crack the Nuts. I am twelve years old. With love, Lois Rupert.

Reedley, Calif.

DISTINGUISHED COMPANY

The regular editor has borrowed most of our chairs, but I have reserved two of the softest cushioned rockers for guests from abroad. The first to enter is Will E. Glasmire, one of our missionaries from Denmark. His postoffice is "Bedsted" (isn't that a funny name?). He saw a little incident the other day involving a grandmother and a little boy. Hear him tell it:

Grandmother always has and always will have a large place in a child's heart.

The other day one of our neighbor boys' grandmother visited them, and during the day their boy, aged nine years, was out on the street riding his bicycle. Alexander, aged seven, seeing him, came into the house and said to his mother, "If my grandma would visit us you can be sure I'd stay in the house with her all the time and not ride away on a bicycle."

Is that the way you feel about your grandmother? A child can not know how much the dear old ladies appreciate being noticed, and their hearts are very warm toward the little folks—their own children's children.

So, when you are out having a good time, and she is sitting quietly in her chair, because she can't play tag with you, run in to her once in a while with a posy and a smile, and see the wrinkles smooth out as she says, softly, "Thank you, dear!"

The other guest is from India. If you'd stick a big knitting needle down in the ground, and push it far enough, it would come out on the other side of the earth (your geography says the world is round, like an orange) just about at the place where she lives. I had a lovely chat with her the other day—that is, she did the talking, and I'm going to let you know what she said. It will sound better if I quote her directly:

"Just now I had to stop to have a hearty laugh. I happen to see the funny side of things, so what else can I do! Bungalow No. 2 is falling down—it was christened 'Juniata' when the Bloughs, Miss Widdowson and I lived there. Well, we had to house some of the missionaries in a line till we can get the bungalow rebuilt. The men and boys were hard (?) at work placing the tiles on the native house to be occupied by the Blickenstaffs for the present, and we are having some good pre-monsoon showers. You would have laughed, too, to see one of the boys, who was trying to 'boss' the rest, on the roof laying tiles while sitting under an umbrella. To be appreciated, you would have to see the thing in its setting.

"You would have laughed, too, to see me in the 'Palace,' as I have named my quarters—it pays to 'play the game'—when the rain comes pouring down as it does in the monsoon, and your roof leaks like a sieve. Imagine me sitting at my desk, hard at work—here comes a heavy downpour of rain—in an instant your desk is flooded with water and you make a grab to keep your belongings from being drowned. You hear a nice little stream of water trickling down from somewhere, and lo, it has found its way into your wardrobe, and then you have the most beautiful looking clothes, shoes, topies, etc., even more beautiful than the dhobi (laundryman) can make them—such dainty (?) artistic stripes and spots of real dark brown—black!

"Ah, one of the first lessons we must learn is to 'take joyfully the spoiling of your goods.' Have I learned it? I make another dive, and find that both the verandas are flooded. On them I have as many boxes and such things as Samantha had at Saratoga—now what? I can not be at four places at once, so something must get ducked, only to be dried out afterward in the sun, between showers. This perform-

BRIDGEWATER COLLEGE LIBRARY

ance must be repeated each time a heavy shower comes. So that is the way I do mission work!

"I do wish you could come in to see my 'palace' and eat with me. I just had a little tea-party, with several guests of a high grade. It is polite to serve tea here in India.

"I thank dear Aunt Adalyn for this privilege. I look for the 'Junior Missionary' page as soon as the Visitor comes. We all appreciate it so much."

And she isn't a Junior either, but she taught Juniors for many years! Oh, I forgot to introduce the lady—it's Miss Ida C. Shumaker. Come and shake hands—I know she'd love to meet you. She has very sprightly and winning manners. Don't you think we might send her a tarpaulin or something to spread over the roof of her "palace," so the rain doesn't spoil her clothes "'n' everything"?

BRING THE NUT CRACKER

Gnarled Fruits

1. Romp me sin.
2. B parcel, pa.
3. Cry, balker B.
4. An great poem.
5. One rag.
6. Panel pipe.

Decapitations

1. Behead something heavy and leave a number.
2. Behead an article of dress, and leave the greatest thing in the world.
3. Behead something hard, and leave a musical expression.
4. Behead a precious stone, and leave an entrance.
5. Behead part of a girl's wardrobe, and leave a tree.
6. Behead the fruit of a tree, and leave a food.
7. Behead something we have, and leave something we must have.

By Sara Pressel.

Enigma

I am composed of eight letters.
My 8, 4, 3, 6, is a vapor.
My 7, 6, 4, 5, is to rend.
My 5, 4, 3, 6, is to pull down.
My 1, 6, 2, 7, is tidy.
My 2, 8, 4, is an exclamation.
My 2, 1, 7, is an insect.
My whole was a famous town of the Holy Land.

July Nuts Cracked

Enigma. Methuselah.

Decapitations. 1. Bowl—owl. 2. Crow—row. 3. Fred—red. 4. Black—lack. 5. Brook—rook. 6. Finch—inch. 7 Glass—lass. 8. Phebe—Hebe.

August Nuts Cracked in October

SUMMER PASTORS

(Continued from Page 357)

preach several weeks. Will do so if we have time.

X. L. Coppock.

Liberty, Tennessee

Outlook fine. We are finishing the church building and painting it. Are starting a teacher-training class, with fine outlook. We have a Sunday-school class social planned and also a church "get-together" in two weeks. Average church attendance, 150. Forty-four were enrolled in the Vacation Church School. Rufus Bowman.

Lexington, North Carolina

We had an enrollment of fifty-six in V. C. S., with an average attendance of thirty-nine. Each evening we had a large crowd for the Bible hour, the average attendance being near seventy. We had our closing exercises July 22, with a very large crowd present. Our evangelistic services will begin Aug. 13. Stover D. Bowman.

Dexter, Missouri

There is much enthusiasm for the Daily Vacation Bible School among both children and parents. Average church attendance, 100; average Sunday-school attendance, seventy-four; total enrollment in D. V. B. S., sixty-three with an average attendance—first week, twenty-six, second week, twenty-seven, third week, thirty-seven. Mrs. Beahm plans to be at Austin, Ark., to assist in the work there for several weeks. William Beahm and Wife.

FINANCIAL REPORT

(Continued from Page 368)

Mid. Dist., Francis Baker of Everett Cong., for Ferne H. Coffman, ...	37 50
Virginia—$575.00	
No. Dist., (Greenmount Cong.), Greenmount and Elk Run Congs. for Sara Z. Myers, $100.00; (Greenmount) N. Dist. Congs. for I. S. Long and wife, $50.00, ...	150 00
Sec. Dist., Barren Ridge Cong., for Nora Flory, $200.00; Bridgewater S. S., for Norman A. Seese, $225.00, ...	425 00
Total for the month, ...	$ 3,735 45
Total previously reported, ...	9,750 04
Total for the year, ...	$13,485 49

FINANCIAL REPORT

Correction No. 4. See August Visitor—Under World Wide, $6.00 should have been credited to Portland Cong., Mid. Indiana from the amount making up the sum of $2,205.47 as "Loose in hat" offering.

Tract Distribution. During the month of July, the Board sent out 1,748 tracts.

Conference Offering. The Conference offering for the Forward Movement Budget for the year ending February 28, 1923, at this time stands as follows:

Cash received all Budget funds since March 1, 1922,	$ 96,242.10
Pledges outstanding,	46,488.65
Total,	$142,730.75

July Receipts. The following contributions for the various funds were received during July:

WORLD-WIDE

California—$194.38

No. Dist. Cong.: W. R. Brubaker (M. N.) (Live Oak), $ 1 00

So. Dist., Cong.: Pomona, $52.63; 1st Los Angeles, $125.00; Mary A. Brubaker (La Verne) $5.00; J. S. Brower (La Verne) $3.00; Mrs. Agnes Bushey (Long Beach) $2.25; Mrs. Belle Price (Long Beach) $5.00; C. Ernest Davis (M. N.) (La Verne) 50c, 193 38

Colorado—$6.00

S. E. Dist., Cong.: Eliz. Haney (Wiley), 6 00

Idaho.—$5.50

Cong.: J. B. Lehman (Nezperce) $5.00; H. G. Shank (M. N.) 50c, 5 50

Illinois—$174.45

No. Dist., Cong.: Mt. Morris, $23.65; Cherry Grove, $111.80; R. D. Dierdorff (Mt. Morris) $5.00; Ruth M. Lechrone (Chicago) $3.00; W. E. West (M. N.) (Mt. Morris) 50c; Harold Flory (Polo) $5.00; J. W. Fyock (On $25.00 pledge) (Pine Creek) $5.00; Eld. J. W. Lear (M. N.) (Chicago) 50c; P. F. Eckerle (M. N.) (Lanark) 50c; A. L. Rainey & wife (Chicago) $6.25, 161 20

So. Dist., Cong.: Astoria, 13 25

Indiana—$112.88

Mid. Dist., Cong.: Otho Winger (M. N.) (Manchester) 50c; No. 59043 (Mexico) $40.00; S. S.: Class No. 6 (Salamonie) $17.50, 58 00

No. Dist., Cong.: Shipshewana, 54 88

Iowa—$12.61

Mid. Dist., Cong.: Robert L. Sink (Ankeny) 50c; S. S.: Sisters' Bible Class, Dallas Center, $12.11, 12 61

Kansas—$20.05

N. E. Dist., Cong.: Rock Creek. 15 00

N. W. Dist., S. S.: Vacation Bible School, 5 05

Maryland—$202.25

E. Dist., Cong.: Washington City, $90.00; Christian Krabill (Denton) $10.00; Harvey E. Beard (Meadow Branch) $100.00, 200 00

W. Dist., Indv.: Perry Bowser, 2 25

Michigan—$28.18

Cong.: Albert R. Smith (M. N.) (Grand Rapids) 50c; S. S.: Woodland Village, $10.00; Hart, $3.64; Indv.: Dollie Shepherd, $14.04, 28 18

Minnesota—50c

Cong.: D. F. Landis (M. N.) (Lewiston), 50

Missouri—$60.88

Mid. Dist., Cong.: Spring Branch, $26.28; Indv.: P. C. Peterson, $10.00, 36 28

No. Dist., Cong.: Mrs. J. W. Stouffer (No. St. Joseph) $9.60; Emma VanTrump (Wakenda) $15.00, 24 60

Nebraska—$2.50

Cong.: A Brother (Octavia), 2 50

New Jersey—$2.00

Indv.: Urana Dilts, 2 00

North Dakota—$17.25

Cong.: Mrs. David Mower (Surrey) $1.00; S. S.: Zion, $15.75; Indv.: Rev. Price Umphlet (M. N.) 50c, 17 25

Ohio—$49.72

N. E. Dist., Cong.: Canton Center, 5 00

N. W. Dist., Cong.: Ross, $11.00; S. S.: Bethel (Greenspring) $10.00; Bethel (Salem) $12.72; Indv.: Mrs. Ira C. Martin, $1.00; Peter Detrick, $10.00, 44 72

Oregon—$33.00

Cong.: Portland, $8.00; S. S.: Portland, $25.00, 33 00

Pennsylvania—$752.24

E. Dist., Quakertown (Springfield) $50.00; Ida Steiger (Springfield) $2.00; Dist. No. 2, S. S. and Missionary Meeting (Indian Creek) $68.52, 120 52

Mid. Dist., Cong.: Upper Claar, $10.00; Mary A. Kinsey (Dunnings Creek) $4.00; Indv.: Mrs. Lizzie Gochnour, $2.00; Mrs. Hannah Puderbaugh, $13.00, 29 00

So. Dist., Cong.: J. J. Oller (Antietam), 200 00

S. E. Dist., Cong.: Coventry, $175.00; Germantown (Philadelphia) $87.52; Upper Dublin, $2.20; S. L. Marshall (1st Philadelphia) $2.00; J. W. Kedaisch, Calvary Mission (Philadelphia) $25.00; S. S.: Bethany (Philadelphia) $80.00, 371 72

W. Dist., Cong.: Red Bank, $25.00; S. S.: Middlecreek, $5.00; Indv.: Thomas Hardin, $1.00, 31 00

Sweden—$32.79

Cong.: Tingsryd, 32 79

Virginia—$210.04

E. Dist., Cong.: Evergreen (Mt. Carmel) $4.97; Manassas, $80.00; Eld. E. E. Blough (M. N.) (Manassas) 50c; S. S.: Evergreen, (Mt. Carmel) $3.60; Mt. Grove Chapel (Mt. Carmel) $1.97, 91 04

First Dist.: Cong.: A. C. Riley (Cloverdale, 100 00

Sec. Dist., Indv.: Mattie V. Caricofe, $1.00; D. C. Cline, $6.00, 7 00

So. Dist., Cong.: Sarah J. Hylton (Coulson) $2.00; Mrs. Pauline Nolley (Christiansburg) $10.00, 12 00

Washington—50c

Cong.: D. B. Eby (M. N.) (Olympia), 50

West Virginia—$60.00

First Dist., Cong.: J. B. Beery (Tearcoat) $50.00; Joseph Rembold of Maple Spring Church (Eglon) $10.00, 60 00

Total for the month,	$ 1,977 72
Total previously reported,	20,144 99
Total for the year,	$ 22,122 71

STUDENT FELLOWSHIP—1921

Pennsylvania—$100.00

Mid. Dist., Students and Faculty of Juniata College, 100 00

Total for the month,	$ 100 00
Total previously reported,	892 70
Total for the year,	$ 992 70

STUDENT FELLOWSHIP—1922

Illinois—$135.00

No. Dist., Students and Faculty of Bethany Bible School, 135 00

Pennsylvania—$117.00

E. Dist., Students and Faculty of Eliza-

bethtown College, ... 107 00
S. E. Dist., Cong.: H. Stover Kulp and Wife (First Philadelphia), ... 10 00

Total for the month, ...$ 252 00
Total previously reported, ... 1,556 93

Total for the year, ...$ 1,808 93

AID SOCIETY FOREIGN MISSION FUND

Colorado—$5.00
N. E. Dist., Aid Soc.: Sterling, ... 5 00

Nebraska—$5.00
Aid. Soc.: Afton, ... 5 00

Total for the month, ...$ 10 00
Total previously reported, ... 5,981 36

Total for the year, ...$ 5,991.36

AID SOCIETY HOME MISSION FUND

Iowa—$11.00
So. Dist., Aid Soc.: Ottumwa, ... 11 00

Total for the month, ...$ 11 00
Total previously reported, ... 0 00

Total for the year, ...$ 11 00

HOME MISSIONS

Iowa—$2.41
So. Dist., S. S.: Osceola, ... 2 41

Wisconsin—$90.00
Cong.: J. M. Fruit (Ash Ridge), ... 90 00

Total for the month, ...$ 92 41
Total previously reported, ... 120 79

Total for the year, ...$ 213 20

GREENE COUNTY, VIRGINIA, MISSION

Pennsylvania—$18.40
So. Dist., Indv.: Mrs. Mattie F. Hollinger, ... 3 00
S. E. Dist., S. S.: Bethany (Philadelphia), 15 40

Total for the month, ...$ 18 40
Total previously reported, ... 256 41

Total for the year, ...$ 274 81

INDIA MISSION

Illinois—$10.00
So. Dist., S. S.: Women's Adult Bible Class, Liberty, ... 10 00

Missouri—$4.98
Mid. Dist., S. S.: "Ever Ready" Class, Prairie View, ... 4 98

Ohio—$7.00
So. Dist., Cong.: Beech Grove, ... 7 00

Oregon—$5.30
Cong.: Portland, ... 5 30

Pennsylvania—$75.00
S. E. Dist., S. S.: Royersford, ... 50 00
W. Dist., Cong.: Martha L. Umbel (Markleysburg), ... 25 00

Tennessee—$5.00
Indv.: Mrs. D. T. Keebler, ... 5 00

Virginia—$18.30
First Dist., Cong.: Mrs. John H. Shickel (Roanoke), ... 18 30

Total for the month, ...$ 125 58
Total previously reported, ... 445 07

Total for the year, ...$ 570 65

INDIA NATIVE WORKER

California—$20.00
So. Dist., S. S.: Class of First Los Angeles, ... 20 00

Florida—$16.04
Indv.: Eld. J. E. Young, ... 16 04

Indiana—$20.00
No. Dist., S. S.: Guardian Class, No. Winona, ... 20 00

Maryland—$160.00
E. Dist., Cong.: Edward C. Bixler and Wife (Pipe Creek) $40.00; S. S.: Westminster (Meadow Branch) $80.00; Chapel Class, Blue Ridge College (Pipe Creek) $40.00, .. 160 00

Ohio—$15.00
So. Dist., S. S.: Greenville, ... 15 00

Pennsylvania—$75.00
E. Dist., S. S.: Spring Creek, $37.50; C. W. S.: Spring Creek, $37.50, ... 75 00

South Dakota—$12.50
S. S.: Willow Creek, ... 12 50

Total for the month, ...$ 318 54
Total previously reported, ... 662 50

Total for the year, ...$ 981 04

INDIA BOARDING SCHOOL

Illinois—$10.47
No. Dist., S. S.: Daily Vacation Bible School, Hastings St., Chicago, ... 10 47

Indiana—$47.07
No. Dist., Aid Soc.: Walnut, $20.00; "Willing Workers" Aid, Bethany, $20.00, 40 00
So. Dist., S. S.: Arcadia, ... 7 07

Iowa—$5.00
So. Dist., S. S.: C. I. C. Class, So. Keokuk, 5 00

Pennsylvania—$46.59
E. Dist., S. S.: Vacation Bible School, Elizabethtown, $6.94; Intermediate Girls' Class, Vacation Bible School, Ephrata, $16.40; Midway, $20.00, ... 43 34
W. Dist., S. S.: Morrellville, ... 3 25

Total for the month, ...$ 109 13
Total previously reported, ... 1,060 91

Total for the year, ...$ 1,170 04

INDIA SHARE PLAN

Illinois—$75.00
No. Dist., S. S.: "Faithful Workers' Class" Franklin Grove, $25.00; Ladies' Div. of the "Mustard Seed Class," Milledgeville, $25.00; Aid. Soc.: Hickory Grove, $25.00 75 00

Indiana—18.75
No. Dist., S. S.: "Elite" Class, Nappanee, ... 18 75

Iowa—$25.00
Mid. Dist., Junior League, Ivester, ... 12 50
So. Dist., C. W. S.: S. Keokuk, ... 12 50

Michigan—$12.50
Cong.: Dr. and Mrs. C. M. Mote (Beaverton), ... 12 50

Nebraska—$35.68
S. S.: Alvo, ... 35 68

Ohio—$62.50
N. W. Dist., S. S.: Primary Classes, Pleasant View, ... 12 50
So. Dist., S. S.: Painter Creek, ... 50 00

Oregon—$12.50
S. S.: Newberg, ... 12 50

Pennsylvania—$25.00
W. Dist., S. S.: "The Up-Streamer" Class, Greensburg, ... 25 00

Virginia—$6.25
No. Dist., S. S.: "Willing Workers" Class, Mill Creek, ... 6 25

Washington—$25.00
Cong.: "Soul Savers" Class, Outlook, .. 25 00

Total for the month, ...$ 298 18
Total previously reported, ... 1,952 90

Total for the year, ...$ 2,251 08

PALGHAR HOSPITAL

Illinois—$1.00
No. Dist., S. S.: Junior S. S. Class, Bethany (Chicago), ... 1 00

Indiana—$1.10
Mid. Dist., S. S.: Mission (Manchester), 1 10

Total for the month, ...$ 2 10
Total previously reported, ... 0 00

Total for the year, ... $ 2 10

INDIA HOSPITAL

Oregon—$14.28
S. S.: Portland, ... 14 28

Pennsylvania—$22.00
S. E. Dist., S. S.: Royersford, ... 22 00

Total for the month, ... $ 36 28
Total previously reported, ... 15 83

Total for the year, ... $ 52 11

CHINA MISSION

Kansas—$10.00
N. E. Dist., Cong.: Mrs. F. Feiler (Navarre), ... 10 00

Missouri—$2.00
No. Dist., Cong.: Katie A. Lohman (Kidder), ... 2 00

Pennsylvania—$50.00
S. E. Dist., S. S.: Royersford, ... 50 00

Total for the month, ... $ 62 00
Total previously reported, ... 1,472 30

Total for the year, ... $ 1,534 30

CHINA NATIVE WORKER

California—$20.00
So. Dist., S. S.: Inglewood, ... 20 00

Kansas—$30.00
N. E. Dist., S. S.: Appanoose, ... 30 00

Michigan—$9.54
Cong.: Sugar Ridge, ... 9 54

Missouri—$41.48
No. Dist., S. S.: Wakenda, ... 41 48

Total for the month, ... $ 101 02
Total previously reported, ... 107 67

Total for the year, ... $ 208 69

CHINA BOYS' SCHOOL

California—$33.64
So. Dist., S. S.: Junior Dept., Pasadena, 33 64

Maryland—$17.50
Cong.: Mrs. S. E. Engler (Sams Creek), 17 50

Missouri—$7.85
No. Dist., Cong.: C. W. and V. B. S. (Bethany), ... 7 85

Pennsylvania—$21.62
S. E. Dist., C. W. S.: Germantown (Philadelphia), ... 20 00
W. Dist., S. S.: Morrellville, ... 1 62

Total for the month, ... $ 80 61
Total previously reported, ... 113 66

Total for the year, ... $ 194 27

CHINA GIRLS' SCHOOL

California—$5.00
So. Dist., S. S.: Junior Dept., Pasadena, 5 00

Indiana—$13.30
Mid. Dist., C. W. S.: Markle, ... 13 30

Minnesota—$14.00
S. S.: Children's Day Offering, Root River, 14 00

Pennsylvania—$1.63
S. S.: Morrellville, ... 1 63

Total for the month, ... $ 33 93
Total previously reported, ... 232 03

Total for the year, ... $ 265 96

CHINA SHARE PLAN

California—$24.47
So. Dist., S. S.: "The Friendship Bible Class," Pasadena, $12.50; Hermosa Beach, $11.97, ... 24 47

Illinois—$38.00
So. Dist., S. S.: "Stand True and Ready" Class, Woodland, $25.00; Indv.: Cora Clingingsmith, $13.00, ... 38 00

Indiana—$6.25
So. Dist., S. S.: "Shining Star" Class, White Branch (Nettle Creek), ... 6 25

Maryland—$35.00
Mid. Dist., S. S.: "Altruistic Class," Hagerstown, ... 35 00

North Dakota—$6.25
S. S.: "Banner" Class, Surrey, ... 6 25

Pennsylvania—$50.00
E. Dist., S. S.: "Ever Faithful" Class, Lancaster, ... 25 00
W. Dist., S. S.: "Willing Workers'" Class, Diamondville (Manor), ... 25 00

Wisconsin—$6.25
Cong.: A Friend (Rice Lake), ... 6 25

Total for the month, ... $ 166 22
Total previously reported, ... 794 57

Total for the year, ... $ 960 79

CHINA HOSPITAL

Pennsylvania—$22.00
S. E. Dist., S. S.: Royersford, ... 22 00

Total for the month, ... $ 22 00
Total previously reported, ... 47 00

Total for the year, ... $ 69 00

DENMARK MISSION

Missouri—$10.00
Mid. Dist., Indv.: P. C. Peterson, ... 10 00

Total for the month, ... $ 10 00
Total previously reported, ... 15 40

Total for the year, ... $ 25 40

NEAR EAST RELIEF

Pennsylvania—$217.53
E. Dist., Cong.: E. Petersburg, $30.00; Spring Grove, $24.80; Lancaster, $32.00; S. S.: Salunga (E. Petersburg) $30.00; Young Men's Bible Class, Spring Creek, $10.00; Kemper's (Spring Grove) $2.78; Midway, $30.00; E. Petersburg, $15.45; "Gleaner's Class," Akron, $15.00; "Hopeful" Class, Spring Creek, $15.00; Primary Dept., Spring Creek, $2.50, ... 207 53
W. Dist., S. S.: Diamondville (Manor), .. 10 00

Total for the month, ... $ 217 53
Total previously reported, ... 1,130 01

Total for the year, ... $ 1,347 54

ARMENIAN RELIEF

Ohio—$6.00
N. E. Dist., Indv.: Louisa Burkhart, ... 6 00

Pennsylvania—$10.00
Mid. Dist., Cong.: Elizabeth R. Blough (Huntingdon), ... 10 00

Total for the month, ... $ 16 00
Total previously reported, ... 483 70

Total for the year, ... $ 499 70

RUSSIAN RELIEF

California—$16.05
So. Dist., S. S.: "Live Wire" Class, La Verne, ... 16 05

Michigan—$1.00
Indv., Unknown donor of Brutus, ... 1 00

Minnesota—$3.75
Cong.: D. V. B. S. (Nemadji), ... 3 75

Pennsylvania—$5.00
E. Dist., Cong.: No. 59188 (Harrisburg), .. 5 00

Total for the month, ... $ 25 80
Total previously reported, ... 1,014 48

Total for the year, ... $ 1,040 28

INDIA LEPER WORK

Maryland—$10.00
E. Dist., Cong.: Washington City, ... 10 00

Total for the month, ... $ 10 00
Total previously reported, ... 0 00

Total for the year, ... $ 10 00

AFRICA MISSION

Ohio—$10.00
So. Dist., Cong.: E. Dayton, ... 10 00

Total for the month, ... $ 10 00
Total previously reported, ... 256 56

Total for the year, ... $ 266 56

OAKLAND CHURCH FUND

California—$10.00
No. Dist., Aid Soc.: Figarden, ... 5 00
So. Dist., Aid Soc.: La Verne, ... 5 00
Illinois—$5.00
No. Dist., Aid Soc.: Batavia, ... 5.00
Indiana—$10.00
Mid. Dist., Aid Soc.: Manchester, ... 5 00
No. Dist., Aid Soc.: Goshen City, ... 5 00
Iowa—$5.00
Mid. Dist., Aid Soc.: Dallas Center, ... 5 00
Missouri—$5.00
Mid. Dist., Indv.: Mrs. B. S. Kindig, ... 5 00
Ohio—$5.00
N. W. Dist., Aid Soc.: Pleasant View, .. 5 00
Pennsylvania—$5.00
W. Dist., Maple Spring Aid Soc. (Quemahoning), ... 5 00

Total for the month, ... $ 45 00
Total previously reported, ... 0 00

Total for the year, ... $ 45 00

FORWARD MOVEMENT—1921

California—$10.00
No. Dist., Cong.: Golden Gate, ... 10 00
Indiana—$6.00
No. Dist., Cong.: Bremen, $5.00; Elkhart City, $1.00, ... 6 00
Minnesota—$3.75
Indv.: Pearl Ramer, ... 3 75
Ohio—$42.00
N. W. Dist., Cong.: Swan Creek, ... 37 00
So. Dist., Cong.: Poplar Grove, ... 5 00
Pennsylvania—$10.00
Mid. Dist., Cong.: Stonerstown, ... 10 00
Texas—$27.50
Cong.: Ft. Worth, ... 27 50
Virginia—$57.65
E. Dist., Cong.: Nokesville, ... 41 65
No. Dist., Cong.: Smith Creek, ... 6 00
Sec. Dist., Cong.: Pleasant Valley, ... 10 00
Wisconsin—$25.00
Cong.: Chippewa Valley, ... 25 00

Total for the month, ... $ 181 90
Total previously reported, ... 18,722 67

Total for the year, ... $18,904 57

FORWARD MOVEMENT—1922

California—$398.58
No. Dist., Cong.: Bethel, $81.00; Golden Gate, $25.00; Reedley, $253.00, ... 359 00
So. Dist., Cong.: Hemet, ... 39 58
Illinois—$21.00
No. Dist., Cong.: Mt. Morris, ... 21 00
Indiana—$284.75
Mid. Dist., Cong.: Plunge Creek Chapel, $50.00; Portland, $6.00, ... 56 00
No. Dist., Cong.: Rock Run, $100.00; Bremen, $15.00; Berrien, $7.00; Cedar Lake, $20.00; Elkhart City, $13.75; E. E. Shively and Wife (Yellow River) $30.00, ... 185 75
So. Dist., Cong.: White, ... 43 00
Iowa—$251.50
Mid. Dist., Cong.: Brooklyn, ... 12 50
So. Dist., Cong.: English River, ... 239 00
Kansas—$22.41
N. E. Dist., Cong.: Washington Center, .. 22 41
Maryland—$9.70
E. Dist., Cong.: Green Hill, $4.70; Laura V. Roop (Pipe Creek), $5.00, ... 9 70
Michigan—$250.00
Cong.: Detroit, ... 250 00
Minnesota—$125.00
Cong.: Root River, ... 125 00
Montana—$22.00
E. Dist., Cong.: Mary Hardin (Milk River Valley) $20.00; John Wood (Milk River Valley) $2.00, ... 22 00
Nebraska—$7.00
Cong.: Geo. Reitz (So. Loup), ... 7 00
Ohio—$993.20
N. E. Dist., Cong.: White Cottage, $60.00; Canton City, $218.20; Tuscarawas, $10.00, .. 288 20
N. W. Dist.,: Cong.: Greenspring, ... 10 00
So. Dist., Cong.: Harris Creek, $500.00; West Milton, $100.00; Poplar Grove, $20.00; Troy, $18.00; Ft. McKinley, $17.00; Beaver Creek, $40.00, ... 695.00
Oregon—$4.50
Cong.: Portland, ... 4 50
Pennsylvania—$693.58
E. Dist., Cong.: Fredericksburg, $53.15; Springfield, $15.00, ... 68 15
Mid. Dist., Cong.: Queen, $18.50; 28th St., Altoona, $200.00; Ardenheim, $6.60; Indv.: Charles Rogers, $5.00, ... 230 10
So. Dist., Cong.: Lydia A. Sollenberger (Antietam) $25.00; M. E. Sollenberger (Antietam), $25.00, ... 50 00
W. Dist., Cong.: Meyersdale, $285.00; Ten Mile, $3.33; Windber, $57.00, ... 345 33
Tennessee—$17.25
Cong.: Limestone, ... 17 25
Virginia—$4.25
No. Dist., Cong.: Smith Creek, ... 4 25
West Virginia—$62.50
First Dist., Cong.: Beaver Run, ... 62 50
Wisconsin—$5.67
Cong.: Chippewa Valley, ... 5 67

Total for the month, ... $ 3,172 89
Total previously reported, ... 39,705 66

Total for the year, ... $42,878 45

MISSIONARY SUPPORTS

Canada—$169.05
Bow Valley Cong., for Fred Hollenberg, 169 05
Illinois—$720.00
No. Dist., Butterbaugh Family for A. G. Butterbaugh, $150.00; Mt. Morris S. S., for Sadie J. Miller, $112.50, ... 262 50
So. Dist., (Virden) Virden and Girard S. S., for Dr. Laura M. Cottrell, $112.50; Blickenstaff Relatives for Verna Blickenstaff, $345.00, ... 457 50
Indiana—$76.00
So. Dist., Pyrmont S. S., for Moy Gwong, 76 00
Iowa—$300.00
No. Dist., Waterloo City S. S., for Mary S. Shull, ... 150 00
So. Dist., English River Cong., for Nettie M. Senger, ... 150 00
Missouri—$10.00
Mid. Dist., Carl Beshore of Mineral Creek Cong., for Jennie Mohler, ... 10 00
Ohio—$238.69
N. E. Dist. S. S.'s, for Goldie E. Swartz, 150 00
N. W. Dist., S. S.'s, for Hattie Z. Alley 60 69
So. Dist., Bethel S. S. (Salem Cong.) for Esther Bright, ... 28 00
Pennsylvania—$1,646.71
E. Dist., Cong.: Elizabethtown for Bessie M. Rider, $225.00; Richland Cong., for B. Mary Royer, $225.00; White Oak Cong., for Wm. E. Glasmire, $450.00; Conestoga Cong., for Leah Glasmire, $225.00; Harrisburg Cong., for Nora Hollenberg, $394.21; Chiques Cong., for Alice Graybill, $90.00, ... 1,609 21

(Continued on Page 364)

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

ITS MEMBERSHIP

H. C. EARLY, President, Penn Laird, Va.
OTHO WINGER, Vice-President, North Manchester, Ind.
CHARLES D. BONSACK, Acting General Secretary, Elgin, Ill.
J. J. YODER, McPherson, Kans.
A. P. BLOUGH, Waterloo, Iowa.

SECRETARIAL FORCE

CHARLES D. BONSACK, Acting General Secretary.
H. SPENSER MINNICH, Educational Secretary and Editor Missionary Visitor.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Treasurer.
All correspondence for the Board should be addressed to Elgin, Ill.

ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Bedsted St., Thy, Denmark

* Esbensen, Niels, 1920
* Esbensen, Christine, 1920
Glasmire, W. E., 1919
Glasmire, Leah S., 1919

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna N., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Baker, Elizabeth, 1922
Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921
Dunning, Ada
Ikenberry, E. L.
Ikenberry, Olivia Dickens

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Flory, Raymond, 1914
Flory, Lizzie, N., 1914
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917
Wampler, Ernest M., 1918
Wampler, Vida A., 1918

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

* Gwong, Moy, 1920

On Furlough

Rider, Bessie M., Elizabethtown, Pa.
Shock, Laura J., Huntington, Ind., R. D.
Senger, Nettie M., South English, Ia., care of Will Senger

Detained beyond furlough period

Brubaker, Dr. O. G., North Manchester, Ind., 1913
Brubaker, Cora M., North Manchester, Ind., 1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Blickenstaff, Verna M., 1919
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Summer, Nettie B., 1919
Summer, Benjamin F., 1919
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Widdowson, Olive, 1912

On Furlough

Holsopple, O. A., 1911
Holsopple, Kathren R., 1911
Long, I. S., Bridgewater, Va., 1903
Long, Effie V., Bridgewater, Va., 1903
Mow, Anetta, Sebring, Fla.
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., North Manchester, Ind., 1904
Ross, Flora N., North Manchester, Ind., 1904

Detained beyond furlough period

Eby, Anna M., Trotwood, Ohio, 1912
Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., Ashland, Ohio, 1916

* Native workers trained in America.

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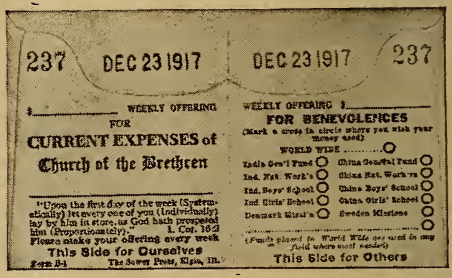
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Ind. Nat. Work's
Ind. Boys' School
Ind. Girls' School
Denmark Miss'n
China Gen'l Fund
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China Boys' School
China Girls' School
Sweden Mission
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THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV October, 1922 NO. 10

CHURCH MEMBERS STEALING THE LORD'S MONEY

EDITORIAL

WHICH WAY SHALL I TAKE?
ERNEST D. VANIMAN

CHRISTIAN EDUCATION IN CHINA
B. M. FLORY

WHY THE FOUR BROTHERS ARE PREACHERS

THE EQUIPMENT OF A PASTOR
H. L. HARTSOUGH

RECREATION IN THE OPEN COUNTRY
PERRY L. ROHRER

THE WORKERS' CORNER

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

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OF THE CHURCH OF THE BRETHREN
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1884
Elgin, Illinois

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

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EDITORIAL

The General Mission Board Meeting

The General Mission Board was in session two days, Sept. 26 and 27. The annual election of officers took place, with the following results:

H. C. Early, ...President
Otho Winger, ...Vice-President
Charles D. Bonsack, ..Acting Gen'l-Sec.
H. Spenser Minnich, ...
....Missionary Educational Secretary
M. R. Zigler, ...Home Secretary
Clyde Culp, ...Treasurer

Among the visitors present at the Board meeting were Nettie Senger and Laura Shock, missionaries on furlough from China, and Wilbur B. Stover, on furlough from India. A. D. Helser and wife and H. Stover Kulp were here in the interest of their work in Africa. William Beahm and wife, Frank Sargent, Clarence Lahman, and others also were at the meeting.

Many hard problems confronted the Board, and the following items represent some of the most important actions taken.

Relief Work in Russia and the Near East

The Relief Committee appointed by the Board—viz., J. E. Miller, M. R. Zigler and H. Spenser Minnich—reported continued urgent need for help in Russia and the Near East; also the desirability of placing two men in each of these fields, these workers to become a part of the Friends' organization in Russia, and of the Near East Relief organization in the Near East. The Board approved the report of the committee, and seeks men for this very important work. They should be single men, between the ages of 25 and 40, with records which indicate good business ability, health, and a firm grip on God. January is designated as the time for engaging in a campaign for funds. A campaign for clothing is to be started at once. Instructions for donors of clothing can be secured from the General Mission Board, and will also be printed in the church papers.

Financial Field Man

The need for cultivating the missionary spirit among those possessed of means, who should turn annuities to the Board, seemed apparent, and the question of getting this work done was referred to the chairman and secretary of the Board for study.

Opening the Africa Mission

Perhaps the most far-reaching action by the Board was its decision regarding our new work in Africa. Northeastern Nigeria was selected as a field for investigation, and Brethren A. D. Helser and H. Stover Kulp were appointed to go out this fall to begin such investigation. Their wives will not accompany them at this time, but will go a year later, if the brethren find that conditions there can be made suitable for their presence.

Our Scandinavian Work

This work presents a real problem. The present membership in both Denmark and Sweden is 229. It is admitted that many churches and communities in America are just as needy as are the people of Scandinavia. The expense entailed in operating a mission in Scandinavia is considerably more than would be required to do the same work in America. Furthermore, these are Christian countries, even though the religion of their state church is cold, formal and inadequate. The Board feels it necessary either to withdraw or else to equip the workers there in a better way, if we are to accomplish a real work. The Board's limited funds prohibit doing the latter thing. The Board plans to continue work as best it can.

The India Budget for 1923

The India Mission presented a budget calling for $163,000 for use in 1923. Although the need for this amount seems urgent, the Board is aware that many willing givers in the Brotherhood are hard pressed on account of low-priced farm products. A budget of $150,000 was approved and the India Mission was asked to recast the items of its budget accordingly.

Bro. A. T. Hoffert in Temperance Work

Bro. A. T. Hoffert, one of our India missionaries, has been very active and effective in India temperance work. He has been granted the privilege to spend six months in national temperance work.

Student Loan Grants

Three loans were made to doctors in preparation for missionary service. The Board has overdrawn its available Student Loan funds, and it is earnestly hoped that some reader of this will be able and willing to make a contribution to this fund. $1,500 was loaned to three doctors, who are urgently needed on the field and must have help in their preparation.

The South China Work

The Progress made in taking charge of the independent work in South China is necessarily slow. The Board, in its meeting last April, at the request of the present supporters of the South China work, decided to assume charge there. The Board has always sought Conference approval for its foreign force, and hence it will not be possible to place workers in South China before the Conference at Calgary, next June. The Board also desires that the mission property shall be duly transferred to the Board, so that all possibility of misunderstanding in the control of the work shall be eliminated.

Silk Stockings and Hungry Stomachs

When the strike of coal miners began to cause distress in a certain section of Virginia, a relief committee was sent to investigate the extent of suffering. The visitors found children hungry, flour bins empty, and shoes worn out, but they also found silk stockings, lace dresses, and men who did not seem to have skimped on tobacco. It appeared like a "case of poor judgment," for they had spent their money for that which was not bread. To minds not schooled in good economy, luxuries appealed so much more than necessaries.

It is far easier to raise mission money for special objects than for the regular missionary needs. The child desires candy rather than bread. The money to pay the missionaries' fare, to dig the well, to fence the mission compound, to maintain the Mission Rooms, to pay for the coal oil for lighting the mission schoolrooms, and to liquidate the missionaries' hotel bill while they are in port waiting for a ship is not given as readily as it is for some special object outside of the regular needs.

The extras are indeed desirable and appreciated, but they can be of no value unless the regular needs (which present no charming appeal) are supplied. For this reason the Board presents at each Conference time a statement of the amount of money necessary to carry on the work for the year. It is businesslike for each church to do her share without waiting to see if an "emergency appeal" will be made.

Church Members Stealing the Lord's Money

A woman, fired with missionary zeal, sought advice from a mission worker.

"Tell me," she asked, "how we can get our churches more interested in the great work of missions." And he replied:

"Among our church members there is too much considering God's money our own.

"There is too much stealing and not enough paying.

"There is too much of God's money embezzled to buy lace.

"There are power wash machines for clothes and powerless church organizations for cleansing souls.

"There is more interest in shoe soles than in men's souls.

"There are too many charge accounts and not enough tithe accounts.

"There is too much movie study and not enough mission study.

"There is too much discussion of theology and not enough living of faith and character.

"There is too much jazz in our parlors and not enough singing, 'I'll go where you want me to go, Lord.'

"There are too many sermons preached to a hundred and not enough to one.

"There are too many preachers plowing corn and not cultivating their community.

"There are too many clothes worn out on the seat and still good on the knees.

"There is complaint as to what has gotten into our children, but no thought as to what has gone out of their parents.

"There are too few missionary committees that are loyal to their tasks.

"There is too much knowledge of how one-half of the world lives and too little knowledge of how the other half starves."

Is Relief Still Needed in Russia and the Near East?

Every thoughtful person is asking when the imperative needs for relief in these stricken countries will end. To the question there can be no definite answer. It looks as though we are to reap the results of war for a long time to come. Recent reports from Russia indicate that the past summer's crop is not nearly so good as was expected. Thousands of refugees heard early in the season that the crops would be better and they are going to their former homes. Now the crop shortage makes the situation bad. There is much need for food, clothing and medicines.

The "Near East poverty" is indeed typical of the poor, for it seems to be ever present with us. The religion of the Turk drives him to un-

"What a wrong against mankind to keep the knowledge of the mission of Christ from two thirds the race."

speakable cruelty. The political equilibrium of the nations in the Near East is so delicate that no nation is willing to put forth a strong hand to stop the cruelty against the Armenians. So poverty, want, hunger, disease and death march onward, taking their tragic daily toll. It seems the future of the Near East is still more uncertain than that of Russia.

What is the duty of American Christians to these stricken countries? Are we tired of giving? Nay, love never tires, and we can best show the spirit of brotherhood when our brethren are in trouble. We pray for the day when these unfortunate people can sustain themselves without donations, but we cannot see them die while we have enough to eat and wear and a surplus besides.

Plans are being made to conduct a campaign for relief money and clothing sometime during January. In all probability men from our own church will be sent to both the Near East and Russia to aid in the relief work.

Tendencies of the Christian Church in China

From the National Christian Conference, recently held in Shanghai, come unmistakable signs of the progress and trend of the Christian church in China. More than half of the conference was composed of Chinese delegates, while heretofore such bodies had a majority of imported missionaries.

The Chinese Christians seem unable to share the diverse gifts of the different denominations. They are fully aware of the reasons for the various denominations in America, but they say that the differences in many cases are national or local, and they prefer a united Christian church for China. To them the different denominations are not a source of inspiration but of confusion.

They acknowledge with appreciation the wonderful work being done by missionaries in bringing the true Gospel to them, and express their desire to become an indigenous church just as soon as they have sufficient strength to make this possible.

They appeal for a deeper consecration and a more diligent study of the Word of God. In the report given from the conference they recognize the Bible as the inspired Word of God, and testify that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." They further state that the Bible should not be studied for its literary splendor alone, but primarily for guidance in actual living.

They call on the church to aid in the problem of social regeneration and to work toward international brotherhood. Concerning evangelism we quote the following statement from their report: "We, the Chinese church, declare that we have received the commission from the Head of our church, Jesus Christ, to proclaim the Gospel to every creature."

Without doubt the Christian church in China is making progress. It is very likely that all of the many, many different brands of Christianity, taken to China by American churches, will not be fully accepted and practiced there in the same manner as they have been here, when once the Chinese begin to interpret Scripture for themselves and to shape their church to suit Chinese conditions. It will be a trying time for the mother church in America to see her spiritual children establish new methods, just as it is when our physical children break with the customs of our homes.

In the marriage of social science and Christianity is the one possibility of social salvation.—Samuel M. Cavert.

A warless world can be established when, and only when, the Christians of the world really grapple with the task intelligently, and with the enthusiasm and determination of a new crusade.—Association Monthly.

By the time a man's life story is worth printing he is usually too tired, too busy or too sensible to write it.—N. Y. Times.

If women and children had always been the first consideration of men everywhere, there would have been no war. Women hate war because they are the creators of the race and cannot bring themselves to be its destroyers.—Ambassador Herrick.

The only hope of good government is to keep government functions down to a minimum.—Secretary Hoover.

Chinese Contractors

Ping Yuan (left), Yang Pei Cheng (right), two others are in the cistern digging. This cistern is by the Vaniman house now being built. These boys contract to dig the cistern for so much. Both graduated here this year. The north side of Ladies' House in the distance

Which Way Shall He Take?

ERNEST D. VANIMAN

SCHOOL is out. Most of the pupils have gone to their homes. Several have no homes to go to. What is our Christian duty toward them? What would we wish to have done for us were we in their places? They will gladly work. Last night one boy, 14 years of age, a very good student in the sixth grade, came to me and almost cried, asking for something to do so that he could earn an honest living. I could turn him out to shift for himself, but would this be Christian? Instead, I told him my situation and helped him with some others to plan work for the summer. It seems to me it is our Christian duty to do more toward furnishing an opportunity for these boys to earn their own food and clothes, at least. Our problem is one of vocational guidance in industry.

We, here at Ping Ting, have made a beginning at preparing the boys to earn their own way. All students in the fifth, sixth and seventh grades have been taught weaving and now, during the summer vacation, the boy above mentioned and five others are keeping the three looms at the school busy. The school is selling them the thread and they are weaving it into cloth, to sell and pay for their own food and clothes. Others have contracted to dig all the dirt for the making of two cisterns.

We are preparing to give some training in working with leather, wood and iron this next year. The Sunday-schools of Michigan have contributed some $350 gold for the industrial work here in the Boys' School at Ping Ting, and we are hoping to put up the building needed by this fall.

The old Jewish system of education, which taught every boy a trade, certainly has many things in its favor. How many of our American boys would be almost forced to beg if put upon their own resources? Our educational systems should train more for living. Just what are our children being trained to do that will keep them decently alive and help the family to make an honest living?

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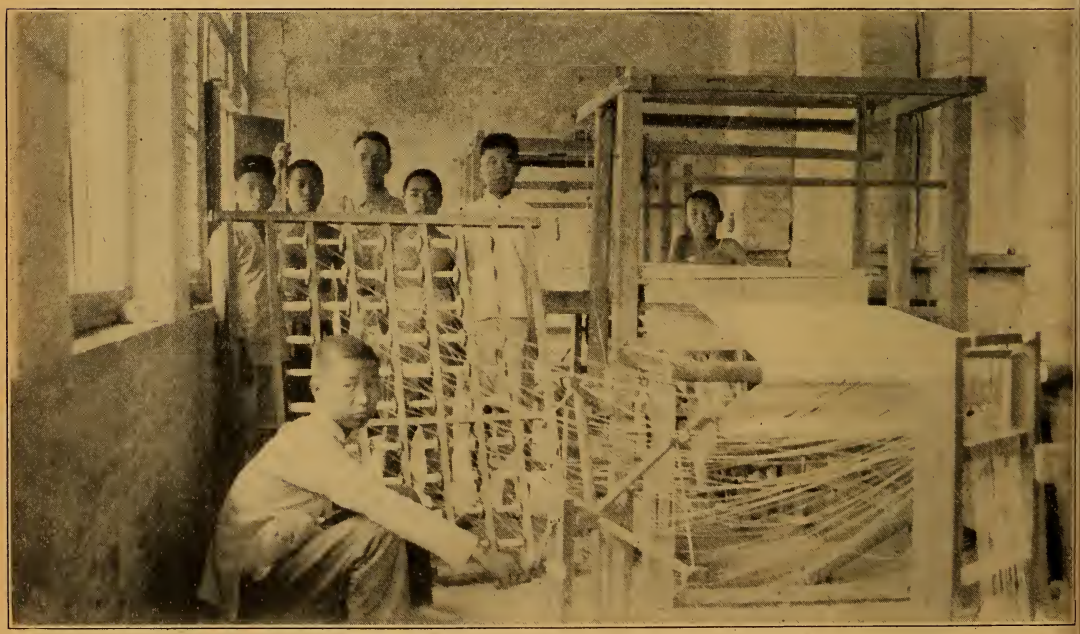
The Christian church is hindered in its growth because there are not enough earnest members who are successful in the vocations in which they are working. The members of the church must be self-supporting before the church can be self-supported. Christian lives must be lived in the vocations. A Christian farmer, business man, carpenter or blacksmith is doing the will of God as truly as the Christian teacher or preacher. In fact, much of the most effective teaching and preaching is done by this sort of Christian people doing their everyday work in a Christian way. We show our religion by the way we live.

"Train up a child in the way he should go." The way to have a Christian community is to train children for every place and work required in the community. Some children are, by nature, fitted for one vocation and some for another. Should our schools not "train" the child "in the way" —vocation—for which he is fitted by nature? Yes, but how can we know what he is fitted by nature to do? We would answer, "By their fruits ye shall know them." Allow the child to grow and bear fruit in situations or surroundings that will enable him to discover for himself, as well as reveal to others, the kind of work for which he is best fitted. Let him try out different vocations which he may choose of his own accord, or by the help of suggestions from others. Also help him to make a study of these vocations. In this way we will be doing more effectively our Christian duty by the children of today. Helping the child to find the place in society where he can effectively and joyously help the kingdom of God to grow in his community and in the world, is the kind of religious education needed today. The child will thus come to know naturally the way he should take.

Help us to help the boys and girls of China to find the way they should take.

I am no more afraid of our becoming entangled in Europe's difficulties through helping her solve them than I was of our being entangled when we declared war against Germany.—President Hibben, of Princeton.

Unless a man has courage he has no security for preserving any other virtue.—Sir James M. Barrie.



The six boys earning their way by weaving (Bro. Vaniman in background). Two of these, at left, graduated this year and the other four are in the class for 1923

Christian Education in China

B. M. FLORY

Development

THE year 1839 marks the beginning of Protestant Christian educational work in China. Present Christian educational standards and attainments are the growth of eighty years' work. Before 1898 education in China was left entirely to private effort, and attention was devoted to the classics only. Customs and official standards had been fixed years before and were almost unchangeable. The missionary introduced an educational system containing a large number of subjects, unknown to the people and undesired by national leaders. Therefore it is easily seen that Christian educational leaders labored against many adverse conditions in introducing Western types of education into a country that had no government school system.

It has been a period of struggle and individual effort. Lack of communications prevented contact between schools and missions. Free exchange of ideas, plans and experiences was almost impossible. Each mission or mission station conducted its own school under surrounding conditions, and consequently the point of emphasis in one school was often different from that of another. The China Christian Educational Association was organized only a few years ago. This association, together with a number of regional associations, is now moulding the educational forces into a unit. During the earlier days many mistakes were made, but many successes were achieved. A foundation was laid, not only for the Christian enterprise, but for a government school system. In 1898, when the famous edicts changing the whole educational system at one stroke, were issued, it aimed, in a large measure, to establish schools very similar to those already conducted by missions.

Present Status

At present there are 7,046 Christian schools and colleges in China, with 212,819 students. Of this number there are approximately 5,637 lower primary schools with 151,582 pupils, 968 higher primary schools with 33,000 pupils, 291 middle schools with 15,213 students, and fourteen colleges and universities with 2,000 students. There are also about 616 in teacher-training schools.

There are 1,200 foreign teachers and 10,848 Chinese teachers in the Christian schools in China.

It is interesting to note the proportion of boys to girls. In the lower primary it is sixty-eight to thirty-two, in the higher primary seventy-one to twenty-nine, in middle school five to one, in college forty to three. In government schools the proportion in lower primary is ninety-six to four, in higher primary ninety-five to five.

In the Church of the Brethren schools there are fifteen lower primary schools with 804 pupils, five higher primary schools with 116 pupils, one middle school with fifteen students. In addition there are nineteen of our higher primary graduates attending middle school in other missions. There are eight foreign teachers and forty-five Chinese teachers in our schools. The proportion of boys to girls is, lower primary sixty-nine to twenty-nine, higher primary ninety-three to twenty-three, middle school fifteen to two. There are 116 Christian students.

Future Task

Government schools are increasing steadily. They have already assumed some of the minor functions of the earlier mission schools. This being true, the task of the Christian school has become specific and its functions centralized. The Christian educational forces must unite all efforts, and, taking a far-reaching view of the whole situation, concentrate upon essentials.

Christian education must be made an accomplished fact in China and a controlling force in the life of the Chinese. After eighty years of work it is hardly safe to say that Christian education is assured. Evangelism is the deciding and final factor in saving the individual and the nation. Evangelism cannot do its work without schools to produce the evangelists. It can-

not move faster than the educational foundation is laid. If Christian education fails, then Christianity takes a minor position in the life of the nation and the non-Christian movements will become the predominant force in China. The recent anti-Christian organization, effected as a result of the World's Student Christian Convention, held in Peking, is spreading rapidly into the large port cities. It is organized within the government schools and may become a force challenging the position of Christianity. The New Thought Movement has created doubt in the minds of thousands of students regarding the true foundations of religion. The student mind is now in a molten state, and nothing except trained religious teachers can answer their questions intelligently and lead the nation to Christ.

A few facts may help to make clear the task and present position of Christian education. It is estimated that there are seventy million children of elementary school age in China. Statistics show that scarcely more than four million of these are attending school at present. This is partly due to lack of interest in education by parents, but more largely due to absence of school facilities in the community. There are 200,000 in the Christian elementary schools, or about 4.3 per cent of the entire number in elementary schools in China. China is increasing her schools slowly but surely. When the government establishes ten times the present number of schools, in order to meet the pressing need, the number of Christian schools will be reduced to comparatively few in number. Therefore Christian schools must be strong, both from the literary and religious viewpoint, that their contribution to the thought life of the community may make Christian education an assured fact and a controlling factor.

In this connection notice the Christian community. In round numbers there are 400,000 Christian communicants in China. The Christian community is estimated at 1,000,000, and the number of children of school age at 200,000. There are scarcely this number in Christian schools, and it is safe to say that half the number come from non-Christian homes. This shows that half the children in Christian homes are growing up in ignorance. Half of the students leave school at the end of the second year of the lower primary. Citizens of this grade, even though Christians, make no telling contribution to the Christian community. A graduate of the higher primary will soon be reduced to an almost negligible force in the community. The Christian schools must produce teachers and preachers of college and university training, to promote Christian education and evangelism. Granting these are produced, the backbone of the Christian community must be citizens of at least a high-school training. Christian citizens of this grade of intelligence will permeate the community life with Christian ideals. They can carry Christian principles into business and business judgment into religion.

To accomplish its task the Christian educational forces must educate the community. This cannot be done without striking at the roots of both the social and economical conditions. Social conditions in China produce many mentally defective children. They paralyze the growth of many would-be normal children at childhood. Present economical conditions would not allow many parents to educate their children if they desired. The family lives upon the few coppers earned during the day. The child must add a copper or two, that existence may be maintained. Such conditions must be changed by the forces of Christian education. A small beginning has been made, but much more ground must be occupied before the cause will gain sufficient momentum to attract a large following in China. It is a great task, a condition that Christian education must help solve, and one factor upon which the assurance of Christian education in China depends.

The proportion of boys to girls, as shown above, calls attention to another task and another field in which money and energy must be invested. Christian school statistics show the proportion far below what it should be. Government statistics prove that the schoolroom has scarcely been opened to girls. China sets but little value upon womanhood. Girls are not wanted in the home; much less are they considered wor-

thy of the expense involved in education. The field is open to the missions to lead the way in elevating the Chinese woman to her proper sphere in life. She must first be made free from present bonds of slavery. She must be trained and allowed to make the much-needed contribution to social conditions in this land. The primary schools are needing thousands of lady teachers today. The government is not preparing them; the Christian schools may.

Change of Emphasis

The Christian elementary school sixty years ago was opened by the missionary as an entering wedge into the community. The presence of a school made the mission a recognized fact in the locality. It assisted in breaking down prejudice; it helped fill the church on Sunday; it was something visible. With the child in school, acquaintance was made with the parents. The school was an instrument through which individuals were brought into the church and was maintained for that purpose. In opening new territory this method still is likely to be followed in some cases, but in the older and larger Christian communities the elementary school is passing into the hands of the Chinese church and is supported for the benefit of the children in the Christian community. The school must serve the community by providing a sound educational system for the children of Christian families. It must be Christian in spirit and atmosphere, and must lay the foundation for Christian citizenship during the plastic period.

To accomplish its task Christian education must study the child and be experimental. The fact that the schools will be few in number will adapt it to just such work. Chinese society tends to fix customs. It is slow to take on the new, but when once accepted it becomes rigid. Western educational systems are being adopted and the child must fit into them. A successful educational system must be based upon results of experience with the Chinese child. Christian education has been a force in giving China a governmental system of education. It will have passed another milestone on the road to success when it has studied the traits and characteristics of Chinese child life and has made its contribution to a system of education based upon Chinese habits and modes of thinking, and the system is accepted.

Shou Yang, Shansi, China.

RECREATION IN THE OPEN COUNTRY

(Continued from Page 387)

school teachers can testify to the value of playing with their groups of boys and girls. We are playing only on the edges of the opportunities which are possible along this line.

The third and last question is **How?** It is easy to talk about it, but different when it comes to doing it. This is the question that confronted Mr. Davies, of Winnetka, Ill.. He knew **what** it was and realized **why** the people of the community needed it, but **how** to begin puzzled him. To make a long story short, he didn't do as you and I so often do—nothing. He began talking about it to the people of his church. Then they, too, saw it, and they got together and built a community house, where all could meet for the different social events. It began small, but as they studied their needs it grew, and that is the only plan that can be presented. Each community must get together and solve its own problem. There can be no set program, because of the differences in various localities. There is no need of a large beginning, but it is time now to begin to think and work upon this problem in every community. My plea in closing is that we may have consecrated workers in the church, who will develop the recreational life in a wholesome manner and make the presence of Christ rule and overrule all. If we are ever to have the highest type of recreation it must have Christian leadership, and where shall we look for such leaders, if not in the church?

Christ came, that we might have life. May we go forth as his messengers, helping others to live in the fulness of that life.

North Manchester, Ind.

The Shull Brothers Left to Right, Chalmer, Merlin, Jesse and Russell

Why the Four Brothers Are Preachers

THEY grew up in a preacher's home. Many preachers, year by year, visited in the home. Their uncle, J. W. Lear, and other uncles, grandparents and many others, by their frequent touch with the home gave a preacher environment.

Their father is an elder and had the care of churches and leadership in church problems. Church matters and the interests of the kingdom were talked continually with the boys. All church and religious privileges were theirs. They took time for religion. Their father, though having a large family, always made it possible for them to be in school and to get to college.

The ministry, as such, was not so definitely held up to the boys, but rather, the life of service and dedication. Religious work was considered natural, and was recommended by spirit of life and example and prayers rather than by precept. They know the value of a wise father and praying mother. They are backed in their present work by prayer and counsel of parents.

"Out in life's glory: Who's thinking of me?
Out in life's battle: Who's praying for me?
Some one was praying: God answered the prayer!
The fruit of the labor, some others shall share.
'Tis somebody, yes, 'tis mother."

Chalmer, as a young man, inclined to educational work and entered Mount Morris College. While there he was elected to the ministry and at once he dedicated himself to the work. This meant a change in plans and the sacrifice of educational opportunities. After pastoral work in Chicago and other ministerial work in America he left for India, where he is now serving as a missionary. His example in leading the way, to college, in the ministry, and of sacrifice in going to the foreign field, means much to the younger brothers.

Jesse, as a boy, was a leader among his schoolmates. He often preached to the children and officiated in baptism and mock-marriage services. He grew up a leader. While in his teens he aspired to, prepared for, and served as an orator. He bought many books on oratory and preaching. He loved the platform and while in school in Chicago, the Bethany church, with him, decided that his platform should be the pulpit. Within a few months he took up a student pastorate in Indiana and served for much less than he would have received had he continued at school-teaching. He is now the pastor at Springfield, Ill.

Merlin was the boy preacher of the family. He used to hold services in the

corner of the yard, with the fence post for his pulpit, the lilacs for his church bouquets and the birds and bushes for his audience. He always, even through all his childhood, aspired to the ministry and grew into its responsibilities. He was chosen for the ministry while at Bethany Bible School and is now the pastor of Hastings Street church, Chicago.

Russell was also elected to the ministry at Bethany. The Lord had called him, personally, almost two years before the church called. He offered the Moses excuse, but received the God answer of promise. He had made big plans in a secular pursuit, and it was a hard struggle to give up these ambitions. After being called by the church, he soon began pastoral work and is now in pastoral and evangelistic work in Indiana.

All the boys were willing to begin small by teaching Sunday-school classes, taking active part in Christian Workers, etc. All were willing to enter the college or seminary in definite preparation before being called. All served or are serving as student pastors and evangelists.

They rejoice in being "United With Christ in Service" as brothers in the flesh and in the church. Their joy is as great as that of any successful brothers in business. They, with their parents, look forward for the union of the six younger children in seeking first the kingdom of God.

May God, not man, be praised for his leading and blessing!

Mae L. Wolf

MRS. O. D. BUCK

Mae, the eldest child of Bro. J. E. Wolf and Sister Grace Trostle Wolf, was born on a farm near Ashton, Ill., March 23, 1898. She was fortunate in having godly and devoted parents, who at her birth dedicated her to the cause of the Master, and whose influence and concern were great factors in the development of her Christian character.

Mae L. Wolfe, R. N.

After completing the grades and one year of high school in the Ashton schools, at the age of fifteen years she moved with her parents about four miles west of her birthplace to a fine country home near Franklin Grove. At this place she completed her high-school work in June, 1916.

Having a desire for further education she spent the next school year at Mt. Morris College and the following two years at Bethany Bible School, Chicago. In the spring of 1919 she came home and prepared to enter the Frances Willard National Temperance Hospital, where she remained three years, completing the nurses' training course in June, 1922. Her work during these years was accredited with honor, ranking second in a class of twelve. She passed the Illinois State Board's examination for registered nurses, receiving the R. N. degree. She attended in June the Annual Conference at Winona Lake, where she was formally approved by the church for foreign service.

She joined the church July 4, 1910, at the age of twelve years, since which time she has manifested interest and enjoyment in the various lines of church activity. The home life, with its family altar and earnest prayers of the parents, that their children might follow God's leading, whatever the field of service, and the reading of the Missionary Visitor, were all influences bearing upon her life work.

She joined the Student Volunteer Band when at Mt. Morris College. While at Bethany Bible School, studying her Bible, under the direction of her spiritual teachers and after hearing many returned missionaries, and especially after hearing a series of lectures by Sister Ida Shumaker, on India, she decided definitely for foreign service, willing to go wherever the Lord would lead.

In the winter of 1918-19, during the flu epidemic, she was solicited to help nurse

among the students, which she did, causing her to decide definitely that nursing should be her life work. She acted as assistant nurse at Bethany Bible School during the remainder of this year.

Before completing the nurses' course she had definitely decided to spend another year at Bethany Bible School and complete the teacher-training course, but because of the urgent call from the Mission Board for a nurse for the India field, and after receiving encouragement of parents and friends, and much praying for guidance, she changed her plans and accepted the call for service.

In company with Bro. I. S. Long and family, who are returning from furlough, she sails from New York in the "City of Lucknow," about Oct. 10, and will reach Bombay about Thanksgiving.

We will now have renewed interest and prayers for the work in India, this being the second representative of the Franklin Grove church, Sister Bertha Butterbaugh, her first cousin, having gone to the field three years ago. The church is supporting Sister Bertha L. Butterbaugh, but it is the desire of Brother and Sister Wolf to support their daughter Mae.

Surely, we who remain at home will be willing to pray that these sisters may help to heal many from sin and disease. The service flag, made by the junior girls, with its two white crosses, will be a reminder to the home church of its contribution to the foreign field and of its responsibility to these its representatives. May God watch over and care for them.

INDIA NOTES FOR JULY

Anna Brumbaugh

During the monsoons the missionaries are usually kept close to their stations. This past month, however, though the rains were heavy, nearly all found their way to the regular July meeting of the field committee, held at Bulsar. All enjoyed their stay, not only because they helped dispose of some important mission work, but because of the joy shared with the new bridal couple, Mr. and Mrs. Summer.

Though in some parts of India the monsoon is very light, our mission has had a splendid supply of rain, so far. The outlook for crops is good, and for this we praise the Lord.

This month saw the leaving of Brother and Sister Holsopple and family for America, because of health conditions. Needless to say the departure was not easy for them, nor for the workers and work left behind. However, we can but submit to an all-wise Providence and pray that they shall be richly used in the homeland, and that the work they left shall be directed to his glory.

R. B. Jerome, one of our Indian Christian young men, who for some years has assisted in the dispensary work at Bulsar, has passed his examination, giving him license to practice medicine.

The Bulsar Christian community had the privilege of enjoying some illustrated lectures given by Mr. Mowal, traveling secretary of the British and Foreign Bible Society, showing some of the work done by that organization in Africa.

The mission extends its deepest sympathy to two of our sister missions in the loss of two able workers. Mr. Tom Dobson, of the United Free Church of Scotland, was, for seventeen years, general manager of the Scottish Mission Industries at Poona, and later was transferred to Jamna. There, while pursuing his work—lifting the poorer classes from under the feet of the money-lender—he was assassinated with the cruel knife of an Arab. Rev. W. Bowen Bruere, born in India of M. E. Mission parents, returned from America in 1918, and died of appendicitis after an illness of only three days. Rev. Bruere received his training at Mt. Union College, Alliance, Ohio, and Princeton Theological Seminary, N. J. He was an intense evangelist and a very successful pastor in Bombay for three years and later in the Ahmednagar district.

While in some of our mission stations the work is progressing very slowly, we are glad to get the following encouraging facts from Ahwa:

Three years ago, there were eight girls in boarding; now there are thirty-five.

In the village schools, girls are more and more coming to the front. In one school of twenty-five children, ten are girls; in an-

other, of seventeen, seven are girls. In the former, the government gave a special grant to encourage female education.

A cradle roll, with eighteen babies as charter members, was recently organized. On review Sunday a very interesting and instructive program was rendered by the schoolchildren, some of the lessons being dramatized.

Bibi, one of the orphan schoolgirls, was sold to a native king before her father's death. Recently the king came to claim her, but her Christian relatives have protected her, giving promise that she and her brother would pay off the debt when they finish school.

The boys' school at Vyara feels the loss of Bro. Summer, who, with Mrs. Summer, is now located at Vali. Our large boarding schools need the personal supervision of missionaries.

In the Anklesvar district the wedding season has recently ended. Many of the schoolgirls there have married Christian boys and have gone here and there to start their homes. When we think of the contrast between the Christian and heathen weddings, we again are thankful for our young people who are taught along Christian lines.

One of Anklesvar's enthusiastic workers teaches a class of grown-ups and children the 3 r's, five nights a week, after his day's work is done, and on Sunday nights, takes "Christ" as his theme.

For several years the workers in the Marathi field have not been able to get out into the field as they have desired. Recently, however, work has been opened at a point about fifteen miles east of Dahanu, and Manore, in the Palghar territory, is soon to be opened. Also, some school and leper work of the M. E. Mission, near Palghar, has been taken over by the mission and is under the direction of the station force there.

The jungles of the Dangs afford a good hiding place for tigers. They usually live on animals, but recently a man-eater is reported to have carried off four men and one woman.

The Vada station feels the loss of Nettie Brown Summer, who is now located at Vali. Miss Blickenstaff has come to fill the vacancy and is fitting into the work very well. The Miss Saheb's bungalow is slowly nearing completion.

Several of the stations are doing intensive teaching among the local Christians during the rains. This should afford a means of mutual help and understanding to teacher as well as pupil. At most of the stations, plans are being made for touring, at the close of the rains.

Vada, Thana District.

JULY NOTES FROM CHINA

Anna Crumpacker

The most outstanding event of the month was the native evangelistic conference for our mission. This year it was held at Shou Yang. About fifty evangelists were in attendance. Mr. Chang, of Fen Chou Fu, and Mr. Griffeth, of the Canadian Presbyterians in Honan, were much inspiration and help to the meeting. The Chinese are taking some active steps toward self-government. No one can tell how eager we are to have some more good, strong leaders among our native Christians.

Previous to this meeting eleven schoolgirls and five schoolboys were baptized at Shou Yang. At the close of the meeting thirteen men and two women received the rite. Four men again took a stand for Christ. They had been pre-Boxer Christians. This was followed by a love feast, much enjoyed by all. It was the first love feast held at Shou Yang.

July always is our dull month. Both Chinese and foreigners try to have some time of relaxation, though some one always has to stay to oversee things, and some one always has to have a late vacation, and some always go without any rest or change. Edna Flory returned to her work about the middle of the month. Her vacation was much interrupted because of the disturbed political conditions. All were glad for her return. Not long after her return she had a rather exciting experience, in seeing one of her patients jump from the top story of the hospital and then run to jump into the well. His hands were still holding to the

M. M. Myers' Bible Class at Tai Yuan Y. M. C. A.

rope when he was rescued. He was a soldier patient, temporarily insane.

The six graduates from the Men's Bible School have gone to their new fields of labor. Two men are located at each of our three main stations.

There have been four Vacation Bible Schools in the country field of Ping Ting and one in the city. Two of these schools have been for women and girls, who never before had an opportunity to read. The local people have provided the place and equipment for these schools. We appreciate this self-help on the part of the Chinese.

June 14 was the day of laying the corner stone for the new church at Liao. A wonderful day it was, too, and the people of Liao flocked to the service. The city official spoke; the government school-teachers, the merchants, the working class, and even the beggars were represented at the service. The new church is really a splendid edifice and can be used more than one day in the week. How glad we will be when the work can be turned over to the natives entirely!

Alberta Katherine Sollenberger is the newest member of our mission. She came to us Aug. 4.

Dr. Coffman closed his study in Peking the 26th of July. He has joined his family at Liao, after a very difficult trip to that place. The rainy season had washed our new road, and as he was riding his bicycle at night he suddenly came upon a place where the culvert had been washed out. He sustained some bad bruises and stiff joints, but very fortunately no broken bones.

Sister Winnie Cripe underwent an operation for tonsilitis in the hospital at Hankow. Though very sick for awhile, at present she seems to be improving.

The military governor of Shansi recently came to Ping Ting on an educational campaign. His object was to solicit the cooperation of every one, old and young, rich and poor, to make the province a better place in which to live. He is having three public lectures a day, urging the people to make a united stand against opium and all forms of wickedness. His party is very well organized for this work, and he is planning to visit as many of the important places in this province as possible. He has with him the military chief, the commission-

er of education, and the chief of civil affairs for this district. Besides these he has interpreters, secretaries and trained musicians. He is in earnest and we pray for his success.

The American Board recently gave its workers a 20 per cent increase in their support. Though they were already receiving $200 (Mex.) more per individual than our mission, there was only one family in the mission who reported that they were able to live on their salary. As soon as their children go away from home to school they put them on the same allowance as for children in America; viz., $300 (gold) per year. Previous to this raise the American Board workers were getting the lowest support of any of the workers under the large boards in North China.

A Song From India

Adalaide Gail Frost

Tune, "Juanita"

1. *Now o'er the waters burns the crimson afterglow,*
From a hundred temples, fades the day so slow,
Where the palm tree rises, telling of a foreign strand,
Turn our hearts in sorrow for this stranger land.

Chorus to first and second verses:

India, sad India, let the dead years speak no more;
India, sad India, open now thy door.

2. *Well may each sunset bear the color mark of pain*
On the sky and waters in its crimson stain;
And when fiery sungleams fall on piles where widows died,
See we then the suffering, centuries cannot hide.

Chorus:

3. *Oh, how we're longing that you know the Prince of Peace,*
When he shall enter, thou shalt find release;
For the whole world's Savior lay beneath the eastern star—
Saw you not your day-spring rising from afar?

Chorus:

India, our India, lift your eyes from ruins old,
India, O India, now thy Light behold.

4. *Far towards the sunset lies a land to pilgrims dear,*
But alone in dreaming do its shores draw near;
But the heart grows braver, looking towards that homeland shore,
For the time is coming when the sea's no more.

Chorus:

India, our India, we would still with thee go on,
India, O India, onward to the dawn.

Miss Frost wrote this song in Mahoba, U. P., while sitting in an old summer house of a Hindu king. She was facing the lake, and at her left a stately palm tree stood. Between her and the palms are several old funeral pyres, where widows were burned, sometimes voluntarily, sometimes because of pressure, offering themselves as sacrifices to be burned along with their husbands.

This old ruin of a summer house is on the mission compound about twenty feet from the girls' school-building.

One needs to see Mahoba fully to appreciate the words of the song.

Home Fields

M. R. Zigler - - - - Home Mission Secretary

Equipment of a Pastor

H. L. HARTSOUGH
Pastor Salamonie Church, Indiana

THE equipment anyone needs is determined by the kind of work he is to perform. The man who intends to dig a ditch needs a different equipment from the man who intends to paint a picture. But the difference is not always so marked. In the same profession, for instance, there are many lines, each calling for a different kind of equipment. The grain farmer, the stock farmer, the horticulturist, the gardener, are all farmers, but each requires a different equipment.

The Distinctive Work of a Pastor

Before we can intelligently discuss what equipment a pastor needs we should carefully answer this question: What is the distinctive work of a pastor?

I am old-fashioned enough to believe that the first and most important work of the pastor is to preach the Gospel. We must be careful, lest we become too modern. I mean that we need always to remember that we have been ordained, not to be a basketball coach or the toastmaster at the community club, but to preach the Gospel of Jesus Christ. I am not condemning the pastor's social program; I will speak of that later. I am insisting only that it be kept in proper relationship to his real work.

The Gospel All-Inclusive

I am tempted to go a step farther and to say that to preach the Gospel is not only the first and most important work of the pastor, but that it includes practically everything he has to do. As the pastor sits by the bedside of the sick he is preaching the Gospel of comfort, of cheer, of helpfulness —the same Gospel that the Master preached so thoroughly in his earth ministry.

When the pastor takes an active part in the social and recreational activities of his people, he is preaching or injecting into those activities the Gospel of Jesus Christ. I am convinced that we have Sunday baseball and the modern dance because we have failed to preach the Gospel of Jesus into our social and recreational life. When the pastor takes an active part in the political and economic reform work of the community he is preaching the Gospel of Jesus Christ as it is related to the political and business life of his people.

The Equipment Needed

This equipment could well be divided into two classes: First, spiritual; second, material. I have been asked to discuss the latter. The former, however, could make the basis of a very interesting and helpful discussion.

Let us think about the pastor's library as a part of his equipment. Whether this library is extensive, and contains many hundreds of volumes, or meager, with only a few dozen books, it should have these four departments:

First, a research department. Little needs to be said about this. It is well understood that we cannot preach the Gospel until we know its message. The time was when we thought this was all that was necessary.

Second, a homiletic department. We must not only know what to preach, but how to preach. We will include in this department all the best books and magazines on methods that we can get. Perhaps more equipment along this line would help us fill the empty pews.

Third, an inspirational department. Religion is caught rather than taught, some one has said, which means, I think, that

one of the outstanding duties of the pastor is to inspire men. In order to do this he must sit at the feet of the great masters of the world. He must be inspired if he would inspire others. Perhaps the lack of equipment along this line, or the lack of using it, accounts for the fact that we wear out so soon before our people.

Fourth, an educational department. This is the department from which he gains his general knowledge. If we are going to inject the Gospel of Jesus Christ into the social, the recreational, the political, and the economic life of our people, we will need to know something, at least, along these different lines. And this knowledge must be up to date. I am more and more convinced every day that our failure as pastors is here. We somehow fail to translate the Gospel of Jesus Christ into the everyday life of the people. With some pastors I am sure that this means less Greek and Hebrew, and a more careful study of present-day conditions and how to meet them, as revealed in the daily papers.

To Every Creature

In the field in which I am working there are 348 people (not counting those who are reached by other churches of the community). Of these, 206 come more or less regularly to church and Sunday-school, where they hear the Gospel preached. What am I going to do about the 142? I am not preaching the Gospel to every creature. I must find some way to do this. That means more equipment. I must know where these people live. That necessitates a carefully-prepared map of the community.

In order to find the point of contact, to know just how to make the Gospel appeal to this class, will mean carefully-prepared files, filled with data gathered from every source possible. I must write personal letters, send invitations, attractive announcements. This will mean a typewriter, a duplicating machine, a parish paper, etc.

Conclusions

This discussion might be continued to a great length, going into the many details of the pastor's work, but in the end each pastor will have to work out the details for himself.

A good farmer can raise fairly good corn, even if he is hampered by lack of equipment. But it is unfortunate for him and for the hungry world he helps to feed, that this handicap has kept him from raising an extra hundred bushels.

A good pastor will do good work, even when so handicapped, but what a crime against the Lord of the harvest who said, "Lift up your eyes and behold, the field is white unto harvest"! What a crime, when we remember that these sheaves that are being lost cost the atoning blood of our Christ, and that they are wasting because the pastor lacks equipment to gather them in!

Think of the criminal loss that must result from a pastor trying to serve a community by covering twenty-five square miles, with no means of conveyance!

Instead of the pastoral committee of the church coming so quickly to the conclusion that Bro. A is not an efficient pastor, suppose they call on him and ask him in a helpful spirit if there is anything that he needs in order to make his work more efficient. Try it once, and see how it affects him and you and the cause.

Huntington, Ind.

"TAKE MY SILVER AND MY GOLD"

Lillian M. Wise

"Oh! if only I had some money for the mission band," sighed Colleen, "but I haven't even a nickel."

She was strolling about her aunt's garden. Suddenly her glance fell upon the rows of clamshells neatly arranged about one of the flower beds.

"The very thing!" exclaimed Colleen. "I can sell clamshells after they're cleaned."

That's what the little girl did. After the shells were thoroughly cleaned they were beautiful. Of course, it was a good deal of work, but Colleen did not mind that. She went about the village with the shells in a basket on her arm and showed her wares. She sold them cheaply—only a penny apiece. But at the close of a week she had one dollar in pennies. "Who knows how much good this dollar will do?" thought Colleen. And she prayed earnestly that the money might help some one to get the Bible and to find Jesus in that far-off land to which the gift was sent.

Recreation in the Open Country

PERRY L. ROHRER
Instructor in Physical Education, Manchester College

OUT on the western plains there is a mountain which may be dimly seen from a distance of fifty miles. Just a faint form it appears to be, but as you draw nearer, rugged peaks seem to shoot up, jagged rocks protrude above the trees, and as you come still closer, a beautiful little stream can be seen trickling down the mountain side. The indistinct form of the mountain disappears and the traveler is held spellbound by the brook, buds, flowers and all the splendor of a mountain scene. The human eye can not drink in all the beauties of a mountain side at once, because it is so large and the range of the eye so small.

In some respects the task which confronts the Christian church today is like that mountain. It is so large that when we speak of it we have only a faint idea of all that is really involved. Sometimes it is good to come close and think upon some of the factors which constitute the large task of evangelization which today confronts the church.

I wish to discuss one phase of life which should play a vital part in the work of the church. It has not always been true that church people have realized the importance of the right kind of recreation. Conditions in the past few years have caused a general awakening in many places, and the church people are convinced that we can not be successful as a church unless the people spend their leisure time in a wholesome way. It is not sufficient to recognize the evils of many types of so-called recreation. We all know them well enough. One minister preached repeatedly against a dance hall of evil repute in his community, but the young people continued to attend this place in spite of all he could say. Scarcely ever were they at church on Sunday morning, because they had been up late Saturday night. The faithful minister could not understand why they acted so, when he had repeatedly warned them against attending such places. He meant it all well, but he was just one-half well. There was no question but that this dance hall was an evil to the young people, and all of the advice given was probably in place, had he not stopped there. But he made the mistake that so many of us make. He thought that when he had cried out against the wrong kind of recreation his task was finished. We can never hope to solve the problem by stopping there. We must go on and suggest and provide something better than that which we have just denounced. Otherwise the latter condition will be worse than the first. People have always had some kind of recreation, and because, as we shall soon see, it has an instinctive basis and is inherent in every normal person, what we need is more substitution and there will be less need of suppression.

The term "recreation" is by no means clear in the minds of many people. There are a number of questions which arise when this subject is discussed, and it has occurred to me that we might sum them all up in three words. The first which folks generally ask is **What?** Some say recreation means dancing; some, going to the movies; others say play or some outdoor sport. I believe that we can save time by agreeing with all of them. Recreation is a larger term than any of these, and includes them all, in part. So I say let us agree with all of them. Fur purposes of brevity I believe we can all agree and say that recreation includes amusements, play, parties, socials, etc., or perhaps merely a change from the usual happenings of life. Of course there are both good and bad types of recreation, and much that is termed recreation, if rightly named, would be dissipation.

The second question is—**Why?** "Recreation in the open country" is a very significant phrase, because it is the rural people who so often ask **why** they need recreation. This is probably due to a false conception as to the meaning of the term. If it meant merely exercise of body, to develop strength, there might be very little need for

it, but we have just seen that it means much more than that. There are about four fundamental reasons why people everywhere need recreation. The first is a physical reason. I happened to take some training in two large sanitariums of this country. It was amusing and yet pitiful to see many patients there learning to play. Many of them had never learned when they were young. They had kept at the steady grind of earning a livelihood until their overtaxed bodies gave way, and they had to pay in money and health to be taught the value of recreation in the middle of life.

The second reason is a social one. It was at a community gathering. There had been singing and speaking and then all assembled in the meadow for games. Now Mr. A and Mr. B had had a quarrel over a line fence and had not spoken together for months, even though they were brethren in the same church. The people were divided into large groups, and each selected two men to run for them in the races. As kind providence would have it, Mr. A and Mr. B were chosen to run for their group. There was no backing out, so Mr. A and Mr. B clasped hands that had not been together for months, and together ran, while their wives and neighbors cheered them on. How they ran! and Mr. A and Mr. B won that race. In the congratulations which followed, A and B talked together before they thought of their old trouble, and before long their old line-fence trouble was all settled, all because these men had been thrown together in their recreation. There are hundreds of quarrels such as this which ought to be solved on the playground rather than in council meeting.

Back on the farm my father owned a horse which we called Old King. He was the family driving horse and often had to remain in the stable alone after the others were let into the pasture. At such times Old King would paw and fret. He ate very little and was restless until he was turned out with the other horses. He was not satisfied unless he was with them. This illustrates in a crude way what is in the heart of every one of us. In psychology we call it "gregariousness," or the desire to get together. In my little home place the people come to town on Saturday afternoon and the streets and stores are crowded. It is the poorest time imaginable to do shopping. Yet they come, but I am sure that it is not entirely to do shopping. On the corners, in the stores—in fact, all over town—you will find them talking, about this, that, and everything. They come to town not only to exchange farm products, but to exchange ideas and to have their social natures satisfied. If you will watch the people at our Annual Conference you will be impressed with the fact that this desire to get together is a strong and important factor which should not be suppressed.

The third reason I have already hinted at; that is, because of the instinct for play and recreation. When we say that it is instinctive we imply that it was put there by God himself. Volumes and volumes have been written about play, but as yet not one of them has explained why we play. All that we can say is that it is an instinct. Two little ragged street urchins were huddled together in an alley, trying to play. When asked why they were playing, one of them looked up at the questioner and then smiled to his playmate as he said, "What you think of that?—wants to know why we play! Why, we've always played." The little fellow didn't have an education, but perhaps he expressed as much truth as many books have told us about it. We are not so deeply concerned about why we play, but we should be interested in seeing that we have the right kind of play and recreation. If God implanted in us the desire for play, then surely it is a sin to neglect the development of the play spirit.

The fourth and last reason is a spiritual one. In the light of what we have just mentioned the spiritual benefits of recreation are apparent. If the devil has charge of the recreation of a community, the pastor or Sunday-school teacher is sure to be handicapped in developing the spiritual life of his church. On the other hand, if the church makes her influence felt in the recreational life of the community, it may be used as an effective means of bringing about spiritual growth. Hundreds of pastors and Sunday-

(Continued on Page 377)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

MISSIONARY NEWS

Bro. D. J. Lichty, one of our missionaries to India, has been under the hand of affliction for several weeks. A letter written about the middle of August reported some improvement but there was still a strong probability that an operation would be necessary.

The General Mission Board, as this is written, is scheduled to meet Sept. 26. The list of business is large and undoubtedly the next issue of the Visitor will record many interesting measures taken. One big question is the sending of workers to Africa. A personal investigation seems necessary before anything definite can be decided regarding a location.

The Brooklyn Italian Church in New York becomes a clearer hope to the workers there as one development leads to another. The new building is to cost $35,000, of which the District Mission Board of Pennsylvania, Southeastern, New Jersey and Eastern New York now has $10,000 in cash. The General Mission Board has approved of the building, and plans to recommend to the Sunday-schools of the Brotherhood the raising of the remaining $25,000. It is now intended to ask the Sunday-schools to do this as their Christmas gift for missions. The November Visitor will be devoted largely to this work.

The Outgoing India Party, viz., I. S. Long and wife, Effie, with their three children, Albert Emanuel, Magdalene and Elizabeth, and Mae L. Wolf, R. N., our new nurse to India, will sail on the steamship "City of Lucknow" from New York Oct. 10. Esther, the daughter of Brother and Sister Long, will remain at Bridgewater College for school.

From a Brother and Sister of Pennsylvania: "As you recollect, wife and I had been paying on a half-share of India Share plan, but have neglected it for some time. We do not believe in trying to rob God, because he is so good to us, but we have been neglecting this. We are tithers and see that it pays fine dividends. Oh, that all would tithe!"

More Church Schools of Missions are being reported. The Oakland church, Calif., tells of a big interest in the school. West Dayton, Ohio, has launched out in the work. Roann church, Ind., reports its plans for a school. Many inquiries have been made, which indicates that by the time winter is over a number of schools will have been conducted. This is the first year for this plan of mission study.

The Summer Pastors have been getting wonderful results in their work this year. One church is so glad for pastoral leadership that it is managing to keep its pastor permanently. A letter just received as this is written tells of appreciation for the work of the pastor and prays that the church may have one permanently. They have had twenty-six accessions during the summer. Another church in our southern field reports an evangelistic meeting in progress and thirteen new confessions to date. The Home Department of the General Mission Board placed a number of student ministers in needy churches for the summer, and the work is more than encouraging.

The Sunday-schools of Eastern Pennsylvania learned that Bro. Will Glasmire, who hails from Eastern Pennsylvania and is now a missionary to Denmark, is in need of a Ford. They have put their strength together, and offerings are being taken in their Sunday-schools for this purpose.

Recent Religious Statistics

According to statistics gathered by the Federal Council of Churches, and printed in the Yearbook of the Churches, which has just been issued, of every 106 persons in

the United States, ten have no religious affiliation and ninety-six are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows:

Protestant, 75; Roman Catholic, 18; other faiths, 3; no religious affiliation, 10. Total, 106.

The Yearbook of the Churches gives the total church population of the country as follows:

Roman Catholic,	17,885,646
Eastern Orthodox,	411,054
Latter Day Saints,	587,918
Jewish,	1,600,000
Protestant,	75,099,489
	95,584,107

The Protestant figures include 30,000,000 members and 40,000,000 adherents. Since the Catholic basis of computation is "population" it does not make a fair comparison to limit the other statistics to communicant membership, as is usually done. On this basis the Methodist and Baptist churches have a greater constituency than the Roman Catholic church, the figures being:

Methodist,	22,171,959
Baptists,	21,938,700
Roman Catholics,	17,885,646

—Missionary Review of the World.

A Consecrated Business

Some of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field. A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to his work in foreign lands." He entered business life. His first year's profit was 75 pounds. This he sent to the Mission Board. The next year he sent 480 pounds, the year following 1,024 pounds, and successively 2,500 pounds, 3,000, and last year 3,500 pounds. In these six years he has paid in 10,579 pounds, instead of the personal service he was not permitted to render.—Record of Christian Work.

Churches Need Help

Before the war there was comparatively little work undertaken by American churches for the continent of Europe, because Protestantism there was adequately represented; but now there is great need for friendly aid. Protestant institutions, churches, colleges, seminaries, schools, are reported face to face with bankruptcy. Ministers and the widows of ministers are suffering great privation. As it is, "American Protestants have given more largely to the reconstruction of the cathedral at Rheims than for the reconstruction of Protestant churches." The Waldensian Church, misled by expectation of large contributions from the United States Interchurch Movement, is heavily in debt. In Hungary, it is reported, many pastors are receiving not more than the equivalent of $100 a year salary. Far worse is the condition of widows and orphans of ministers. In Czecho-Slovakia the need is not so much for aid in repairing ruins and relieving distress as it is for meeting adequately the great opportunity provided by the millions now turning from Rome to Protestantism.—The Congregationalist.

A Poisoner Baptized

C. M. S. missionaries report that the work in Shubra Zanga, a town in the Nile Valley of Egypt, is most encouraging. A few years ago a serious attempt was made by some of the villagers to poison the Church Missionary Society's two English women workers there. Since that time all opposition has been broken down, and really wonderful meetings are held in the mission compound. "One of the men who was involved in the poison conspiracy has since been baptized, and we hope in a few weeks to hold our first adult baptismal service in Menouf church, when three men from Shubra Zanga will be baptized."—Missionary Review of the World.

Native African Commandments

The customs and superstitions that govern the lives of the Bushmen in South Africa are powerful enough to be called "commandments" in the report of the Rhenish Missionary Society. Mr. Vedder, who enumerates the following among others, states that failure to observe them is likely to result in death:

"Thou shalt eat only the rump of the

flesh of animals. The vitals and legs are for the women and children. Whoever eats forbidden meat shall die.

"Thou shall not steal anything from a Bushman. Whoever catches a strange woman or a child stealing has the right to kill the woman with a club and to tie the child to a tree and burn it alive. Thou mayest steal from a white man or enemy native.

"When thou cuttest off thy hair, thou shalt cover it with earth, so that no one may use it for sorcery to thy hurt.

"If thou hast hurt thyself, thou shalt cover the blood with earth, so that no dog may lick it, for that would kill thee.

"Thou shalt not enter a grave or even point to it with a finger, for that disturbs the rest of the dead and they will hurt thee."—Missionary Review of the World.

STATISTICS OF RELIGIONS IN INDIA

How tremendous the clash of religions in India is made clear by the following table of comparative statistics, showing the position of the various religions in point of numbers in 1911 and 1921. We are not yet in possession of the all-India figures for Roman Catholics and Protestants separately:

	1921	1911
Hindus,	216,734,586	217,586,892
Jains,	1,178,596	1,248,182
Buddhists,	11,571,268	10,721,453
Mohammedans,	68,735,233	66,647,299
Christians,	4,754,079	3,876,203
Parsis,	101,778	100,096
Jews,	21,778	20,980
Animists,	9,774,611	10,295,168
Minor religions and religion not returned,	17,989	37,101

—Rise of Knowledge.

OUR BOOK DEPARTMENT

The Message of Sadhu Sundar Singh, 1921, by Canon B. H. Streeter, price $1.75. The MacMillan Co. The reading Christian world is familiar with the name Sadhu Sundar Singh. The author acquaints us with his great message.

New Tasks for Old Churches, by Roger W. Babson. Fleming H. Revell Co., $1. Mr. Babson in this book gives a good diagnosis of the present situation surrounding our churches, and explains some of the fundamental work to be done by the churches in order that both our communities and churches may succeed. It would be a splendid study book for those who are earnestly striving to help the church serve the community. Because of Mr. Babson's success in business we are more willing to accept his suggestions as being practical.

The Triumph of the Gospel in the New Hebrides, by Frank L. Paton. George H. Doran Co., $1.50.

The Paton name will always be associated with the New Hebrides Islands, not only because of John G. Paton's immortal "Autobiography," but also to no small extent as a result of the labors of his son and fellow missionary. Frank L. Paton, the third son of the great pioneer, in this book tells of the conversion of a remarkable native leader, Lomai, of Lenakel, and of his wonderful work in the transformation of Tanna, which was one of the most degraded islands in the group. Lomai was converted as a result of his efforts in helping Mr. Paton translate the Gospel of Mark. "Misi, did they really do that to the Son of God?" he exclaimed, referring to the crucifixion. Eventually he was ordained as an elder and faced the fiercest persecution without flinching in his utter faithfulness to Christ.

SUGGESTIONS FOR THE MISSIONARY SUPERINTENDENT IN LOCAL CHURCHES

1. He must create a missionary passion among the members of his church.

2. He should lay plans to double the present missionary work.

3. He should seek to make the church a standard missionary church. (Get requirements for standard missionary church from Mission office.)

4. He should encourage missionary intercession.

   a. Praying for our missionaries.

   b. Praying for the work on the mission fields.

c. Praying for special mission work, and missionary emergencies.

5. He should see that much mission literature is distributed. (Send to the Mission Rooms, 22-24 South State St., Elgin, Ill., for literature.)

6. He should get subscribers for the Missionary Visitor. (Send to headquarters for sample copies to distribute.)

7. He should help in getting a mission study class started, and do everything in his power to help make the meetings interesting and helpful.

8. He should strive to make his church a missionary church.

9. He should encourage weekly missionary offerings.

10. He should help in the every-member canvass for benevolences.

11. He should attend missionary conferences, and encourage others to attend.

12. He should be constantly on the lookout for missionaries among the young people of his own church.

13. He should see that several good missionary books are kept in circulation among the members of his church.

14. He should correspond with missionaries and have a letter direct from the field to read at a church service or a missionary meeting.

15. He should see that missionary posters and programs are placed on the walls of the church or Sunday-school rooms, or the vestry. These should be changed frequently.

HAVE YOU LEARNED THE MISSIONARY'S ALPHABET?

The following missionary alphabet may be not only helpful for individuals, but may be used from the platform by the superintendent as a missionary Bible drill in the opening worship service, having the answers given by individual classes.

Prayer for the Nations

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Psa. 2: 8).

The Missionary's Beauty

Beautiful are the feet of them that preach the gospel (Rom. 10: 15).

The Missionary's Invitation

Come near, ye nations, to hear; and hearken, ye people: let the earth hear (Isa. 34: 1).

The Missionary's Teaching

Depart from evil, and do good (Psa. 34: 14).

Food for the World

Eat ye that which is good, and let your soul delight itself in fatness (Isa. 55: 2).

Why Tell the Story?

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation (Rom. 1: 16).

The Great Commission

Go ye into all the world, and preach the gospel (Mark 16: 15).

Who Will Go?

Here am I; send me (Isa. 6: 8).

The Missionary's Guide

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Psa. 32: 8).

The World's Light

Jesus said: I am the light of the world (John 8: 12).

The Missionary's Confidence

Know that my words shall surely stand (Jer. 44: 29).

The Lord's Promise

Lo, I am with you alway (Matt. 28: 20).

The Missionary's Path

Make me to go in the path of thy commandments (Psa. 119: 35).

The Missionary a Watchman

Nevertheless, if thou warn the wicked of his way to turn from it . . . thou hast delivered thy soul (Ezek. 33: 9).

The Missionary's Prayer

Open thou my lips, and my mouth shall show forth thy praise (Psa. 51: 15).

Liberty to the World

Proclaim liberty to the captives, and the opening of the prison to them that are bound (Isa. 61: 1).

The Missionary's Faith

Quietly wait for the salvation of the Lord (Lam. 3: 26).

The Missionary's Call

Return unto the Lord, and he will have mercy (Isa. 55: 7).

The Missionary's Message

Speak unto them all the words that I command thee, diminish not a word (Jer. 26: 2).

The Missionary's Urgency

The king's business required haste (1 Sam. 21: 8).

The Missionary's Wisdom

Understanding what the will of the Lord is (Eph. 5: 17).

The Missionary's Source of Supply

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you (John 16: 23).

The Missionary's Constraint

Woe is unto me, if I preach not the gospel (1 Cor. 9: 16).

The Missionary's Support

Xceeding abundantly above all that we ask or think, according to the power that worketh in us (Eph. 3: 20).

The Missionary a Light Bearer

Ye are the light of the world (Matt. 5: 14).

The Missionary's Ardor

Zeal for the Lord (2 Kings 10: 16).

—Arranged by E. W. Thwing, Pekin, China,
From Sunday-school Times.

Missionary Instruction Methods

LEO LILLIAN WISE

OFTTIMES we of the small church become much discouraged and think that because we are few our possibilities are limited. But perhaps we have the wrong idea of numbers. When there are a few intensely interested we are able to accomplish more than if we are associated with the crowd that is indifferent.

The first essential in bringing missionary education before your church is that you shall have a leader of initiative, who can devise methods to suit your needs. No one person outside of your local church will be able to lay down a definite program for you to follow rigidly. So your leader must read and study methods of other successful congregations, and then adapt those programs to fit your circumstances, your people and your time.

Having secured your leader, plan the time for such instruction to be given. It may be thus:

Suppose you have a sermon one Sunday morning and another the next Sunday evening. Could you not use a half hour following Sunday-school the day you do not have a sermon? Or suppose you cannot have a successful C. W. meeting in the evening, and cannot very well divide into departments; then use a half hour before the evening service for missionary instruction. Where there is a will to have mission hours you will certainly find the time for it.

Your leader must be filled with an intense love for the "Go ye" command and what it means in the life of the individual, the home, the nation, and the church. And furthermore, he must be able to plan a constructive program that will cover weeks, months, or whatever time it will take to reach the given goal. The leader must be able to see the work as a whole and then divide it into the various parts.

One way to bring missionary instruction before your people is by the "drill" method. Suppose you have laid your watch down where you can glance at it quickly. Now call for all to give the Commission (Matt. 28: 19-20). Then when this has been done tell how many seconds it was before they responded. Call for this over and over, time after time, until there is the quick, spontaneous response. Then direct attention to the "command," followed by the "promise." Ask for the repeating of Acts 1: 8. The boys and girls will have a better understanding of these vital words if you make them **real.**

Continue your drill. Ask for the names of the General Mission Board members, and then of the various secretaries and their duties. Acquaint the membership with your District Board members. Call for the names of the mission fields in foreign countries; let the names of the stations become familiar. Then begin to learn the names of the missionaries, and as these are given the leader at first should say whether they are from Denmark, Sweden, India or China. Later your membership should state the name of the missionary and his field. Suppose you have a blackboard up in front and you say, "This morning we will see how many we can name from India." Allow ten minutes, and see how many names you have. At first names will be called from other fields besides India, but practice will make you familiar with our faithful workers' names.

Or suppose you ask your members to mention a missionary whose last name begins with the same letter that your own does. Whatever method you use, have it for the purpose of becoming familiar with the names of those loyal soldiers of the cross who have gone forth to teach for Jesus Christ. And remember those who have fallen asleep in him. Theirs are the stars of gold upon our service flags.

Again, suppose you name the missionary and his particular occupation upon the field, as teacher, evangelist, or whatever it may be.

Use the Manual published by the General Mission Board to bring information to your congregation, that the duties of the board may be defined; the qualifications necessary to be a missionary understood; who should go to the field, how he is

sent, and how appointed; the duties of the field Mission Boards; the care given to disabled missionaries, etc. As you study this you will be led into knowledge of what is obligatory upon the church at home.

Special programs are beneficial, instructive and entertaining. Keep in mind that all must be given in such a way as to make lasting impressions. Plan these carefully and prayerfully. Let the children have an important place by way of recitations, or drills, such as one given in the program booklet, telling the difference between India and America in how we do common things.

A very interesting program was once given by a class of young people who were supposed to be returned missionaries. As each one came forward he or she seemed to have caught the spirit of the meeting, and I am sure that had there been a real, bona-fide mission worker in the audience he or she would have been the first to go to them and thank them for their talks. The subjects used, as I remember them now, were something like these: (1) Then and Now; (2) Our Field; (3) Agricultural; (4) Evangelistic; (5) Educational; (6) Medical; (7) Recreation; (8) The Social Life; (9) The Accountant Upon the Field. These young people made liberal use of the Missionary Visitor.

Again, ask for missionary texts and sermon outlines, and discuss them. Or one time have two or three talk of "Missionaries I Have Personally Known," and thus learn of the hopes and struggles some of our missionaries have had in order to go to the field.

Encourage the liberal reading of our own church papers, thus learning not only what is being done on the foreign field, but here at home. Then read the many good missionary papers that deal with world problems. And occasionally one will find an article in a secular magazine that will be surprising. For instance, I was in a doctor's waiting room, and while there I picked up a copy of the April, 1922, McClure's Magazine, and in it found a most intensely interesting account of a colored school in Mississippi called "The Piney Woods School." When I had glanced rapidly over the article I asked leave to take it home for more careful reading. The request was granted, and I am sure I have a deep admiration for the courage of the founder of this school for his own race.

Also encourage the reading of our church history books and note the progress that has been made; then read the books that tell of the leaders who have gone forth in Christ's name to relate the old, old story. Read chapters from "The Moffats" to your people. Be tactful; know your subject; don't allow useless argument or discussion that will detract from your meeting. Lead your people to be interested, praying and giving. Stimulate the interest of all, and then don't be surprised if the Lord calls out workers from your group. When you study, you learn; when you learn the needs you will pray; when you have prayed you will answer God's request, whether it be to "Go" yourself, or send your money, or send your boy or girl. Do your duty and God will bless the rest.

Bellefontaine, Ohio.

MY TASK

To love some one more dearly ev'ry day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for his holy sight,
And answer when he calls—
This is my task.

And then my Savior by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the jasper walls—
This crowns my task.

—E. L. Ashford.

No man can grasp the meaning of God unless he has a background of history, and history proves that God is on the side of righteousness, idealism and normalcy. These are the things that are evergreen through the centuries.—Dr. Frank Crane.

The hardest lesson mankind has had to learn is that religious work which is held to be most precious, cannot prosper by attempts forcibly to impose it on others.—Charles Evans Hughes.

THE JUNIOR MISSIONARY

Conducted by Aunt Adalyn

Now generous autumn fun begins:
Fill up the corn and apple bins!
It's not the time for looking sober,
These red, ripe days of brisk October!

AN ECSTASY OF PRAISE

[For recitation]

Oh, praise Jehovah from the heavens,
Oh, praise him in the heights,
Ye angels of the firmament,
Who know his pure delights;
Oh, praise him, white and burning sun,
Oh, praise him, mellow moon;
Oh, praise him, marching host of stars,
With solemn midnight rune.

Oh, praise Jehovah from the earth,
Ye waters broad and deep,
That swarm with life in wondrous forms,
Where great sea-creatures sleep;
Praise him, O fire, thou mighty thing,
Praise him, O rattling hail;
Praise him, O avalanche of snow,
And mists that shroud the vale.

Oh, praise him, fearful hurricane,
Oh, praise him, zephyr mild;
Ye mountains, with your snowy cap,
Ye hills, with greenery wild;
Oh, praise him, trees with generous fruits,
Oh, praise him, oak and pine;
Ye stormy crags and murmuring brooks,
Praise ye the Lord benign.

Oh, praise him, bee, and bird, and beast,
All flocks that fleck the mead;
Praise him, ye princes, judges, kings,
Praise be all people's creed;
Young man and maiden, child and sage,
All tribes, 'neath every sun,
Come, belt the spinning earth with praise:
Oh, praise him, every one!

A. H. B.

Your name
and address

2c
Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Aunt Adalyn: I have just come from taking my music lesson. I love to play the piano, and have taken a number of lessons. O Aunty, I just love this little "Junior Missionary" back here. I read it the first thing when it comes. I wish we'd have a whole paper of it. I'd subscribe, and I'm sure a lot more would. I wish to thank the two girls who have written to me, and I hope some more will. And, Aunty, why don't the boys write to you? Only a few have, so far. Oh, I am so happy, much happier than I've ever been. But it's a secret, and I must tell you another time. Please don't publish this if there's no room. Here are the answers to the July and August puzzles. They weren't quite as easy as usual, but I think I answered them correctly. You know, if one tries, he'll always succeed. I'd send some of my own puzzles in, only I am afraid they aren't good enough to be published. I may send some next time. Much love to you and my friends.
Your loving niece,
Vernfield, Pa. Eulalia S. Nyce.

Boys, did you hear what Eulalia said? Now get busy! I'm awfully curious to know what the little "secret" is. Bring all the happiness you can spare, for there isn't any too much of it in the world. I'll trust you to make a puzzle "good enough"!

Dear Aunt Adalyn: I am so sorry that I could not get to Conference this year, but if it is possible I will go next year. I have found the answer to Gladys Hersch's question, "How old was Ishmael when he died?" It is in Gen. 25: 17. I am sending a question: How did Haman die? I am ten, and would like for some boy my age to write me. With much love,
Falfurrias, Texas. Marvin Michael.

I hear that your father is to superintend the new Mexican school, Marvin. My! what a chance you'll have to be chummy with those neglected children, and show them what a real live Christian boy can be like! I am greatly interested in the school, and sincerely hope it will succeed beyond all expectations.

Dear Aunt Adalyn: I will drop in for a little chat. I have been reading the Juniors' letters in the Visitor, and thought I would write one. I am thirteen years old, and in the seventh grade at school. Our school commences the first of September. The name of our school is "Deep Cut." I have four brothers and three sisters, and we live two and a half miles south of Spencerville. I would love to have some of the Juniors write to me. Here are my cracked Nuts for August. With lots of love,

Ruth Cook.

R. D. 2, Spencerville, Ohio.

You must have good times—the eight of you! If all the families around "Deep Cut" are that large, you have a big school. Is your teacher a lady? What does she look like? Does she love you all? Are you going to be a teacher?

Dear Aunt Adalyn: I enjoy the Junior Missionary. I like to go to Sunday-school, but I am the only girl in the "Willing Workers" class. We had a contest, at the close of which the losing side entertained us with a lovely picnic. About a hundred and twenty-five of our Sunday-school had a picnic July 4. I will be twelve years old the twenty-fourth of October. We go to a Consolidated School. I will be in the eighth grade. I write to Anna M. Hutchison occasionally. I like to write letters, and I write to Helen Stover. I enjoy studying the birds, picking wild flowers, and raising garden ones. I am sending answers to the August puzzles.

Nellie O. Moser.

Dallas Center, Iowa, R. 1, Box 13.

I am glad to find you a nature student. It tends to culture of the mind and heart. Of course you'll take botany when it comes in your course. We are all wishing you a happy birthday this month. I have a number of other friends whose birthday comes the same day as yours.

Dear Aunt Adalyn: I enjoy reading the letters in the Missionary Visitor. I have spent my vacation in the mountains. When it is clear we can see snow from our house all the year round. One day when I was out walking in the woods I saw a wild deer. We will soon be going down in the valley for the school months. I am twelve years old. My best pet is a baby brother a year old. I like to get letters. I hope some of the Juniors will write to me. Well, I must hurry and get this to the mail box.

Yours lovingly,

Okanogan, Wash. Joyce L. Young.

What a rare vacation you must have had! I love mountains—to look at. It's not so much fun to climb them any more. But they give one such an exalted feeling—you get acquainted with the only Artist who can paint such pictures.

Dear Aunt Adalyn: I am cracking the nuts of "Hidden Missionaries." They are very interesting and easy to crack. I like to read the Junior Missionary. I can hardly wait from one month to the next for it to come. I go to Sunday-school every Sunday. We have an attendance of one hundred or over nearly every Sunday. I am in class number three. The name of my class is "The Leaders." Our class song is "Follow On," and our motto is, "In God We Trust." Yours with much love,

Milford, Ind. Hazel Stout.

Just so you don't crack the heads of the missionaries! Your class has an ambitious name—are you living up to it? I hope you can inspire the rest to "follow on" in good works. Are you twelve years old too?

In sending some contributions for our department, one of our missionaries, Mrs. Alice King Ebey, of the Dangs Forest, India, encloses this note:

"We all like your page and the children are so eager for the Visitor to see what Aunt Adalyn has to say. Your letter came while I was in the Hills visiting our twelve-year-old Lois, who is there in school until about Christmas time, when she will come home for a three months' vacation. We are enjoying our work among these simple folk, and though there are plenty of discouragements and failures, there are wonderful encouragements and plenty of interesting little episodes."

Say, Juniors, don't you think Lois would be tickled to get a lot of letters from twelve-year-olds in this country? If you write right away, she will get them in time for Christmas. Address them in care of her mother, like this: "Ahwa, Dangs Forest, via Bilimora, India."

In a bit of correspondence from the other side of the world, Nora R. Hollenberg, industrious Madam Saheb at Vada, India, says:

"Your letter came to Vada shortly before we came from the hills, where we had a good change of climate and some rest. And since then we have been hustling around here getting our living quarters into shape for a four months' siege of rain. . . . The 'Junior Missionary' department is indeed most interesting in the new form. It appeals to grown-ups and older children as well as

to the little folks. I wish you great success in your work."

She submits a little experience which I will pass on for your enjoyment:

A New Breakfast Dish

The new madam saheb had just assumed the responsibilities of housekeeping in India and managing her cook. At the same time, having just passed her first year language examination, she was still a novice in speaking Marathi.

Cook—"Madam saheb, what is the order for breakfast this morning?"

Madam saheb (speaking Marathi)—"Oatmeal porridge, ———, ———, ———, and meat cutlets, to be made in the following manner: Grind the meat, and take a little of the oatmeal to mix with the meat before making into cakes."

This is what she meant to say, but according to her Marathi she clearly told him to mix the meat with the oatmeal porridge. Consequently a new breakfast food originated. But milk and sugar with oatmeal and mutton was not relished as a palatable dish by the new missionaries.

Three stone-cutters were working on a stone. A stranger asked the first what he was doing. "I'm working for $7.50 a day," he replied. "And you?" the stranger asked the second. "I'm cutting this stone," growled the laborer. When the question was put to the third stone-cutter, he answered, "I'm building a cathedral."

It was a harvest festival and the children of the Primary Department were present. After a prayer of thanksgiving there was a slight pause, and the silence was broken by the voice of a tiny one, who had her eyes shut and her hands clasped, and who, quite unconscious that any would be listening, was heard to say, "Thank you, dear God."

A Bible distributor called on a woman and asked if she had a Bible. "Do you think I am a heathen? Of course I have a Bible," she replied. Then she sent her little girl to fetch the Bible, and, on opening it, the woman said, "Well, I am glad you called. Here are my glasses which I lost three years ago and never could find."

BRING THE NUT CRACKER

Decapitations

1. Behead a cry, and leave a shoemaker's tool.
2. Behead a bond, and leave a fluid.
3. Behead a heavy mass, and leave a number.
4. Behead a small cylinder, and leave a reservoir.
5. Behead a farmer's implement, and leave the call of a cow.
6. Behead a garment, and leave a despised insect.
7. Behead dirt, and leave frost.
8. Behead a disfigurement, and leave an automobile.

Jumbled Vegetables

1. Ma, toot.
2. Bum cure, C.
3. Au, pa's rags.
4. Eel, cry.
5. Paul can toe.
6. Or awful lice.
7. Hip cans.
8. Burr, bah!

Hidden Missionaries (in India)

1. His full name is Walter Scott Rellander.
2. When he spoke all eyes were upon him.
3. I don't like this butter; Ba! ugh! take it away!
4. She saw the spider web, Bertha tells me.
5. This hull is awfully hard to crack.
6. This package is for N. E. Yoder.
7. There's not a "prep" log left, is there?
8. The sign reads, "Dr. McKay Lorenzo Brumbaugh."

August Nuts Cracked

Hidden Missionaries.—1. Coffman. 2. Vaniman. 3. Wampler. 4. Ullom. 5. Bowman. 6. Cline. 7. Cripe. 8. Hutchison. 9. Pollock. 10. Seese.

Resemblances.—1. Beat—beet. 2. Boy—buoy. 3. Sell—cell. 4. Boll—bowl. 5. Sent—cent. 6. Creek—creak.

(September Nuts Cracked in November)

"Dust, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings."

An idle man is like an idle machine: it soon destroys itself.—Marden.

HEARD AND SEEN IN FOREIGN LANDS

Alice King Ebey

One day the evangelist's wife, who can speak English, came to chat with the mem sahib.

"Mem sahib," she said, "you know Abdul's old buffalo cow, don't you?"

"Oh, yes," said the mem sahib, "I know Abdul's old buffalo cow."

"Well," she announced in fluent English, "last night she got child."

One of the boarding-school girls was praying very earnestly at the opening of a Scripture lesson in words like these:

"O Lord, break open our hard heads that these blessed words which mama tries night and day to teach us may enter in and stay there."

Thinking she had fully impressed her class of boys with the importance of preparing the heart for worship in God's house, the teacher asked:

"How should we make ready to go to the Lord's house?"

One bright little fellow promptly answered, "We must wash our clothes and bathe."

Some Christians from a secluded forest country were taken to see the ocean for the first time. One woman, scooping up the water with both hands, began to drink it.

"Oh, they told me the water of the sea has salt in it, but I thought they were telling a lie."

A Fable

Two oxen came in from work one evening, and one of them said to the other, "I am tired of working; why this daily toil?"

The next day the lazy ox rested in the barnyard while the industrious one went out as usual to his task. At night the lazy ox said to the industrious one, "Did the master say anything about me today?"

"No," replied the other.

"Then," said the lazy ox, "I will not go out tomorrow."

The second evening the lazy ox inquired again, "Did the master say anything about me today?"

"Not directly," said the industrious ox.

"What did he say?" asked the first, anxiously.

"Well," said the other, "while he did not directly mention you, he remarked that he had to make a trip to the slaughter house tomorrow."

Hanging Haman on His Own Gallows

A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested.

"I presume you have weights," said the judge.

"No, sir," replied the farmer.

"How then do you manage to weigh the butter that you sell?"

"That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one-pound loaf I've been using as a weight for the butter I sell. If the weight of the butter is wrong, he has himself to blame."

FINANCIAL REPORT

(Continued from Page 400)

nie Mohler,	4 70
Nebraska—$36.00	
Bethel Cong. for Raymond C. Flory,	36 00
Ohio—$11.09	
So. Dist., Bethel S. S. (Salem Cong.) for Esther Bright,	11 09
Pennsylvania—$712.50	
Mid. Dist., Cong.: Huntingdon Cong. for J. M. Blough, $450; Francis Baker of Everett Cong. for Ferne H. Coffman, $37.50,	487 50
W. Dist., 7th Circuit S. S. for Kathren Holsopple,	225 00
Virginia—$525.00	
No. Dist. Congs. for I. S. Long & Wife, $400; No. Dist. S. S. for Dr. Fred J. Wampler, $125,	525 00
Total for the month,	$ 2,421 29
Total previously reported,	13,485 49
Total for the year,	$ 15,906 78

There must be an increasing reliance upon religion. It is the source of all faith. It is the evidence of the eternal purpose and of the true power.—Vice-President Coolidge.

FINANCIAL REPORT

Tract Distribution. During the month of August, the Board sent out 6,112 tracts.

Conference Offering. The Conference (Forward Movement) offering for the year ending February 28, 1923, at this time stands as follows:

Cash received since March 1, 1922,	$104,194.99
Pledges outstanding,	43,817.21
Total,	$148,012.20

August Receipts. The following contributions for the various funds were received during August:

WORLD WIDE

California—$5.10
No. Dist., Indv.: D. A. Musselman, ... $ 4 60
So. Dist., Cong.: C. Ernest Davis (M. N.) (La Verne), ... 50

Illinois—$101.00
So. Dist., Cong.: S. G. Bucher (Astoria) $100; M. Flory (M. N.) (Girard) $.50; S. S. Blough, (M. N.) (Decatur) $.50, ... 101 00

Indiana—$90.75
Mid. Dist., Cong.: Gurnsey (Monticello) $12.20; Oral Lower (No. Manchester) $25; Indv.: Mrs. O. D. Garrett, $5, ... $ 42 20
No. Dist., Cong.: Yellow River, $41.30; Rosette Nickler (Middlebury) $1.75, ... 43 05
So. Dist., Cong.: Abraham Bowman (Nettle Creek), ... 5 50

Iowa—$13.50
Mid. Dist., Cong.: Walter M. Royer (Dallas Center), ... 5 00
No. Dist., Cong.: Elsie J. Hersch (So. Waterloo) $5; W. H. Lichty (M. N.) (So. Waterloo) $.50; Geo. A. Lininger (So. Waterloo), $3, ... 8 50

Kansas—$58.90
N. E. Dist., Cong.: Mrs. Lydia Kimmel (McLouth) $40; O. H. Feiler (M. N.) (Navarre) $.50, ... 40 50
S. W. Dist., Cong.: J. C. Bowers (McPherson) $9; J. R. Wine (M. N.) (Wichita) $.50; S. S.: Vacation Bible School (Pleasant View) $8.90, ... 18 40

Maryland—$86.81
E. Dist., Cong.: Washington City, $50; Bethany, $11.31; No. 59268 (Frederick City) $25; Eld. Levi K. Ziegler (M. N.) (Denton) $.50, ... 86 81

Michigan—$3.50
Cong.: Albert R. Smith (M. N.) (Grand Rapids) $1; Indv.: Mrs. Amanda Sielske, $2.50, ... 3 50

Minnesota—$3.83
Cong.: Monticello, $3.33; Eld. D. F .Landis (M. N.) (Lewiston) $.50, ... 3 83

Missouri—$14.50
Mid. Dist., Cong.: A Sister (Warrensburg), 2 00
S. E. Dist., S. S.: Broadwater, ... 10 00
S. W. Dist., Cong.: Mrs. W. P. Jacobs (Carthage), ... 2 50

Montana—$10.00
E. Dist., Indv.: Mrs. G. M. Taylor, ... 10 00

Nebraska—$13.22
Cong.: P. B. Colton (Beatrice) $5; Beatrice Assembly, $8.22, ... 13 22

Ohio—$330.88
N. E. Dist., Cong.: Reading, $140; Ashland Dickey, $132.93; S. S.: 3rd Primary Class of Vacation Bible School (Reading) $1.85, ... 274 78
N. W. Dist., Cong.: Lick Creek, $50; Stoney Creek (Logan) $6.10, ... 56 10

Pennsylvania—$300.17
E. Dist., Cong.: No. 59286 (Mingo), ... 40 00
So. Dist., Cong.: Antietam, $5; Ridge House (Ridge) $50; New Fairview, $100; S. S.: Busy Juniors' Class, Huntsdale (Upper Cumberland) $25.25; "Willing Workers" Class, Three Spring (Perry), $10, ... 190 25
S. E. Dist., Cong.: Norristown, $36.06; Mrs. W. Irvin, Calvary (Philadelphia) $10; Mrs. Esther Dickinson, Calvary (Philadelphia) $5; S. S.: Norristown, $16.86, ... 67 92
W. Dist., Cong.: H. A. Berkebile (Johnstown), ... 2 00

Sweden—$18.74
Cong.: Malmö, ... 18 74

Virginia—$12.00
E. Dist., Cong.: Locust Grove, ... 12 00

Washington—$6.00
Cong.: J. E. Hostetler (Yakima) $5; Eld. M. F. Woods (M. N.) (Whitestone) $1, ... 6 00

West Virginia—$25.00
First Dist., Indv.: E. D. Coombs, ... 25 00

Total for the month,	$ 1,093 90
Total previously reported,	22,122 71
Total for the year,	$23,216 61

STUDENT FELLOWSHIP—1921

Illinois—$190.00
No. Dist., Students and Faculty of Bethany Bible School, ... $ 190 00

Total for the month,	$ 190 00
Total previously reported,	992 70
Total for the year,	$ 1,182 70

STUDENT FELLOWSHIP—1922

Illinois—$45.00
No. Dist., Students & Faculty of Bethany Bible School, ... $ 45 00

Indiana—$5.00
No. Dist., Cong.: Mrs. Addie Hess Phend (Goshen City), ... 5 00

Total for the month,	$ 50 00
Total previously reporetd,	1,808 93
Total for the year,	$ 1,858 93

AID SOCIETY HOME MISSION FUND

Colorado—$8.00
N. E. Dist., Cong.: Denver, ... $ 8 00

Total for the month,	$ 8 00
Total previously reported,	11 00
Total for the year,	$ 19 00

GREENE COUNTY, VIRGINIA, MISSION

Maryland—$28,21
E. Dist., Cong.: Washington City, ... $ 28 21

Total for the month,	$ 28 21
Total previously reported,	274 81
Total for the year,	$ 303 02

INDIA MISSION

Illinois—$4.40
So. Dist., S. S.: Oakley Vacation Bible School, ... $ 4 40

Iowa—$5.00
No. Dist., Cong.: H. E. Slifer (Grundy Co.), ... 5 00

Maryland—$25.79
E. Dist., Cong.: Denton, ... 25 79

Ohio—$.25
N. W. Dist., Cong.: Stony Creek (Logan), 25

Virginia—$6.00
E. Dist., Cong.: Mrs. B. M. Mow (Rap-

pahannock), ... 6 00

Total for the month, ...$ 41 44
Total previously reported, ... 570 65

Total for the year, ...$ 612 09

INDIA NATIVE WORKER

Indiana—$10.00
No. Dist., Cong.: Wilson Morningstar & Wife, (Union Center), ...$ 10 00

Total for the month, ...$ 10 00
Total previously reported, ... 981 04

Total for the year, ...$ 991 04

INDIA BOARDING SCHOOL

India—$15.00
Cong.: "A Sister" (Bulsar), ...$ 15 00
Indiana—$6.00
No. Dist., S. S.: "Children of the King" Class, No. Winona, ... 6 00
Iowa—$5.00
So. Dist., Cong.: Leo Power (So. Keokuk), 5 00
Kansas—$25.00
N. E. Dist., Aid Soc.: Morrill, ... 25 00
Ohio—$32.00
N. E. Dist., Cong.: Canton Center, ... 32 00
Pennsylvania—$80.00
Mid. Dist., Cong.: Huntingdon, $45; S. S.: Young Men's Bible Class, First Altoona, $17.50, ... 62 50
W. Dist., S. S.: Maple Glen, ... 17 50

Total for the month, ...$ 163 00
Total previously reported, ... 1,170 04

Total for the year, ...$ 1,333 04

INDIA SHARE PLAN

Colorado—$2.60
W. Dist., Cong.: First Grand Valley, ...$ 2 60
Nebraska—$19.31
C. W. S.: Alvo, ... 19 31
Ohio—$25.00
N. W. Dist., Cong.: Claude G. Vore (Lima), ... 25 00
Pennsylvania—$175.00
Mid. Dist., Cong.: Roaring Spring, $50; S. S.: "Helping Hands," 28th St., Altoona, $25, 75 00
S. E. Dist., Cong.: Brooklyn, ... 25 00
W. Dist., Cong.: Arthur Wolford & Wife (Ligonier), ... 75 00
Wisconsin—$12.50
Cong.: O. L. Harley (White Rapids) 12 50

Total for the month, ...$ 234 41
Total previously reported, ... 2,251 08

Total for the year, ...$ 2,485 49

INDIA HOSPITAL

Indiana—$20.00
No. Dist., Cong.: Wilson Morningstar & Wife (Union Center), ...$ 20 00

Total for the month, ...$ 20 00
Total previously reported ,..... 52 11

Total for the year, ...$ 72 11

INDIA WIDOWS' HOME

Indiana—$10.00
No. Dist., Cong.: Wilson Morningstar & Wife, (Union Center), ...$ 10 00

Total for the month, ...$ 10 00
Total previously reported, ... 37 00

Total for the year, ...$ 47 00

CHINA MISSION

Florida—$15.00
Indv.: C. H. Hellerman, ...$ 15 00
Pennsylvania—$3.00
W. Dist., Cong.: F. B. Myers (Jacobs Creek), ... 3 00

Total for the month, ...$ 18 00
Total previously reported, ... 1,534 30

Total for the year, ...$ 1,552 30

CHINA NATIVE WORKER

Kansas—$7.60
N. E. Dist., Cong.: No. 59345 (Morrill), ..$ 7 60
Ohio—$75.00
N. E. Dist., S. S. Ashland Dickey, ... 75 00
Oregon—$7.60
Cong.: No. 59346 (Portland), ... 7 60

Total for the month, ...$ 90 20
Total previously reported, ... 208 69

Total for the year, ...$ 298 89

CHINA BOYS' SCHOOL

Indiana—$147.20
No. Dist., Cong.: Wilson Morningstar & Wife (Union Center), $10; M. B. Stuck & Wife and W. U. Miller & Wife, $77.20; Delbert Mangus & Wife (Pine Creek), $60, ... 147 20
New Jersey—$12.00
Indv.: S. D. Glick, ... 12 00
Ohio—$25.00
So. Dist., S. S.; Young People's Class, Bethel, ... 25 00

Total for the month, ...$ 184 20
Total previously reported, ... 194 27

Total for the year, ...$ 378 47

CHINA GIRLS' SCHOOL

Indiana—$10.00
No. Dist., Cong.: Wilson Morningstar & Wife (Union Center), ...$ 10 00
Ohio—$31.00
N. W. Dist., Cong.: Lick Creek, $5; Stony Creek (Logan) $1, ... 6 00
So. Dist., S. S.: Young People's Class, Bethel, ... 25 00

Total for the month, ...$ 41 00
Total previously reported, ... 265 96

Total for the year, ...$ 306 96

CHINA SHARE PLAN

Kansas—$15.00
S. W. Dist., S. S.: Comrades Class, Miami, $ 15 00
Pennsylvania—$31.82
W. Dist., S. S.: Vacation Bible School, Greensburg, ... 31 82
Virginia—$13.00
E. Dist., S. S.: "Up-Streamers" Class, Oakton (Fairfax), ... 13 00
Washington—$12.50
S. S.: Junior & Primary Classes (Seattle), 12 50
Wisconsin—$6.25
Cong.: A Friend (Rice Lake), ... 6 25

Total for the month, ...$ 78 57
Total previously reported, ... 960 79

Total for the year, ...$ 1,039 36

CHINA HOSPITAL

Indiana—$20.00
No. Dist., Cong.: Wilson Morningstar & Wife (Union Center), ...$ 20 00
Ohio—$10.00
So. Dist., Cong.: Franklin Etter (Brookville), ... 10 00
Pennsylvania—$32.70
E. Dist., Cong.: Conestoga, ... 32 70

Total for the month, ...$ 62 70
Total previously reported, ... 69 00

Total for the year, ...$ 131 70

NEAR EAST RELIEF

California—$15.00
So. Dist., Cong.: Mary A. Brubaker (La Verne), ... $ 15 00

Indiana—$31.00
Mid. Dist., Cong.: Herman Frank (Portland) $1; S. S.: Pipe Creek, $10, ... 11 00
No Dist., Cong.: Wilson Morningstar & Wife (Union Center), ... 20 00

Oregon—$98.65
Cong.: Portland, $68.65; Albany, $5; S. P. VanDyke (Newberg) $25, ... 98 65

Pennsylvania—$764.31
E. Dist., Cong.: White Oak, $428; Chiques, $165.70; Conestoga, $90.11; S. S.: Midway, $30; Primary Dept., Spring Creek, $22.50; Bareville (Conestoga) $18; Aid Soc.: Conestoga, $10, ... $ 764 31

Total for the month, ... $ 908 96
Total previously reported, ... 1,347 54

Total for the year, ... $ 2,256 50

ARMENIAN RELIEF

Iowa—$5.00
No. Dist., Cong.: H. E. Slifer (Grundy Co.), ... $ 5 00

Ohio—$10.00
N. E. Dist., Indv.: Isaac Miller, ... 10 00

Pennsylvania—$12.25
Mid. Dist., S. S.: Junior Class (Williamsburg), ... 11 00
S. E. Dist., Cong.: "Individual" (Royersford), ... 1 25

Total for the month, ... $ 27 25
Total previously reported, ... 499 70

Total for the year, ... $ 526 95

RUSSIAN RELIEF

Indiana—$2.60
So. Dist., Cong.: R. M. Arndt (White), .. $ 2 60

Iowa—$5.00
No. Dist., Cong.: H. E. Slifer (Grundy Co.), ... 5 00

Michigan—$2.00
Indv.: No. 59244, ... 2 00

Ohio—$4.25
N. E. Dist., S. S.: Vacation Bible School (Canton Center), ... 4 25

Pennsylvania—$1.25
S. E. Dist., Cong.: "Individual" (Royersford), ... 1 25

Total for the month, ... $ 15 10
Total previously reported, ... 1,040 28

Total for the year, ... $ 1,055 38

AFRICA MISSION

Pennsylvania—$150.00
E. Dist., Cong.: Maiden Creek, ... $ 150 00

Total for the month, ... $ 150 00
Total previously reported, ... 266 56

Total for the year, ... $ 416 56

OAKLAND CHURCH FUND

Illinois—$10.00
No. Dist., Aid Soc.: Franklin Grove, ... $ 5 00
So. Dist., Aid Soc.: Virden, ... 5 00

Kansas—$5.00
N. E. Dist., Aid Soc.: Morrill, ... 5 00

Maryland—$10.00
E. Dist., Aid Soc.: New Windsor, $5; Manor, $5, ... 10 00

Ohio—$15.00
N. E. Dist., Aid Soc.: W. Nimishillen, $5; Black River, $5, ... 10 00
So. Dist., Aid. Soc.: Trotwood, ... 5 00

North Dakota—$5.00
Aid Soc.: New Rockford, ... 5 00

Pennsylvania—$10.00
W. Dist., Aid Soc.: Brothersvalley, $5; Hooversville (Quemahoning) $5, ... 10 00

West Virginia—$5.00
First Dist., Aid Soc.: Keyser (New Creek), 5 00

Total for the month, ... $ 60 00
Total previously reported, ... 45 00

Total for the year, ... $ 105 00

FORWARD MOVEMENT—1921

North Dakota—$20.00
Cong.: Ellison, ... $ 20 00

Ohio—$70.00
N. E. Dist., Cong.: Ashland Dickey, ... 5 00
So. Dist., Cong.: Prices Creek, ... 65 00

Total for the month, ... $ 90 00
Total previously reported, ... 18,904 57

Total for the year, ... $18,994 57

FORWARD MOVEMENT—1922

California—$25.00
No. Dist., Cong.: Golden Gate, ... $ 25 00

Illinois—$702.55
No. Dist., Cong.: Lanark, $46; Franklin Grove, $571.75, ... 617 75
So. Dist., Cong.: Girard, ... 84 80

Indiana—$112.53
Mid. Dist., Cong.: So. Whitley, $12.53; Huntington, $45; W. Eel River, $1, ... 58 53
No. Dist., Cong.: Elkhart City, ... 6 00
So. Dist., Cong.: Four Mile, $38; White, $10, ... 48 00

Kansas—$20.00
N. E. Dist., Cong.: Wade Branch, ... 20 00

Maryland—$22.50
E. Dist., Cong.: Bethany, ... 22 50

Ohio—$534.58
N. E. Dist., Cong.: Mt. Zion, $3.50; Springfield, $25, ... 28 50
N. W. Dist., Cong.: Marion, $24.75; Stony Creek (Logan) $10; S. S.: Eagle Creek, $194.33, ... 229 08
So. Dist., Cong.: May Hill, $2; Greenville, $10; Pleasant Hill, $140; Lower Stillwater, $100; P. S. Eby (Beech Grove) $25, ... 277 00

Pennsylvania—$156.85
E. Dist., Cong.: Maiden Creek, ... 63 00
S. E. Dist., Cong.: "Individual" (Royersford), ... 5 50
W. Dist., Cong.: Greensburg, $75; Rockton, $13.35, ... 88 35

Virginia—$52.00
E. Dist., Congs., ... 52 00

West Virginia—$14.42
First Dist., Cong.: Old Furnace, ... 14 42

Total for the month, ... $ 1,640 43
Total previously reported, ... 42,878 45

Total for the year, ... $ 44,518 88

MISSIONARY SUPPORTS

Colorado—$100.00
S. E. Dist., O. C. Frantz (Rocky Ford) (S. W. Kans. & S. E. Colo. Congs.) for F. H. Crumpacker & Wife, ... 100 00

Illinois—$450.00
No. Dist., Franklin Grove Cong. for Bertha L. Butterbaugh, ... 450 00

Iowa—$225.00
No. Dist., Waterloo City S. S. for Mary S. Shull, ... 150 00
So. Dist., No. English River S. S. for Nettie M. Senger, ... 75 00

Indiana—$357.00
Mid. Dist. S. S. for Adam Ebey, ... 357 00

Missouri—$4.70
Mid. Dist. Cong. (Prairie View) for Jen-

(Continued on Page 397)

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

ITS MEMBERSHIP

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All correspondence for the Board should be addressed to Elgin, Ill.

ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Bedsted St., Thy, Denmark

Glasmire, W. E., 1919
Glasmire, Leah S., 1919

Brondersley, Denmark

* Esbensen, Niels, 1920
* Esbensen, Christine, 1920

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna N., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Baker, Elizabeth, 1922
Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921
Dunning, Ada
Ikenberry, E. L.
Ikenberry, Olivia Dickens

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Flory, Raymond, 1914
Flory, Lizzie, N., 1914
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

* Gwong, Moy, 1920

On Furlough

Rider, Bessie M., Elizabethtown, Pa.
Shock, Laura J., Huntington, Ind., R. D.
Senger, Nettie M., South English, Ia., care of Will Senger
Wampler, Ernest M., 1918
Wampler, Vida A., 1918

Detained beyond furlough period

Brubaker, Dr. O. G., North Manchester, Ind., 1913
Brubaker, Cora M., North Manchester, Ind., 1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Blickenstaff, Verna M., 1919
Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Summer, Nettie B., 1919
Summer, Benjamin F., 1919
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Widdowson, Olive, 1912

On Furlough

Holsopple, Q. A., Huntingdon, Pa., 1911
Holsopple, Kathren R., Huntingdon, Pa., 1911
Long, I. S., Bridgewater, Va., 1903
Long, Effie V., Bridgewater, Va., 1903
Mow, Anetta, Sebring, Fla.
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., North Manchester, Ind., 1904
Ross, Flora N., North Manchester, Ind., 1904

Detained beyond furlough period

Eby, Anna M., Trotwood, Ohio, 1912
Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., Ashland, Ohio, 1916

* Native workers trained in America.

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The Church School of Missions

To learn God's will and how to accomplish it

A Church School of Missions conducted in a local church is managed very much like a Sunday-school. The regular steps in promoting such a school can well be as follows:

Send to General Mission Board for full particulars.

Enlist the interest of a number in the plan.

Bring it before the church for approval.

Select the best person for superintendent of the school.

Decide the number of classes and their teachers.

Select the course of study.

Pray, work and spread enthusiasm all around.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV November, 1922 NO. 11

John Caruso Holding Street Meeting for Italians, Brooklyn, N. Y.

Home Mission Number

The Sunday-Schools at Christmas Raising $25,000 for a New Brooklyn Italian Church

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request the Visitor will be sent to ministers of the Church of the Brethren.

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The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV NOVEMBER, 1922 No. 11

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EDITORIAL

There are 8,000 Italians living in the center where our Brooklyn Italian Mission is located.

The room that has been used for twenty years for services is 12 by 20 feet.

Our present mission was started in 1898.

John Caruso is the pastor of this mission, and is known in the street as Bro. John.

Thirty-six have been baptized during the last twenty-seven months. Five or six now await the rite.

The Immigrant

I have shouldered my burden as the American man of all work.

I contribute eighty-five per cent of all the labor in the meat packing industries.

I do seven-tenths of the coal mining.

I do 78 per cent in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nine-twentieths of all the clothing.

I manufacture more than half of the shoes.

I build four-fifths of all the furniture.

I make one-half of the collars, cuffs and shirts.

I turn out four-fifths of the leather.

I make half of the gloves.

I refine nine-twentieths of the sugar.

I make half of the tobacco and cigars.

Yet I am the great American problem.—From Mr. Haskin's Book, "The Immigrant."

BRIDGEWATER COLLEGE LIBRARY

The World at Our Door

"From Greenland's icy mountains, from India's coral strand,
Where Afric's sunny fountains roll down their golden sand:
From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain."

The challenging appeal of this great hymn, inspired by that meaningful command of our Lord, "Go ye therefore," has transfigured many a heart from a selfish character to a divinely contagious personality, outwardly expressing itself in carrying the "Good-News" to the "uttermost parts of the earth," facing the dangers that the early missionaries faced and dangers that are being faced today. We must send missionaries to the ends of the earth. There must be no deflection from that goal, nor turning back. Today, not only is the world appealing to America for help, but we find millions from the "uttermost parts of the earth" at our door, away from their homes, strangers in a strange land, and for the most part giving up their homeland religions, thus presenting a tremendous challenge to Christian America to keep itself Christian. The Church of the Brethren does not carry papers exempting it from this growing task. People are here from Greenland, India, Africa—from every nation on the earth. What shall we do about it? We must decide. Pilate could not escape the question, "What then shall I do unto Jesus which is called Christ?" He could not wash away his guilt. Neither can we wash away our sins of neglect to these millions.

One Challenge

It is impossible immediately to take our place in welcoming all these millions of foreigners to our country and introducing them to Christ, but we can do our part and surely we ought not to be content with a lesser attainment. Since we can't equip and send missionaries to the various nationalities about us, we can select places of service, the number to be determined by our resources, and there render efficient work by providing adequate facilities and personnel. After twenty years of testing, the struggling Brooklyn Italian Mission comes to us, placing its needs before us. It is a fact. Brooklyn Italian Mission exists. It is in need of help adequately to present Christ to the people of this Italian center. Will we fail them? If we fail can we wash our hands and be clean? Do we have, here in America, such an extensive program among foreigners that we will have just reason for failing? To fail now will practically mean that we do not intend to help the foreigner, and that we are willing he shall lie in the road and we pass by like the priest and the Levite, on the other side. Let us vote a part of our God-given resources to this cause.

Present Equipment

One needs only to glance at the picture of the present quarters of the Italian Mission, owned by the Church of the Brethren in Brooklyn, to be convinced of the urgency of adequate facilities. The building does not give the church at large very much credit. We believe in good homes and churches, and we are not satisfied with any sort of a building in which to live or worship. Therefore, if we erect for ourselves buildings of which we are not ashamed, we ought not to ask our Italian Brethren, who are not yet able to provide for themselves, to worship in a building where we would not worship. We can't afford to keep our church name on the present structure. It is not inviting. There is lack of room and light. It does not look like a church. The Italians build fine churches. If our work is to grow we must provide an edifice that will approach the Italian's ideal of a place of worship. If we expect to continue to occupy this field we ought adequately to provide for it, or get out and let some other church have the field that will. We have a good start there, and surely we will do the big thing for the Italian Brethren in the name of the Master. Let us put our name, "The Italian Church of the Brethren," on a building dedicated to God that is worthy of the name.

Challenge to Unselfishness

Surely, while we are remembering our friends at Christmas time by gifts and exchanging greetings of good will, we shall

(Continued on Page 408)

The Board's Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs of the world-wide work of the church as an urgent call for the Thanksgiving offering of the churches. Of all world needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life; our good homes and everyday religion; our piety and faith in the Word of God; these and other ideals reflected in the faith of our fathers give us a message such as the world needs today.

Our older missionaries are breaking down; the challenging call of Africa has waited long; there is a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do—for while the Lord never gave us more bountiful harvests, our taxes are high, markets are low, and our investments disappointing. But these are but the price we pay for our mistakes and luxury and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves cannot break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life ought to lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world.

The Board asks all churches at Thanksgiving Time to give a generous offering for general mission work. Find remittance blank on page 428.

At Christmas Time the appeal for $25,000 to complete the Brooklyn Italian Building Fund is directed to the Sunday-schools. See the outside back cover.

The Italian

F. V. MAC PECK

"What the Italian needs is not more entertainment—he has enough of that—but he is sadly in need of a real vital religion." We may give them all kinds of help, but unless we give them Jesus Christ along with these other things, we will make a miserable failure of our attempt to improve their condition.

ITALY has a population of about 35,000,000 people, who are divided into two main groups, those of the North and those of the South. These major divisions are again divided into smaller communities like our States, only with the difference that it goes farther than a division of mere territory and becomes one of language and customs. Some claim that there is a difference intellectually, but this is to be accounted for on the basis of opportunity. From the North come the people that have inhabited the big cities; from the South mostly the peasant class, but although this last group have been agriculturists at home, not many of them ever become such in this country.

Italians have been an oppressed and downtrodden people for centuries, and have been taxed until they have little or nothing. This causes them to put their children to work at the earliest possible moment. Until a few years ago the limit was as low as 6 years of age. I was recently talking to a young man that had gone to work at 7 years and had been working ever since. Not many years ago they increased the age limit to 12 years, which should improve conditions somewhat, but we should not hope for too much as yet.

These people have been exploited by the Roman Church for centuries, and over there we find the clergy almost as superstitious and ignorant as the people. Although many of these men have spent ten and twelve years in a religious seminary they frequently show neither intellectual ability nor integrity; in fact, some of them are so low morally that they lose the respect of the people who should look up to them for moral leadership. The services are strictly of the formal type, and I read of an instance where the people who were at mass walked up and down the church floor conversing, joking and even laughing during the service. In some places the only sermon they have is at Easter time. What would you naturally expect from such conditions? Only just what has happened, a reaction against such practices, resulting many times in atheism. Truly there have been those who tried to reform the church from within, but with little or no success. But there is a brighter side of the religious situation in Italy, and this we find in the wonderful work that has been carried on by the Waldensian Church, which of late years has been assisted by the other Protestant denominations, which have been doing a very constructive work among these people.

The first thing that causes the Italian to look toward the United States is the longing for a chance to better himself, which is almost impossible in his own country. There he is kept down, and the climb is hardly ever attempted, but when he thinks of America it is in terms of equal opportunities for all. With this thought in mind he sets out for this country and is landed at one of our big seaports. When he arrives here he is somewhat disappointed, for first of all he faces the difficulty of language, which is a great barrier between him and what he had hoped for. Although often skilled in various lines, the language handicaps him, and many times you may find men digging trenches or working on railroads who are fitted for other lines of work. Then he faces the racial question, which is a class distinction that we have unconsciously set up here in our own country, as rigid as the caste system of India. He either remains in some large city, near the coast, or leaves for a mining district. In either case he colonizes with people from his own district in Italy. In the big cities we find him in the big tenement districts, living in very congested and unhealthful quarters, which results many times in poor health for his family. Although he would like to have his children educated, his economic situation forbids this, and we find

Brooklyn Italian Teacher Training Class

him putting his children to work at an early age. Although he has barely room enough for his wife and children, he takes boarders, to help him share the expenses. For the most part he is very honest and frugal, getting ahead under the most adverse conditions. It is said that in New York alone the Italians own 10,000 stores, not mentioning the thousands that own their homes.

Although everybody in this country seems to be under the impression that all Italians are Roman Catholics, only a small percentage belong to that organization. Out of the 600,000 Italians that we have in New York, the Catholics in a recent report claimed only 180,000, leaving 420,000 either Protestant or nothing. From personal observation I believe that these people are in need of the Gospel just as much as any heathen nation in the world. They bring from Italy, saint worship, the festa and many other Romish customs, that are bordering on, if not in reality, paganism. In New York alone the annual sale of saints amounts to thousands of dollars, and is a very profitable business. Efforts are being made to Americanize them by social uplift work, and various organizations are employing different methods to bring about this result. I recently heard a worker, that knew the situation, say, "What the Italian needs is not more entertainment—he has enough of that—but he is sadly in need of a real vital religion." We may give them all kinds of help, but unless we give them Jesus Christ along with these other things, we will make a miserable failure of our attempts to improve their condition.

As far as I am informed the Brethren Church has only two or three main points of contact with these interesting people, and one of these is at our mission in Brooklyn, N. Y. It is with this group that I have been acquainted for a number of years, and recently I was called by the District Mission Board to assist Bro. Caruso in his work. The community is composed of a group of about 20,000 to 30,000 Italians of the various types. These figures I am not sure about, owing to the scattered area over which they are located, but it is a very large group of these foreign neighbors of ours. In it is located only one Italian Catholic church, and one or two small mission points, so you see there is a great opportunity for service. We have mission-

Little Miss Italy
What possibilities for a good Christian character!

aries in India and China, but none in Italy, but there is a chance to convert some Italians here, and later, when they return to their own country, as many do, there is a possibility of their being used of the Lord in helping to convert their own countrymen to Jesus Christ. This has occurred many times in the past, among energetic and enthusiastic men and women that have tasted and found that the Lord is good and felt that they wanted others to benefit by their experience.

Do you remember the story in the eighth chapter of Matthew, concerning a certain centurion, who in all probability was a Roman officer, and what our Lord said about him? "Verily, I say unto you, I have not found so great faith, no, not in Israel." Or the story of Cornelius: "A devout man, and one that feared God and all his house, who gave much alms to the people, and prayed to God always."

I wish I had time and space to tell you of many returned Protestant Christians, and the great work they have done in Italy, turning whole communities upside down by their preaching of a full Gospel, and amidst much opposition establishing churches. The work has been under way for a good many years at the Brooklyn Mission, and has suffered many times, for various reasons. Many problems are yet to be solved, many difficulties have to be overcome; but still I would say we should not leave any stone unturned in our efforts to lead these people into greater light. In most cases their thinking has to be entirely changed, owing to what they have previously termed Christianity and church. They have to be strengthened, so as to be able to stand firmly in the face of all opposition and ridicule, because this is a stern reality with all those that unite with the Protestant Church. This will take time and means much good hard work, but I believe that it can be done. All that we have done so far, I am sure that these people have appreciated, and I am also sure that all we intend to do for them, in the way of giving them an adequate place to worship, will be accepted in the same spirit. May we not all, by our hearty support of this work, show these people we are with them to the very end?

The Little Frame Building Is Home for Both Mission and Pastor

History of the Brooklyn Italian Work

J. KURTZ MILLER
Pastor, Frederick City Church, Maryland

SOME one has said, "History is His story." The history of our Italian mission work in Greater New York City is briefly told in the following facts and dates:

Our work dates back to the year 1900. A group of Italian workmen were eating their noonday lunch near our English Mission on 60th Street, and it so happened that Sister Alice Boone (of sacred memory) passed by and handed each man an announcement of special services in our mission, giving the invitation personally for the men to attend. Only one man responded. And this Italian brother has been known since that night to our Brotherhood as John G. Caruso.

J. Kurtz Miller

After Bro. Caruso was baptized he felt a mighty concern in his soul for the many thousands of his countrymen who were only nominal Romen Catholics and were without God, and a saving knowledge of the truth as it is in Christ. Bro. John had been in America long enough to understand English fairly well and had saved a little money. The proof of his conversion was the fact that he laid every dollar (like Barnabas of old) on the Lord's altar and opened an Italian mission in a section of Brooklyn known as "Little Italy." This was the real beginning of an Italian mission, yes, the first Italian mission in our Brotherhood. This honor we now most gladly give to our beloved Bro. Caruso.

Of course it goes without my telling you that the mission had no smooth sailing. It had scarcely gotten headway, until the near-by priests began the most drastic measures to crush the work and drive Bro. John away. I came to his rescue in the fall of 1901, being commissioned by our General Mission Board to direct all of our mission interests in Greater New York City. Nov. 24, 1901, I baptized the first convert of the Italian Mission, in the person of Santa Aliota (now Mrs. Box). During my stay with the work, from 1901 to 1918, I baptized forty-two Italian converts. Others have been baptized since by Bro. Caruso. Of course not all have proved faithful, but the Italian Mission has had "an acorn growth," slow, steady and sure. We feel that it is in our Brotherhood to remain to the glory of our wonderful Christ, who is no Respecter of nationalities. His saving love is just as great for an Italian as it is for an American.

The first five years' work in this mission almost taxed us beyond our endurance. There was one continuous stream of problems to solve. To rent a suitable place for the mission was no easy task. Most property was owned by Romen Catholics, and hence they would advance the rent beyond our reach. Thus we were driven from one street to another, seeking an abiding place. But we remembered that "difficulty" is the very atmosphere of "the miraculous," and surely the Lord did open many a closed door for us.

There was only one thing to do, and that was to buy a home and locate Bro. Caruso in it and have absolute control of our own mission property. But we had no money. The General Mission Board said that they had no money to buy or build mission property. We took the problem to the Lord in prayer, and a brother, who now lives in Elizabethtown, Pa., offered me a loan of $1,500 at 4 per cent to purchase a

$3,000 property which could be had, and which was suitable for our work. I put up the other $1,500 myself and made a "faith venture" by deeding the property to the General Mission Board. It is their property to this day. Some improvements had to be made, and by the time we had the home and the mission in good running shape I had a debt of $3,472 on my hands. But we talked to the Lord about it and told our friends of our needs, and as a result $5,672 was given to us for the Italian Mission during 1901 to 1918. The Elizabethtown brother has his loan refunded and so have I. And exactly $2,200 I turned over to my successors in the work. They have used this money for the purchasing of the new lots, upon which the Mission Board now proposes to erect the "first Italian Brethren church" in the history of our Brotherhood. It took twenty-one years to come to this point. But thank the Lord that the mission did not die!

At this point I must express my lasting gratitude to all of our good people who so splendidly stood by me with their gifts, and thus made it possible to dedicate free of debt, Nov. 29, 1908 (our Bicentennial year) "The First Brethren church" in Greater New York City. I deeded all of our property to the General Mission Board, and therefore it is the property of our Brotherhood. This land and the buildings would cost today about $100,000, to say nothing about the strong, active congregation which has grown into existence. Did the long, hard struggle during the years from 1901 to 1918 pay? From a purely business standpoint every dollar invested by our Brotherhood, in the Brooklyn-New York mission work is today worth three dollars. However, the real worth is being recorded in heaven!

In conclusion. May we not hope that our Italian Mission church will also some day show the same growth as our "First Brooklyn Brethren church"? We never know what is possible until we do our best. Let us aid Bro. Caruso and all of the faithful coworkers from the First Church at 358 60th Street to sow the gospel seed. Let us pray in faith; and be CONFIDENT that the everliving Christ will get glory to his Name in the salvation of many of our thus-far unsaved Italians, who have come to our shore seeking a home in America. Our Frederick Sunday-school hereby challenges your Sunday-school to match her gift of $200 for the building of the much-needed Italian Brethren church in Brooklyn, New York. Will you accept the challenge?

Frederick, Md.

A NIGHT AT THE ITALIAN MISSION

Mrs. J. F. Danner

JUST recently I have spent a night at the home of Brother and Sister Caruso, our Italian missionaries in Brooklyn, N. Y. I happened to be there on a Wednesday evening, which made it possible to attend prayer meeting, which was held on the street a few blocks from their mission. The services were conducted by Bro. Caruso in Italian and Bro. Macpeck in English. About one hundred men, women and children had gathered to this service. They were most attentive, waiting for the message.

I was very much impressed when I noticed the little children, and especially mothers holding their babies during the entire service. Bro. Caruso lives in the Italian section, which numbers about eight thousand. He has a school in his own home, during the day for children and for adults in the evening, and holds church services every Sunday. This room is small and not suitable by any means for this kind of work. It makes it very difficult for him to hold these converted Italians, as they do not like to attend services in this small room. I understand a lot has been bought for the erection of a church. Now wouldn't this be a fine opportunity for us Americans to contribute liberally toward this new building and spend less money for ourselves and more for our Italian brethren?

EDITORIAL

(Continued from Page 402)

not neglect to remember the program of Christ which calls for unselfish service and sacrifice. Let us give to the Lord's work by presenting to the Italians of Brooklyn, New York, a church in which they may worship God in a true way.

Proposed Building, Italian Mission, Brooklyn, N. Y.

ELD. J. S. NOFFSINGER
Secretary General Educational Board

This proposed building is the product of much study and careful thought. It is considered by one of the best church architects in New York City to be one of the most economical and yet best arranged plans he has ever seen.

BECAUSE of the value of ground space in a large city the style of architecture for a house or church is made to accommodate the space available. It is obvious that the usual type of church architecture would not be feasible for a plot of ground 50 by 100 feet, especially after allowing passageways on each side of the building, as are required by city ordinance. The Mission Board was indeed very fortunate in being able to secure a plot of ground this large in such a congested area.

Then, again, the Italian people, who have come from a land where church architecture has been developed to a high degree in their many cathedrals and chapels, require an edifice which takes into consideration their traditional ideas along these lines. The problem, therefore, of building a house of worship for the Italian people in Brooklyn requires that that above factors be taken into consideration in addition to the usual ones of arrangement, etc.

The proposed church building for the Italian Mission is planned to accommodate the future growth of the church as well as to meet the immediate needs. The building is to be a plain rectangular brick structure 40 by 80 feet, with a decided "church effect" front.

The Main Floor.

The main floor of the church will contain (1) an auditorium 37 by 50 feet, capable of seating over two hundred people.

(2) At the front of the church there will be a generous vestibule, from which one may enter the auditorium, or to the right ascend the stairway to the gallery, or to the left enter a classroom, 15 by 15 feet, which is separated from the auditorium by sliding doors and which may be used as a part of the auditorium when occasion requires.

(3) Back of the pulpit there will be four Sunday-school classrooms, each 9 by 12 feet, separated from each other by folding doors, so that it will be possible to use all or part of these rooms for mid-week services or classes.

(4) The gallery over the entrance vestibule is so arranged that it may be a part of the main auditorium or be converted into three nice classrooms.

The Ground Floor

The ground floor or basement is more than three-fourths above the outside ground level. It contains a kitchen for the preparation of the love feasts, storeroom, toilets, heating apparatus, coal bins, and a large room equal in size to the main auditorium on the first floor. The room is so arranged that it may eventually be turned into a Sunday-school assembly room, or converted into ten classrooms, should the need arise in the future.

Living Quarters for Pastor

The living quarters for the pastor and missionary sister are provided for by a unique arrangement in the rear part of the church structure, where there are two additional floors over the Sunday-school classrooms. The first of these two floors contains a kitchen, dining-room, living-room and pastor's study. The second floor contains three bedrooms and in addition a large living-room with a kitchenette and bath for the accommodation of a missionary sister.

This proposed building is the product of much study and careful thought. It is considered by one of the best church architects in New York City to be one of the most economical and best arranged plans he has ever seen. The building will be a great asset to the Italian work, which has been conducted for the past twenty years or more in most undesirable quarters. May the Lord move upon your hearts that these plans, which we believe are also his, may be realized.

206 W. 103d St., New York City.

The New Program

M. C. SWIGART
Pastor Germantown (Pa.) Church of the Brethren

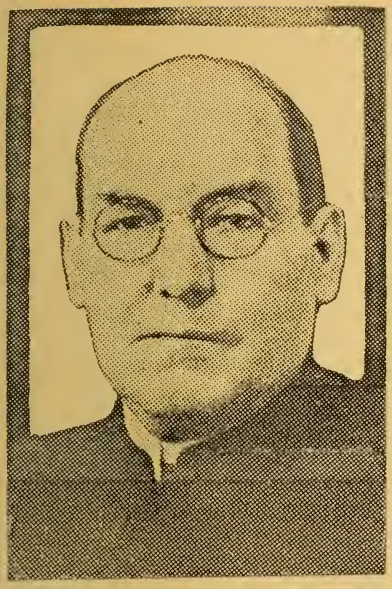
The program of the Brooklyn Italian Mission belongs to our whole Brotherhood and not to an individual District, and therefore we are asking all of our Sunday-schools at this Christmas time to share in the giving and the joy of erecting this house of worship.

WE are living in a day and age when we may expect something new almost every day. Indeed, we do expect it. These new things, new discoveries, new inventions, new methods, must come. Principles are eternal and never change, but methods are transient and must change. No farmer thinks of farming as his ancestors did. He buys new tools and has new ways of doing his work, and in doing this expects better work and better results. This is no less true in the religious world than in the material world. Much of our church work, both in the home church and in the home mission field, has been going along at so slow a pace that everything about us has progressed and gone forward except our religious work, and this because we have been trying to use the same old plans and methods of church work that they did of old. The old in this instance may not be more than one year of age, but if it is not bringing results, and a better plan and program could be used, it is old.

The Brooklyn Italian work has been living and dying, dying and living ever since its start, almost a quarter of a century ago. Sometimes the candle burned low and its light was very dim, but for a spurt new fuel was added and it burst into a flame and new light and life was shed forth. Two causes for its tardiness in blazing into full light can be assigned. One is the very inadequate and uninviting place in which to work; and second, a dearth of workers. From time to time programs were arranged for solving these problems, but for some reason or other they always failed to materialize; the first, perhaps, because of lack of vision of the various boards whose duty it was to push it; the second because of lack of vision of those wanting to do mission work. We feel now, and have felt for a long time, that the call to foreign work on the home field did not have the thrill and glamour that the foreign field had, and all the while new volunteers were asking to be sent to the foreign field while right at our door is as strictly a foreign field as is presented anywhere in the world. It has its advantages, too, over the foreign field, because in the use of the language one is not so handicapped and can go to work the day he or she lands on the field. Our public schools have helped to solve this problem, because very few if any of the Italian children are unable to speak English. Time is not, therefore, lost in learning the language.

Our new program, therefore, is arranged and planned to meet these two problems. The first problem is well on its way. We are providing adequate quarters in the form of the new building described elsewhere in this issue. We need it badly. We needed it long ago. The Italians are church-going people. The building must be dignified in appearance or to them it is not a church. The new program calls for a splendid new building, churchy in appearance, and so constructed as to meet the needs of a people who ought to be reached and can be reached with proper means of equpiment and with proper workers to use it. The old mission building is anything but churchy in appearance and anything but inviting to the people. We are meeting this by placing right in the midst of this great Italian center a plant that will please the eye and meet the needs of a people who are church-going at heart but are misled in their devotions.

The program of the Brooklyn Italian Mission belongs to our whole Brotherhood and not to an individual District, and, therefore, we are asking all of our Sunday-schools at this Christmas time to have a



Eld. M. C. Swigart

share in the giving and joy of erecting this house of worship. Other articles in this issue describe the people and plans of the building, and we leave that to you. As to the future of the work, there lies a great responsibility. Our purpose and program is to have the work pushed to a full tension. This means workers and support for them. Our own Bro. Caruso is doing splendid work among his people, and with the better equipment and enough support to give his entire time to the work, much good will be accomplished. But with all this we will need other helpers—a good, consecrated, loyal brother and sister, or if only one can be had, then the sister. To do the most work and the best work we must have this. Quarters are being prepared in the new building for such a worker. We are hoping that as soon as the new building is ready we may have the workers ready for the field. As this falls on the eye of our volunteers we pray you may be moved to consider this needy field. We need to make Christians out of these people before we try to make anything else. We want them to be loyal to our church and then we will grow folks with good citizenship, clean living, better home life, honest dealing, and anything and everything that uplifts.

It means for the worker or workers days of discouragement, disappointment, worry and hard work; but we have the faith that it means with that, all that we have said above, and with it less crime and fewer murders; less cursing and more praying; better fathers and mothers; better friends and neighbors; better citizens and office-holders. This means that you must help. This work is at the gateway of a new world for thousands of foreigners. They come in here and go elsewhere, perhaps to your town or community. We endeavor to meet them with the Gospel of good will to men as well as the Gospel of good news to men. If they come to your community you want them to come at least knowing your Christ. It is our purpose to teach them this very thing. The Sunday-schools of our Brotherhood ought to and can easily support this home foreign work. We believe that if this work is properly done when the new equipment is placed, from this field will go trained Italians to other fields, such as western Pennsylvania, and to cities where they have their "Little Italy," to build up and care for their own people better than we Americans can possibly do it.

There is a social Gospel as well as a religious Gospel. We plan to meet this need. It must be supervised. So the work here will require full time, long hours, long days. No city mission or church will live, much less grow, with services only on Sunday and one in the middle of the week. The program must be a seven-day-a-week program. Any number of days less than this in a week is so much lost, perhaps never to be regained. A Protestant church, with its doors closed more than one-half the time during a week, in the midst of a people who are used to knowing a church with its doors open practically all the time, would have to explain itself and perhaps never would be able, so I say a seven-day-a-week program. The social side must be provided for, something to weld together and then to hold together in the church. Supervised recreation must be planned. The industrial side must be cared for. The children must be taught how to use their hands in the various trades and industries of life. This we will attend to. The religious side will, of course, be taken care of on

Sundays in the Sunday-school and various services, but aside from this, religious education will be provided for on a larger scale than now. The home life will be looked after by training the children in better ways of home keeping and by mothers' meetings in the church. Junior meetings must be provided for, for in the children lies the hope of the cause. Training for leadership will be in the program. Here are some young folks that must become leaders. Eventually it must be one of their own people to do the work. This can be and must be. Bro. Caruso has done well. He has sacrificed much financially and worked under very discouraging circumstances, but he has kept his post and been true and faithful. Bro. John is getting older every day, and some day must lay down his armor. We want others to be trained to take his place. You can help. We will give them then a new building with room and rooms sufficient to do their work. We must give them workers right away to help build up a strong center of Christian activity, so that trained leaders may go out from this center to build other centers.

The General Mission Board, the Sunday School Board, and the Southeastern District of Pennsylvania Mission Board are all working together as **one** to bring all this about. Every individual member of the church and Sunday-school wants a share in this great work. Heed the appeal. Contribute your share as the Lord has prospered you, and see if the windows of heaven are not opened.

The New Program then is

I. A New Building.
   1. Sufficiently large.
   2. Sufficiently equipped.
      (a) Living apartment.
      (b) Religious and social service.

II. Helpers in the Work.
   1. Workers as at present.
   2. A good sister for certain.
   3. Seven-day-a-week program.

III. Financing the Program.
   1. Adequate support for all.
   2. Sunday-schools of Brotherhood.
   3. General Mission Board (back of the work).
   4. District Mission Board supervise.

IV. Ultimate Object.
   1. Strong Italian church.
   2. Trained leaders.
   3. Self-supporting.

A Group of Splendid Folks in the Mission

Early Activities Among the Italians by the Brethren

ELIZABETH HOWE BRUBAKER

IT was in the summer of 1902 that the Mission Board called me to Brooklyn, to assist Brother and Sister J. Kurtz Miller in mission work there. In the spring of 1909 I left Brooklyn. During the intervening years I assisted in the Italian work there. Our teaching was, in most part, the children who could understand English. When we taught adults, Bro. John Caruso, the Italian minister, interpreted for us. The needs of the work were then already advertised throughout the Brotherhood, but the help received has been inadequate.

That work was started in the faith that Christ died for the world, for the Italian as well as for the American, and for the Italians of Brooklyn. For many years Brooklyn has had her "Little Italy." Twenty years ago the records showed that there were more Italians in Greater New York than in any one city of Italy. They are a people, too, weary of the shepherd who feeds and clothes himself, and fails to feed his flock. They are starving from the lack of the Bread of Life, and are waiting for God's people to help them. This starved condition (morally and spiritually) is so apparent among the children who literally swarm the streets, thousands of them having no teaching as provided through the gift of our Savior Jesus Christ. Yet when gathered into the place of worship, and taught the simple story of Jesus, they respond favorably.

This alone should condemn us in our slow progress of taking the Gospel to them, and it should urge us to greater efforts. Has not God already set his seal upon the work, as seen in the number that have come into the church? They are a strange people in a strange land, a restless, discontented people, with the capacity to appreciate a better life. Surely God has had his eye on the work already done and sees in it the nucleus of a much greater work. Shall we not go to their rescue while Bro. John still lives to give years of riper experience and spiritual growth? How patiently he has waited for better equipment, as well as the assistance of more helpers! His life has doubtless been spared for a purpose. He has the language and knows his own people. What an opportunity we still have to give the work such an increased momentum that it may go on while time lasts, saving many souls!

Virden, Ill.

John Caruso as I Knew Him

J. EDSON ULERY
Financial Field Secretary, Manchester College

IT was on a Sunday morning in the summer of 1899, that a stranger entered the mission room, whom the children addressed as John. This friendly greeting, and the stranger's kind response won our admiration at once. To all the mission he was known as John the Italian.

A brief acquaintance with him revealed that he was a seeker for truth. That he might have a Bible teacher, and that he might become acquainted with American home life, he requested a room in the mission home. A room was provided. Here he stayed for six months. I taught him English, and he in turn taught me "Italiana."

John was a conscientious fellow, a literal interpreter of the Bible. Some terms in English were a puzzle to him; for instance, if g-r-a-v-y was pronounced gravy, then g-r-a-v-e was gravē (long ē). After a few months of teaching and explaining of Scriptures, he requested baptism. On an afternoon late in autumn a Sister Matthews and John were baptized in the narrows at the foot of 59th Street. This was my experience in baptizing. I shall never forget that afternoon. The incoming tide caused the waves to roll high. We hastily performed the rite between the roll of the breakers; the laying on of hands was done on the beach.

John loved his Bible (Italian and English). His conviction and his interpretation of the Bible caused him to be misun-

derstood by many of his fellow countrymen, his immediate family, as well as employer. His chief desire, like Paul's, was that his native countrymen might know the joy of a Christian life. How his countenance would respond when some of his Italian friends would call at the mission! John would express it thus: "My heart beats oh, so lightly!"

When it became possible for him to do some mission work in the Italian quarter, his cup of joy seemed to overflow. At his own expense and personal sacrifice, John began this work. The beginning was slow. Much opposition came from his native fellows and church. But John went on, undaunted. His untiring efforts, his earnest prayer life, has won the assistance of workers in the Brooklyn church, and gifts from lovers of home missions, which makes the hope of an Italian church now possible of fruition.

Brooklyn Italian Sunday-school

A Chance to Motivate Our Giving

EZRA FLORY

Secretary, General Sunday School Board

THE way in which our money has been collected through our Sunday-schools has brought unfavorable criticism. Those who have given the subject careful consideration realize that giving, as well as the subject matter of the lesson materials, should be motivated. Children should have a part in spending the money as well as in earning it, and in bringing it to the Lord on the day of worship and instruction. These offerings should be directed toward something tangible. In this subject of giving we have a valuable opportunity in religious education that has not been used as it should.

Many objects toward which the offerings in our schools may be motivated are within our reach. These should be graded and then set before our schools and classes in such a manner as to induce them to choose these objects.

Now our General Mission Board comes forward, suggesting that our Sunday-schools accept the opportunity of assisting in the erection of a suitable house of worship for our Italian members in Brooklyn, N. Y. Other contributors are telling about this work. What a splendid privilege! Here is an object in our homeland. Here is a forward step, let us pray, in the reaching of many more of these worthy people who need religious teaching more than anything else. We have begun to reach these and

other nationalities and neglected people in different sections, and in so doing new life has come to the church. It seems that God is thus setting his approval upon the effort in this way as surely as he did in the days of old.

We trust that every Sunday-school will not take this timely challenge as a duty, but that the leaders and parents will lay the objective before the children and pupils in such a way that a blessing will follow while the efforts to reach souls will be inspired.

The Frederick City Challenge

The Frederick City, Md., Sunday-school challenges other Sunday-schools to raise with it $200 in this $25,000 opportunity to build a church for the Italian Mission to replace the present dingy and unworshipful-appearing building that has been used for the last twenty years. The Frederick Sunday-school has an average attendance of 106. Will your Sunday-school accept the Frederick challenge?

On the back cover of this issue is a chart showing how we can reach the goal of $25,000 by the Sunday-schools. Some schools will let each class set a goal and the sum of what each class does constitutes the sum total for the school. Other schools will discuss the question as to what they should do, make a decision and then go at it. If pledges are taken they should be made payable by February 28, 1923. It will be best to raise the whole amount cash where this is possible. The school should first decide how much they want to raise, then the superintendent should state how much each person must increase his giving for that day. For instance if the school has been raising an average of $5.00 per Sunday and decides to give $50, each giver should multiply his gift by ten for this one Sunday. A little planning ahead will help wonderfully.

CLOTHING FOR RUSSIA

RUSSIA is still in NEED. Crops that were promising up until last June have failed. A call for relief funds will be made to the Church of the Brethren in January.

CLOTHING is urgently needed NOW. Every Aid Society is asked to contribute clothing. The following items can be used: Men's suits, men's working clothes, overcoats, women's skirts, coats, boys' suits, girls' dresses, children's overcoats, shoes if broad and very good, thread, needles, thimbles, scissors, sheets, blankets and pillows. Such articles that need to be purchased outright can be bought wholesale cheaper if money is contributed. Do not contribute worn out clothing. Good substantial clothing, out of style, can be used. No light, flimsy goods are desired.

Send all shipments to the Church of the Brethren Warehouse, 1521 Cherry St., Philadelphia, Pa. For further information write the General Mission Board, Relief Dept., Elgin, Ill.

The Good Shepherd

JOHN G. CARUSO

"I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10: 11).

READER, what do you understand by the term "good shepherd"? Perhaps I can make this more clear to you. As an illustration, take the story of two shepherds who are hired by the same man to care for his sheep. The first soon grows tired of caring for his sheep, goes away to a comfortable place and falls asleep, easily forgetting his responsibility to both sheep and master. The second one, who really loves the sheep, takes them to more fertile pasturage and watches over them carefully, bringing them home safely to the fold each evening. Which would you call the good shepherd?

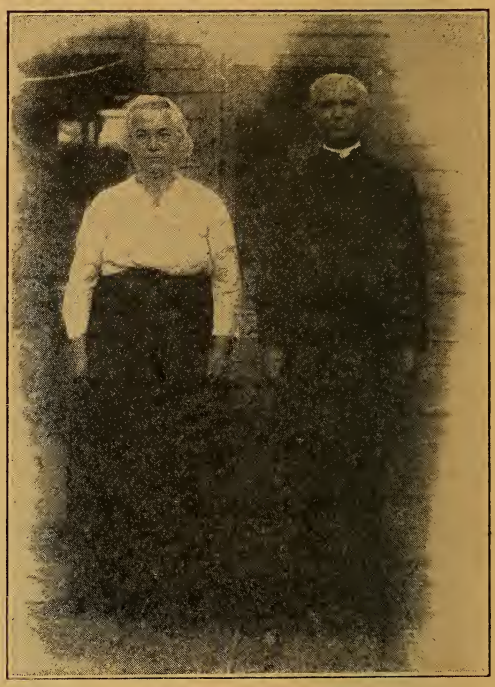
Readers, especially you who are ministers and teachers, do you realize your responsibility? Do you inspire your sheep to lead better, nobler lives?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5: 19).

I cannot tell you all of Jesus' commandments, but I can quote one that will help you better to understand our reasons for making our appeal: "Go ye, therefore, and teach all nations."

The Italian Mission of Brooklyn has been striving to do this for many years, and finally has outgrown its present quarters. We are trying to raise sufficient funds for a church building and parsonage, of which we are badly in need, and we ask you to contribute as those only can who have the love of Christ and his kingdom in their heart. Perhaps we can make you even more enthusiastic if we give you a brief outline of our work here in Brooklyn, especially among the children.

On Sunday afternoon from three to four we have Sunday-school, which is quite a novel experience to many of these children, numbers of them having never heard the name of Jesus as we know it. From seven to eight, Christian Workers' meeting, which always proves interesting, and from eight to nine preaching services. On Monday, Tuesday, Wednesday and Friday evenings we hold private meetings in the homes. On Thursday evening we have Bible Class, in which we are studying the Book of Acts. Five days in the week from three-thirty to four-thirty we hold meetings for the boys and girls to study the Book of Matthew. So in these ways we are striving to follow the Master's command by bringing his Gospel to his children here at this place.



Brother and Sister John G. Caruso, Pastor of Our New York Italian Mission

We already have the land and a small portion of the $25,000 that is necessary for the building of a churchhouse. Won't you please, out of the fullness of your hearts, help us to make this possible by giving generously?

May the Lord richly bless you for every effort put forth in his service for his people here.

205 Twenty-first Street, Brooklyn, N. Y.

INDIA NOTES FOR AUGUST

Anna Brumbaugh

This month we have had good rains. Vali reports the monsoon less than normal, but sufficient for good crops. All the other stations report good rains and splendid prospects for fine crops. Farmers everywhere are rejoicing, as a result.

Anklesvar reports the following: The girls in our boarding school are unusually well. More room and better quarters account mainly for good health.

At this writing Bro. Lichty is in the hospital but much improved, and there is hope of his early dismissal from the hospital. Sister Eliza Miller is in Bombay, and includes her stay there in her vacation from her work. In her absence, Sister Shumaker is here, helping in the school. We appreciate, most thoroughly, her splendid help and efficient work. The Sunday-school, too, is benefiting greatly, by her being here. Preparing for the yearly Sunday-school examination is the order of the day until the middle of October, when the examination takes place.

Yesterday one of the girls had a collapse, after a few hours of high fever, and then a profuse spell of perspiration. To our great comfort, she rallied after a few hours of treatment, and is about all right now. The Lord hears prayer and gives us many examples of his power and presence.

The essay contest for the girls in the sixth standard, on the subject of Temperance, was held last week. That is, the prize-giving program was presented. The prizes went to the two who had received the highest marks for their essays. Some of the girls were very careless, and did not put the time or effort on them, and of course were among those who were disappointed. We have reason to believe that they who were not winners will make a more honest effort another time, if given a chance. We have both an organization for the juniors and adults, which meet regularly. There is a Blue Ribbon Association, but not at work, I believe. Some other stations have the Blue Ribbon in good working order.

Bulsar reports a new village Sunday-school started, with a good attendance. During the week, lessons in sewing and reading are given to these same children.

Bro. Eby is placing reading material into the hands of the Bulsar High School students, hoping to reach the higher-caste boys in this way.

Two new boys from near Bulsar are now attending the mission school. Vali boarding reports several new additions, also.

The Amaletha church, in Vali territory, needs the prayers of God's people, that she may be quickened to new life.

Snakes are most common during monsoons. At Jalalpor five were killed on the compound in one day. Later, a cobra entered the house, but was soon killed. At Vali, a 5-year-old boy was bitten at four places by a very poisonous snake, and died in less than two hours.

Sister Himmelsbaugh, at Umalla, is kept busy with her medical work and baby home.

Sister Sadie Miller recently organized a Loyal Temperance Legion at Bhat, in the Jalalpor district.

The Gujerat Missionary Conference was held on Aug. 30, with twelve members of the mission present. Vital problems and questions were discussed, and good talks were given by the Misses McCullough, missionaries from Korea.

One man was recently baptized at Vada.

Darlene Mary came to live with Brother and Sister Butterbaugh, Aug. 20. The family welcomes her most heartily.

The leper colony, of eighteen inmates, and two village schools have recently been added to our Palghar work. They had been under the direction of the Methodist mission for the past six years. We are hoping that, with the close supervision of the mission force, the work may grow and prosper.

Bro. Garner, with his evangelist, has gone into some near-by villages and has found a hearty welcome everywhere. As the monsoon closes, he hopes to get out more.

Sister Ebey, of Ahwa, reports thus: The most interesting event in Ahwa, during August, was the missionary Sahib's birthday on the 12th. All the Christians, with their families, were invited to tea. This formed a company of some 200, and the bungalow could not accommodate so many these rainy days. So all went to the church, the schoolboys leading the way, beating time with their "tippera sticks." Then

BRIDGEWATER COLLEGE LIBRARY

followed songs and music and clapping, giving vent to their joy in the Lord, as is the custom of our Dangi Christians. Then there were prayers and speeches and some more songs. Tea and a roll of white bread were served to all. Everybody brought his own cup. If he happened not to possess one, it mattered little—a tin can or earthen cooking vessel served the purpose. After a final prayer of thanksgiving there followed handshaking and general expressions of good will, and all went home rejoicing.

Aug. 13, an offering was taken for the British and Foreign Bible Society. Out of their poverty the Ahwa Christians gave gladly. One out-caste man, who is not a Christian, gave a rupee, for he knows the words of Jesus, that he hears Sunday after Sunday, are good and he desires that others might know them. Rs. 39 ($13) were given towards the publication and distribution of the Scriptures.

The people of the Dangs have been much given to liquor drinking. Our Christians, who have been addicted to this evil habit since childhood, find it very difficult to break from it. But through the earnest efforts of the headmaster in our mission school, over 100 total abstinence pledges have been signed. Most of the signers are schoolchildren. The Dangi Christians, knowing how sorely they are tempted to drink, have been slow to pledge themselves to abstain. But during the last week three Christian fathers, yielding to the urgent pleading of their children, promised that by God's help they would never again touch the accursed thing.

The entire mission family is looking forward to the coming of the Drs. Cottrell in a few weeks. It has felt the loss of medical assistance during the past few months very much.

CHINA NOTES FOR AUGUST

Anna Crumpacker

August 24 our recruits, along with Bro. R. C. Flory and family, landed in Shanghai. We are thankful to our Father for their safe arrival in China. All but the two unmarried ladies landed in Ping Ting Aug. 29. The unmarried ladies remained awhile longer in Peking and then went to Shou Yang. Aug. 31 Bro. Flory's started to Liao. All seemed so well and happy you can hardly imagine our sorrow when a messenger came, telling us that Sister Flory was seriously ill in a Chinese inn, after a little more than one day's travel. Dr. Wampler, Dr. Han and Bro. Vaniman started at once. Fortunately the Ford was at Ping Ting and they reached Sister Flory two hours after leaving Ping Ting. She apparently had eaten something that has poisoned her seriously. By the next day she was much better and was taken the remainder of the journey to Liao in the Ford. We are hopeful for a speedy complete recovery.

Brother and Sister Ikenberry, Sisters Dunning and Baker, will have nearly a month to visit our various mission stations before entering upon their work in the Union Language School at Peking. These times of association are helpful as well as enjoyable.

Helen Ione Smith joined our mission family Aug. 11. Her happy parents returned to Shou Yang Sept. 1.

Harold Bowman, eldest son of Brother and Sister S. Bowman, recently underwent an operation at Peking Union Medical Hospital. He is doing nicely and we hope will be able to leave the hospital Sept. 11.

At Gov. Yen's recent visit to the hospital at Ping Ting he made a donation of $500 (Mex., about $250 gold) to our hospital. The hospital has been fortunate in securing substantial gifts. We are so glad for these marks of appreciation from the Chinese.

Dr. Wampler has secured a short fellowship from the Union Medical College in Peking. He enters upon his studies early in September.

Bro. Bright has recently let the contract for the new boys' school at Shou Yang. The basement and part of the wall we hope to have completed before freezing weather comes. When this building is ready for occupancy the present boys' school will be added to the girls' school quarters—a much-needed addition. The two foreign residences at Ping Ting will be ready for occupancy by Nov. 1.

Sept. 4 the school for the foreign children at Ping Ting was opened, with Esther Bright as teacher. The children enrolled are Edna and Carol Vaniman, Fern and Howard Sollenberger and Calvin Bright.

Sixty places were visited in a recent evan-

gelistic campaign carried on by fourteen men in the Ping Ting country field. The men returned full of enthusiasm. Truly our field is "ripe unto harvest."

Bro. Yin, our Chinese minister, has left again for further Bible study in the school at Tsi Nan Fu, Shantung.

Our vacation Bible Schools are all closed now. We feel they were a wonderful success, especially among the women and girls. One school lasted two months. The closing exercises were splendid, and the village elder declared that the girls had learned more in those two months than they would have learned in an entire year in a government school with an old-fashioned Chinese man teacher.

Opportunities in girls' schools at present seem almost unlimited. One village came and wanted us to take over all the girls' schools in the place—more than a hundred girls. Just think of it! Other places, too, are bidding, but the teachers are lacking. Pray for workers for the harvest.

Our boys' and girls' schools are opening early in September. We are hoping for the best year yet in all the departments.

LIAO CHOU

One of the big events of the summer has been our Teachers' Institute. The heads of the educational departments were with us, but the principal speaker was Dr. Lee, the head of the Peking Academy. Dr. Lee is a splendid man, and we feel ourselves greatly blessed by having him with us. He was one of the delegates representing the Chinese government at the Washington Conference.

Dr. Galt, the head of the educational department of the Peking University, and his family spent their vacation among the Shansi hills with us.

The Bowmans, who have spent their summer at the coast, also Misses Hutchison and Cripe, who spent their vacation at Chi Kung Shan, are expected home very soon. They report a pleasant and profitable summer. Miss Cripe, who has had a tonsillar operation during her vacation, writes us she is feeling much stronger.

Our hearts have been saddened by the returning to America of Brother and Sister Ernest Wampler and little Sarah Anna. The Wamplers have made a big place in the lives of the Chinese people, and we feel we have lost some valuable workers, but our prayers go with them, and we trust that Sister Wampler's health may be very much improved by their return home. Truly it is a loss to the China mission.

A VOLUNTEER HAS PASSED ON

Russell Weller

CORA MAE COUSER MILLER, daughter of Elder J. A. R. and Phebe A. Couser, was born in Adams County, Ohio, Aug. 2, 1894, and died at the Battle Creek Sanitarium Sept. 30, 1922, aged 28 years, 1 month and 28 days.

Cora Mae Couser Miller

The early years of her life were largely devoted to her education in the schools of Adams County. The untimely death of her mother, fourteen years ago, temporarily interrupted her school work, for though she was only fourteen years old she assumed the responsibilities of the home and gave splendid assistance to her father in the rearing of the younger children. Some years later she spent almost two years in Manchester College and two years in Bethany Bible School. Then, deciding that her life should be devoted to ministering unto the physical needs of men, she enrolled in the Nurses' Training School at Battle Creek, Mich., and had almost com-

(Continued on Page 427)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

GENERAL MISSIONARY NEWS

The Ottawa, Kans., Church School of Missions is now history, having closed Oct. 1. It is reported as having been successful in every way. The adult class members were so interested in their book, "The Kingdom and the Nations," that they voted to continue it for three lessons longer. The Young People's class studied "The Vanguard of the Race." The time for conducting their school was on Sunday evenings, using the entire time. At the close of the school they gave $16 to the Liao Chou Hospital bed fund.

During the school one evening was spent studying Africa, and Mrs. J. E. Ott composed the following poem:

In Memory of Bro. Williams

America's heart shall continue to bleed,
Her tears never cease to flow;
For Bro. Williams' noble deed,
When he said, "I'm willing to go."

Submissive and consecrated, to Africa he went,
Be his path thro' weal or woe;
Glad and willing to spend and be spent,
That the Master's cause might grow.

Bro. Williams' work there is finished—
Ours is yet undone;
May Ottawa help the Africa mission
By sending at least one.

Sister Elsie Shickel, in India, writes the following paragraph in a letter to the Mission Rooms: "Just now, while our regular teacher is having a vacation, we have for a teacher one of our own boys, who is home from Agricultural College, where he is getting training for his work in the mission. He is surely a fine type of clean, efficient, Christian manhood, and we have others of the same type. These folks, with the prospect of what they are going to do in the future, are the big source of inspiration here. It seems to me I've seen no greater evidence of the transforming power of Christianity anywhere."

Latest Reports from D. J. Lichty, in India, indicate that he is on the mend and that with a good rest at the hills he may be ready for duty again. He has certainly had an unexpected variation in his busy mission program.

A Church in Western Pennsylvania sends in its first missionary offering for the year. They did not say, but we surmise that the coal strike hindered them from doing this at Conference time, and now they are making up for lost time, hoping to do their share before the year is over.

A Program of Giving. At the September meeting of the General Mission Board the following appeals for giving were approved: At Thanksgiving, a generous offering by all churches for general mission work. At Christmas, all Sunday-schools of the Brotherhood are asked to help raise $25,000, to erect the house of worship for Italians in Brooklyn, N. Y. Some time during the month of January a campaign for relief funds is to be made. At present it is planned to raise money for both the Near East and Russia. Should the need in Russia cease to be acute, of course nothing would be asked for that country. There seems little possibility of the situation being better in the Near East for awhile. The recent troubles between the Turks and Greeks call for great assistance to save life in that most troubled spot of the earth.

Shares issued during August and September

India—Vyara Boys' School

Sisters' Bible Class, Beech Grove S. S.,	$25.00
Shippensburg Church of the Brethren Sunday-school,	75.00
Hagerstown Intermediate Christian Endeavor Society,	50.00

China—Ping Ting

Brotherhood Bible Class, Tippecanoe City, Ohio, ... 25.00

MISSIONARY METHODS

Two Christmas Presents in One. Had you thought of giving a Visitor subscription to some one for Christmas? It would accomplish more than one purpose. If you contribute $2 to the work, in care of the General Mission Board, you are entitled to a subscription, which you can send to a friend. The Visitor will help the friend, and the amount, above the cost of the Visitor, will be used for mission work.

Five Leaflets You May Want. 1. Mission Study Prospectus. A full explanation of the mission study course, naming the books to be used and the credit given for the work.

2. The Church School of Missions. A method whereby the whole church engages in mission study simultaneously.

3. The Share Plan. A method of supporting the work of our boarding schools and mission stations in India and China. This is especially suitable for classes and various groups within the church that desire to have definite reports from the particular work they are doing.

4. The Local Missionary Committee and Its Work. A leaflet of suggestions regarding the work of a missionary committee in a local church.

5. Twice-Born Women. An illustrated leaflet explaining the work done among women in India and China.

All or any of these leaflets can be had upon request.

Parcel Post Rates to India and China

Dry Goods, etc.

India, 12 cents per lb. Transit charge, 24c for from 1 to 3 pounds; 48c for from 4 to 7 pounds; 72c for from 8 to 11 pounds.

China, 12c per lb; no transit charge.

Printed Matter

Post cards, magazines, books, etc.

India and China, 1c for each 2 oz. Weight limit, 4 lbs. 6 oz.

Games for Sunday Afternoons

"How we used to love Sunday at home!" said a prominent missionary leader. "My mother had no books on 'How to Make Home Pleasant,' but as a special attraction for Sunday afternoon and, without being painfully conscious of the fact that we were being made to do certain things and held back from doing certain other things, we memorized Bible verses, learned missionary facts, and stored our minds with information that remains with us until this day."

Here are some of the missionary games this leader suggests:

1. Name the Missionary. Two captains choose their teams. The opposing teams face each other, seated in line. Each captain leads off by giving the name of a missionary and the country to which he or she went. Then the members of each team follow on. The first person who is unable to state name and country of a missionary not yet given has to go over to the other side. The game continues until one side is broken up or until no one can name another missionary, in which case the side having the largest number at that time is declared winner.

2. Find His Country. Every contestant is given an outline map of the world. These may be made at home or bought from bookstores or mission boards. When the maps are in place, on the tables or rugs before the children, each one is given from twelve to twenty large pins, to which are attached little white paper flags. On each flag is printed the name of some missionary. The purpose of the game is to place the flag on the country to which the missionary went. All contestants must have the same missionaries. The one who places all correctly in the shortest time, wins.

3. Mixed Sentences. Prepare as many sets of twelve sentences, each containing a definite piece of information about something some missionary said or did, or a fact about some mission field, as there are contestants. Write or print these on slips of paper or cardboard. Then cut them in two, so that the subject is separated from the predicate. Mix all the sentences of each set together and give to each contestant

in a box. The one who first arranges the twelve sentences correctly is declared winner.

4. Who Am I? Pin on the back of each contestant the name of some missionary. Contestants may ask questions of each other, or of a group of "Judges" who are seated around the room, such as, "To what country did I go?" "Am I still alive?" The first one who, from the answers given, guesses his own identity, sits down, and so on in order until all discover who they are.

5. Dinner Guests. "I was in a home recently," said a missionary, "in which at dinner each child impersonated some missionary. Each one had been reading up on his missionary and in the lively conversation told about 'my station' and 'my work' with all the zest of the original."

At another dinner party, in a home in which there were a number of children, large and small, and several guests, each one was in the costume of some mission land. There was great interest and excitement in the study and research necessary to develop the costumes and learn something of the customs, and the result was a delightful evening.

A Back Yard Course. "Some of the richest memories of my life are staged in our old back yard," said a great missionary. "Then it was that we played all the stories we loved best from Robinson Crusoe to David Livingstone." The back yard furnishes an excellent opportunity for impersonations and plays. The journeys and lives of various missionaries can there be made very real to the children. Sand tables for the little folks may be used either indoors or out; clothes pins dressed in crepe paper may be made into people of different lands; Japanese houses made of corrugated paper, while branches with bits of pink and green paper fastened to them make beautiful cherry blossoms. An Eskimo scene may be worked out with cotton for snow, while the dogs may be modeled from plasticene or from the clay that may be near at hand. Almost every story that is told may be worked out by the children. —Missionary Review of the World.

Note: The names of the foreign missionaries under the direction of the Church of the Brethren appear on the inside back cover of this Visitor. Good books, with biographical material about missionaries, are rather plentiful. The following are suggested: "Christian Heroism in Heathen Lands." 75c. "Fifty Missionary Heroes Every Boy and Girl Should Know," $1.25. "Servants of the King," 75c. "The Book of Missionary Heroes," $1.50.

Missionary Educational Suggestions

Read Missiongrams before the Sunday-school, monthly.

Place a missionary message in poster in front of room.

Have the children bring message in dramatic form.

Have some one who has done real missionary work in the local church tell of it.

Give a word picture of the non-Christian world.

Tell how many children are in our mission boarding schools. Give figures as to the growth in membership on fields.

Sometime when you want to raise a missionary offering, try to get every member of the school to tithe for just one week. This will bring money and teach them a joy they never knew before.

Arrange for supper conferences for different groups, at which the missionary cause could be strongly presented.

When you get hold of some especially important missionary fact, present it without saying anything additional. It will leave its impression.

When a missionary message appears in the Visitor or elsewhere, that your folks greatly need, call special attention to it.

Keep adding a few choice books to the library. Stimulate the reading of them by various devices.

A brief biography of a great missionary is inspiring.

Frequent allusion to biblical methods of doing missionary work will help.

A Very Unusual Offer of Tithing Literature

For twenty cents the Layman Company, 35 North Dearborn Street, Chicago, offers

to send to any address, postpaid, twenty-five large page, closely-printed tithing pamphlets, several of them new, aggregating over 200 pages by twenty-five different authors of various denominations.

Please mention the Missionary Visitor; also Church of the Brethren.

OUR BOOK DEPARTMENT

All books mentioned in this department can be purchased from the Brethren Publishing House, Elgin, Ill.

Evangelistic Talks, $1.25, by Gipsy Smith. The Geo. H. Doran Co..

The addresses in this volume were delivered by Gipsy Smith at noonday gatherings. The name of Gipsy Smith is associated with successful evangelism, and any pastor or evangelist will do well to absorb some of the fine evangelizing spirit as given in this book.

Dramatized Missionary Stories, $1, by Mary M. Russell. Geo. H. Doran Co.

There is no richer source of dramatic human interest than missions, and Mrs. Russell has taken full advantage of it. This is a book of short missionary plays, adapted for use in young people's societies and all churches which are seeking a way to present the cause of missions in an impressive and realistic manner. The book contains dramatizations of incidents in the lives of well-known missionaries, representative scenes in home and foreign fields, and calls to service. The material is so arranged that it can be presented by any group of young people, even in a church which has few facilities for dramatics. The aim of the book is to give young people a chance to serve by helping to present, in an effective way, something of the meaning of world-wide missions.

Handicapped Winners, 1922, 50 cents, in paper, by Sara Estelle Haskin. Lamar & Barton Co., Nashville, Tenn.

A book of first rank, with missionary stories for juniors and intermediates. It possesses merit as a mission study book. The stories are taken from incidents in the lives of southerners in the United States. It is recommended whole-heartedly as one that will interest the young folks and children.

"MY MONEY CREED"

I

I believe my money is mine only in trust. It belongs to God, just as I do.

II

I believe God is counting upon this money for his work. It is to build his churches and preach his Gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

III

I believe that to spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying "Lord, Lord," and not doing the will of my Father.

IV

I believe I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.

V

I believe I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.

FINISH YOUR TASK

It's easy enough to begin a task,
But to finish it—that's the thing:
The completed work holds the honey sweet
While the undone yields a sting.
Oh, the feet will lag and the heart grow faint
Ofttimes ere the stint is done;
But what joy is yours, as you rest at last,
With the hard-fought battle won!
Then, here's to the lad who will see it through,
Whatever the task may be;
For my heart goes out to the boy of pluck;
But no half-done boy for me.

—Florence Jones Hadley.

Conducted by Aunt Adalyn

A PILGRIMS' THANKSGIVING

(For Recitation)

Gone is the sheen of summer's green,
The rustling fields are yellow;
The last full wain has driven in,
The blushing fruits are mellow;
Full cribs of corn and cellar-bins,
And fragrant mows of clover,
And nipping, spicy mornings tell
That harvest time is over.

The hardy Pilgrims, browned and bent
With toiling all the season,
For special praise and thankfulness
Now have abundant reason;
They fill the rude gray meetinghouse,
Their simple hearts all glowing,
And lift to God their gratitude,
From whom their gifts are flowing.

Around their snowy, bounteous board
Each family assembles,
And in the father's lifted voice
The note of gladness trembles;
The meal is blessed and sweetly served
By generous, unseen fingers—
The radiance of the heavenly Guest
Upon the circle lingers.

The face all seamed with work and care,
The hands all rough with hewing,
The mother in her snowy cap,
Patient her long tasks doing,
The daughter, sweet in simple garb,
Busy with many a duty,
All sitting at the kindly feast—
Picture of homely beauty!

God of our fathers! Thee we praise,
Who never hast forsaken
Thy faithful ones, but through dark ways
Our feet hast safely taken;
For all these gifts of field and flock,
Our heartful thanks we're bringing;
Help us to know and keep thy Word,
While glad amens we're singing!

A. H. B.

A little lad was once asked by his father why he thought the lions could not touch Daniel, and he made answer, "Because the Lion of the Tribe of Judah was with him."

Your name
and address

2c Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Aunt Adalyn:—I feel rather bashful, but I know that I am welcome. I am thirteen years old. Last year I went up in the mountains to school, but this year I am going to Bulsar, thirty miles from home. I come home over week-ends on the train. It is a very interesting trip. The people talk about me, thinking I can not understand them. They ask me if I am married or if I am engaged. They think my parents very foolish for not getting me married. We see monkeys and peacocks from the train. Coming down from the mountains I saw a monkey sneak up on the platform. He jumped up on a boy that was carrying a basket of fruit on his head, grabbed three bananas and made off over the train and ate them all. As the train pulled out the monkeys stayed on, and after it was at full speed they jumped off into the trees. Well, I must make room for some one else. I love to read the Junior Missionary. Will try to crack some Nuts for August.

Your friend,
Lucile Forney.

Jalalpor, Dist. Surat, India, Aug. 28.

We'd certainly think it a circus to see monkeys get on a train in this country and perform like that! I hope you are not tired, dear, coming so far? There is a warm welcome for one who travels for a month, day and night, to sit in our circle. I think you could tell us some more interesting things.

Dear Aunt Adalyn: No other week has gone so fast as this one. I am in the sixth grade. I like school quite well. We have recently moved from McPherson, Kans.

We like this country very well. I am raising garden on shares, and have some turnips and muskmelons up already. They raise spring and fall gardens down here. I am sending the answers to "Gnarled Fruits." Also the question: "When did God stop the people from building the big tower?" I will close, with all love for the Junior Missionary.

Falfurrias, Texas. Marvin Michael.

And do you raise muskmelons according to the size of the State? Bring us a taste some time—when we are going to serve refreshments.

Needles for the Needy

An industry has been established at one of our mission stations in which Mrs. J. Homer Bright, its "bright," capable mother, is intensely interested. She writes:

It is self-supporting, and furnishes poor mothers and widows a clean, honest and honorable way of earning money. They do beautiful work. Our women are making articles for bed-rooms—such as wash-stand, dresser, and chiffonier runners, also table squares and cushion tops. These are made of white muslin with either blue or pink applique. The pink material comes from Korea and is woven by mission school boys who are working their way through school. This cloth is of fine texture and does not fade. We also make these same runners of linen, hemstitched all around, with or without lace on the ends. The lace is beautiful handwork, and is also made by mission school children of central China. We hope soon to have them hemstitching beautiful linen for handkerchiefs. They have also made some very pretty applique bed-spreads. Every order we receive is truly a God-send to these poor women. I am so glad a few over the Brotherhood have been stirred a bit to buy some of the work of these worthy women. I just wish you could know the hard, hard lives of some of these our sisters. Oh, their lives are so pathetic and they are so patient and industrious!

Wouldn't Mrs. Bright, as well as those poor Chinese women, have a delightful Christmas if some of our Juniors would send an order for a bit of their work? And every time you would look at your dresser scarf or cushion top or handkerchief, your own heart would glow for missions. If you feel like indulging in such a lot of happiness, express yourself in a sympathetic letter and address it—"Mrs. J. Homer Bright, Ping Ting Chou, Shansi, China." Put five cents postage on the envelope.

Waiting at the Station

The vivacious, white-haired lady you shook hands with in September has bubbled over again to the editor. And if you'll pull your chairs up close, you may eavesdrop. Don't forget her name—Miss Shumaker. She was going away on the train the other day, and as she was early, she looked around and jotted down what she saw of the "goings-on." Wouldn't you like to have been waiting there in such a nice station? Recall the dingy little coops we have along some of our railroads.

Ladies' Waiting Room,
Surat Station, India.

I do wish you were here. How you would enjoy the sights and sounds and the "66 distinct stinks" for which an Indian bazaar is noted. First the sights: A lovely station, with two large couches, a nice round center table, a lounging chair and four very comfortable easy chairs, with wash-stand, bowl and pitcher, and a large mirror hanging on the wall, and a beautiful Venetian wooden screen before the door, a large balcony on the west side, where you can see "all over Surat," and enjoy the singing of the birds and the sweet fragrance of the flowers in the park within a stone's throw of the balcony—if you can close your ears to the other sounds and your nose to that which is not so fragrant. And **I can do it** and be **so happy.**

Among all the throng packing themselves in the train, like sardines in a box, garbed in colors of the rainbow—it looks like the woods in dear old Pennsylvania in October, a real conflagration—are dogs, cats, goats, parrots, and such like. And the sounds: Shouts and sing-songs of venders of fruit, sweet-meats, tea, water, cigarettes, hot milk, biscuit, and various Indian hot-with-pepper foods. I wish I could get a record for a victrola and send you these sounds bottled up! And the odors also!

Instead of putting their belongings in trunks and suit-cases, these people just tie them up in a sheet, and as the bundle is scooted over the dirty platform it soon is nicely colored.

In comes a Mohammedan family—a man, three wives, two tiny babies, and five other children—fine-looking, English-speaking, courteous, beautifully dressed in the brightest colors, in the finest material, with lovely headdresses, the rarest kind of jewels. This, in the case of the women and two twelve-year-old girls, is covered with that typical headdress which covers them all over and puts them down as zenana or purdah women. They kindly offer to share their lunch with me, but I have just had a nice dinner for 12 annas (about 24 cents).

Now my time is about all gone.

A phonograph record like that would certainly be unique, and if we should start it here by the "Evening Lamp," I think the Juniors would come running from all directions!

BRING THE NUT CRACKER

Enigma

I am composed of 8 letters.
My 8, 2, 1, is a fowl.
My 3, 4, 5, is an edge.
My 8, 7, 5, is a piece of meat.
My 3, 6, 5, is a personal pronoun.
My 5, 6, 1, 2, is a deep pit.
My 5, 4, 7, 1, is contemptible.
My whole is a famous character of the Old Testament.

A Fish Pond

1. Tail hub.
2. Cram keel.
3. Clip reek.
4. Dies ran.
5. N. S. Loam.
6. Cruse K.
7. He'll daub.
8. Any G girl.

Curtailments

1. Curtail a native of Denmark and leave a boy's name.
2. Curtail a book of the Bible and leave a groove.
3. Curtail another book of the Bible and leave to spoil.
4. Curtail a tree and leave a chum.
5. Curtail a temperature and leave strife.
6. Curtail moist and leave a barrier.
7. Curtail a pasteboard and leave a vehicle.
8. Curtail part of a tree and leave a meadow.

September Nuts Cracked

Gnarled Fruits.—1. Persimmon. 2. Crabapple. 3. Blackberry. 4. Pomegranate. 5. Orange. 6. Pineapple.

Decapitations.—1. W e i g h t—eight. 2. Glove—love. 3. Stone—tone. 4. Agate—gate. 5. Sash—ash. 6. Acorn—corn. 7. Hair—air.

Enigma.—Nazareth.

(October Nuts Cracked in December)

I am always for the man who wishes to work.—A. Lincoln.

Start trouble and it will pursue you like a wasp.—Walt Whitman.

ROSIE'S FAITH

Rosie is a little nine-year-old Christian Jewish girl. The most remarkable thing about her is her wonderful faith. Rosie's faith in her Heavenly Father, I doubt not, far exceeds that of many older heads and hearts. When the news came to her that one of the tiny girls of the Ghetto was lost she at once called together her "prayer gang," and after they had been dismissed she went to the child's home and told the mother she need not cry any more, for her little girl was coming back. At nightfall, on the doorstep where the child had last been seen, there she stood, clad in beautiful white clothes, white stockings and kid slippers. No one knows why the person who had dressed her so prettily was prompted to return her, but there is One who does know; he hears the cry of his children.—Woman's Missionary Friend.

OUR MISSIONS

Isaac Henry Miller

To Denmark, first, our Brethren
Went 'cross the stormy sea,
To tell our Danish brothers
Salvation yet is free;
And then this little leaven
Began its work, we see,
When, lo, to far-off India
Went forth the loyal three.

The spirit of our missions
Now rose into a flame,
To carry forth the Gospel
In our Redeemer's name;
Across the broad Pacific,
That calm and peaceful sea,
Unto our Chinese brothers
Go a devoted three.

Now Africa is calling,
"We need the Message, too;
Of all your faithful heralds
Can you not send a few?"
Oh, yes, we are preparing
Some faithful ones to send,
And soon they will be going,
Their services to lend.

Shall we, who all our lifetime,
Have heard the Gospel News,
Unto our other brothers
The Words of Life refuse?
Nay, let us take the Message
To ev'ry heathen land,
And then we will be faithful
In doing Christ's command.

Nash, Okla.

HER MITE

Amadilla was picking cherries. She was also thinking deeply. Her Sunday-school teacher had said: "I'd like my class to raise five dollars for missions. If you can't earn anything, try to save a few cents on some purchase. Let's see what we can do for those poor children in China. They need the Gospel, and they need to be educated."

Amadilla thought of these words as she worked. A robin sang from a tree near her. "You can't tell me how to get some money for missions, can you, birdie? I can't go away to earn anything, for mama is sick and needs my help at home. Ah! now I know how to do," the little girl said with a smile. "Aunt Alice gave me a half dollar to get a batiste apron. I can get a calico one instead. It will last just as long and will cost only half as much"

After that the work of gathering the fruit went on rapidly, and as soon as Amadilla reached her room she dropped a shining quarter into her mite box. When she told her mother about it, Mrs. Bennett said: "That was right, daughter. No wonder you look so happy. I am glad you are learning to help in the Lord's vineyard."—Lillian M. Wise.

WHICH WAS WORTH MORE?

Returning from a local option meeting, a lad climbed upon his father's lap and asked "What will you vote, pa, 'wet' or 'dry'?"

"'Wet,' of course," replied the man.

"Pa, why will you vote 'wet'?"

"Because the saloons help to pay my taxes."

The son could not understand the attitude of his father on this question, and failed to comprehend how his own father could not understand as he did, having been deeply impressed by a lecture at the schoolhouse a short time previous.

"Daddy, ain't I worth more to you than your taxes? If you vote 'wet' maybe I'll be a drunkard some day."

These words kept ringing in the man's ears, and today there is no stronger advocate of temperance than the boy's father, and he declares, "That boy is worth more to me than all the property I could ever own."

Don't darken today's blue sky with tomorrow's cloud.

Good luck will help a man over a ditch if he jumps hard.—Spurgeon.

A VOLUNTEER HAS PASSED ON

(Continued from Page 419)

pleted her course when she was suddenly called to her eternal home.

About twelve years ago, while Eld. J. O. Garst was engaged in an evangelistic campaign in the Marble Furnace church, Sister Miller accepted Christ as her Savior, uniting with the Church of the Brethren. She caught the vision of service and soon decided that she would live "not to be ministered unto, but to minister." Holding to this ideal she became a member of the Students' Volunteer Band in 1915, while at Bethany Bible School, pledging her life to the Lord's service in foreign fields.

In 1916, while at Manchester College, Sister Miller became acquainted with Bro. C. O. Miller, of Indiana. Their friendship culminated in their marriage May 25, 1920. They continued to hold to their missionary purpose, to which both lives had been dedicated, and together they strove to complete their education, expecting to then bear the glad tidings to benighted Africa.

During the days of illness every possible effort was made that she might be restored to health. But the Heavenly Father had other plans. A few days before death she was anointed, and fully committed her future into the Father's hands. Both before and during her illness she repeatedly expressed herself as being willing and glad, if need be, to give up her life that another might have life.

Sister Miller's happy heart and beautiful spirit gave her a deserving place in many hearts. Her chief joy was in serving others, and her friendship and gentle service were greatly appreciated. Her devoted husband and infant daughter, Rose Evelyn, father, mother, six brothers and one sister, and many other relatives and friends. are left to mourn her departure.

The accompanying picture was taken for the 1922 Class Annual and represents her as she would have appeared had she been able to finish her nurses' training.

SPECIAL BLANK FOR SENDING MISSION MONEY

THANKSGIVING OFFERING

Brethren's General Mission Board,
Elgin, Ill.

Dear Brethren:

Please apply the amount enclosed as a SPECIAL THANKSGIVING OFFERING for missions, which please place to the credit of

..... Individual

..... Sunday-school Class

..... Christian Workers'

..... Aid Society

..... Sunday-school

..... Congregation

in .....State District

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... State .....

Date	Amount Enclosed
.....192....	$.....

Please do not write in this space

A Few Points to Remember

Make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Be sure and state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

"Visitor" subscriptions should be on separate sheet. FREE to each donor of $2.00 or more.

FINANCIAL REPORT

Correction No. 5.—See May, 1922 "Visitor"—Under World Wide—California. Contribution of La Verne S. S. $576.46 has since been designated for support of Ernest Vaniman & Wife and L. A. Blickenstaff & Wife.

Correction No. 6.—See Sept., 1922 "Visitor"—Under World Wide, Michigan, credit of $14.04 to Dollie Shepherd should instead be to Long Lake Cong.

Tract Distribution. During the month of September the Board sent out 3,370 tracts.

Conference Offering. The Conference (Forward Movement) offering for the year ending February 28, 1923, at this time stands as follows:

Cash received since March 1, 1922,	$113,760 00
Pledges outstanding,	38,303 50
Total,	$152,063 50

September Receipts. The following contributions for the various funds were received during September:

WORLD-WIDE

California—$5.00
No. Dist., C. W. S.: McFarland Junior, $ 5 00

Idaho—$5.00
Cong.: J. B. Lehman (Nezperce), 5 00

Illinois—$37.25
No. Dist., Cong.: Andrew L. Rainey & Wife (Chicago) $6.25; Eld. Ernest G. Hoff (Chicago) $25; Eld. A. C. Wieand (M. N.) (Chicago) $.50; Eld. O. D. Buck (M. N.) (Franklin Grove) $.50; Lizzie Shirk (Mt. Morris) $3, 35 25
So. Dist., Cong.: No. 59564 (Astoria), $ 2 00

Indiana—$221.37
Mid. Dist., Cong.: Manchester, $25; Harvest Meeting Offering (W. Manchester) $21.70; A Sister (Manchester) $10, 56 70
No. Dist., Cong.: Bethany, $63.85; Camp Creek, $34.32; Harvest Meeting Offering (Cedar Creek) $18.45; Elkhart Valley, $45.05; Chas. O. Gump (M. N.) (Blue River) $.50; Indv.: H. A. Claybaugh (M. N.), 162 67
So. Dist., Cong.: Mrs. Elizabeth Miller (New Hope), 2 00

Iowa—$44.95
Mid. Dist., S. S.: Men's Class (Dallas Center), 20 45
No. Dist., Cong.: Samuel Fike (So. Waterloo) $12; J. S. Hershberger (Waterloo) $6; W. C. Kimmel (Sheldon) $5; Rev. A. P. Blough (M. N.) (So. Waterloo) $1, 24 00
So. Dist., Cong.: Chas. A. Colyn (M. N.) (Osceola), 50

Kansas—$.50
N. E. Dist., Cong.: W. B. Devilbiss (M. N.) (Ottawa), 50

Maryland—$1.00
E. Dist., Cong.: J. Armacost (Reisterstown), 1 00

Michigan—$12.50
Cong.: Katherine Rinehart (Battle Creek) $5; Esther Hostetler (Zion) $6; Indv.: Lydia E. Newman, $1.50, 12 50

Minnesota—$13.37
S. S.: Adult Class (Monticello), 13 37

Missouri—$31.00
Mid. Dist., Cong.: A. C. Brubaker (Kansas City), 25 00
No. Dist., Cong.: Pleasant View, 6 00

Nebraska—$4.30
Cong.: A Brother (Octavia), 4 30

North Dakota—$21.00
Cong.: Eld. G. I. Michael (Kenmare), 21 00

Ohio—$47.73
N. E. Dist., Cong.: Akron, $3.08; Canton City, $20; S. S.: D. V. C. S. (Zion Hill) $2.65; Intermediate Girls Class, D. V. C. S. (Woodworth) $5, 30 73
N. W. Dist., Cong.: Clyde Mulligan (Lick Creek), 4 00
So. Dist., Cong.: W. Dayton, $12.50; Lawrence Kreider (M. N.) (Beach Grove) $.50, 13 00

Pennsylvania—$248.96
E. Dist., Indv.: Jos. Fitzwater, 3 00
Mid. Dist., Cong.: Mary A. Kinsey (Dunnings Creek), 10 00
So. Dist., Cong.: Abram I. Burkholder & Wife (Ridge), 12 00
S. E. Dist., Cong.: Coventry, $177.71; Washington, $6.25; Indv.: D. G. Hendricks, $25, 208 96
W. Dist., Cong.: Laura McGraw (Bolivar) $5, M. W. Reed (Mt. Union) $10, 15 00

South Carolina—$10.00
Indv.: J. I. Branscom, 10 00

Virginia—$63.00
First Dist., Cong.: J. A. Naff (M. N.) (Antioch), 50
No. Dist., Cong.: Greenmount, $50; Indv.: D. C. Cline, $1, 51 00
Sec. Dist., Cong.: John S. Flory (M. N.) (Bridgewater) $1.50; Anna Flory (Staunton) $10, 11 50

West Virginia—$5.00
First Dist., S. S.: "Nettie Mem.", 5 00

Wisconsin—$275.00
Cong.: Chippewa Valley $273; Indv.: Mrs. Sarah Moser, $2, 275 00

Total for the month,	$ 1,046 93
Total previously reported,	23,216 61
	$ 24,263 54
Correction No. 5,	576 46
Total for the year,	$ 23,687 08

STUDENT FELLOWSHIP—1921

Illinois—$205.00
No. Dist., Students & Faculty of Mt. Morris College, $ 205 00

Total for the month,	$ 205 00
Total previously reported,	1,182 70
Total for the year,	$ 1,387 70

STUDENT FELLOWSHIP—1922

Pennsylvania—$119.00
E. Dist., Students & Faculty of Elizabethtown College, $ 119 00

Total for the month,	119 00
Total previously reported,	$ 1,858 93
Total for the year,	$ 1,977 93

AID SOCIETY HOME MISSION FUND

California—$35.00
So. Dist., Aid Soc.: Covina, $ 35 00

Total for the month,	$ 35 00
Total previously reported,	19 00
Total for the year,	$ 54 00

HOME MISSIONS

Indiana—$1.00
No. Dist., Cong.: Nellie Mishler (Goshen), $ 1 00

Kentucky—$3.00
Indv.: M. E. Ralston, 3 00

Maryland—$1.00
E. Dist., Indv.: Joshua Armacost, 1 00

Missouri—$25.00
Mid. Dist., Cong.: A. C. Brubaker (Kansas City), 25 00

North Carolina—$38.85
Cong.: Maple Grove, ... 38 85
Ohio—$4.00
N. W. Dist., Cong.: No. 59568 (Wooster), 4 00
Tennessee—$12.56
Cong.: Niota, ... 12 56
West Virginia—$8.05
Sec. Dist., Cong.: Mt. Zion, $4.05; Beans Chapel, $4, ... 8 05

Total for the month, ...$ 93 46
Total previously reported, ... 213 20

Total for the year, ...$ 306 66

GREENE COUNTY, VIRGINIA, MISSION

Pennsylvania—$15.25
E. Dist., S. S.: Vacation Bible School (Ephrata), ... 15 25

Total for the month, ...$ 15 25
Total previously reported, ... 303 02

Total for the year, ...$ 318 27

INDIA MISSION

Kansas—$6.50
N. E. Dist., Indv.: W. O. Sturgeon & Wife, ...$ 2 50
S. E. Dist., Indv.: Fannie Stevens, ... 4 00
Pennsylvania—$22.29
S. E. Dist., Cong.: Coventry, ... 22 29

Total for the month, ...$ 28 79
Total previously reported, ... 612 09

Total for the year, ...$ 640 88

INDIA NATIVE WORKER

Ohio—$15.00
So. Dist., S. S.: Greenville, ... 15 00

Total for the month, ...$ 15 00
Total previously reported, ... 991 04

Total for the year, ...$ 1,006 04

INDIA BOARDING SCHOOL

Illinois—$11.45
No. Dist., S. S.: Waddams Grove, ...$ 11 45
Kansas—$10.00
S. W. Dist., S. S.: E. Wichita, ... 10 00
Missouri—$7.37
S. W. Dist., Indv.: Miss Powell, ... 7 37
Ohio—$10.00
N. E. Dist., S. S.: Class of Penny Savers (Akron), ... 10 00
Pennsylvania—$122.25
E. Dist., S. S.: Infant Dept. (Palmyra) $25; "Other Folks" Class (Hatfield) $8.75; Aid Soc.: W. Green Tree Sister's, $17.50; Indv.: Mr. and Mrs. R. C. Hinkle, $35,.. 86 25
S. E. Dist., S. S.: Ada M. Fitzwater's Class, (Green Tree), ... 20 00
W. Dist., S. S.: "O. A. B." Class, Purchase Line (Manor), ... 16 00
Virginia—$27.04
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 2 04
Sec. Dist., Aid Soc.: Sangersville, ... 25 00

Total for the month, ...$ 188 11
Total previously reported, ... 1,333 04

Total for the year, ...$ 1,521 15

INDIA SHARE PLAN

California—$22.50
No. Dist., C. W. S.: Golden Gate, ...$ 12 50
So. Dist., Cong.: J. B. Emmert & Family (La Verne), ... 10 00
Illinois—$25.00
No. Dist., S. S.: Batavia, ... 25 00
Kansas—$62.50
N. E. Dist., S. S.: Junior Dept. (Morrill) $25; Aid Soc.: Ottawa, $25, ... 50 00
S. E. Dist., S. S.: "Christian Friendship" Circle, ... 12 50
Maryland—$116.66
E. Dist., S. S.: Pipe Creek, $25; Woodberry (Baltimore) $33.33; Men's Bible Class, Woodberry (Baltimore) $8.33, ... 66 66
Mid. Dist., Hagerstown Intermediate C. E. Soc., ... 50 00
Michigan—$12.50
Cong.: Dr. C. M. Mote & Wife (Beaverton), ... 12 50
Minnesota—$12.50
S. S.: Elementary Dept. (Monticello), .. 12 50
Ohio—$86.00
N. W. Dist., S. S.: "Sunshine" Class (Lick Creek), ... 36 00
So. Dist., Aid Soc.: Lower Miami, ... 50 00
Pennsylvania—$212.50
E. Dist., S. S.: Bethany Bible Class (Elizabethtown), ... 50 00
Mid. Dist., S. S.: Curryville (Woodbury), 50 00
So. Dist., S. S.: "Sunbeam" Class (Carlisle) $6.25; Shippensburg (Ridge) $75; "Sunbeam" Class, (Ridge) $6.25, ... 87 50
S. E. Dist., Cong.: Wm. P. Keim & Wife (Coventry), ... 25 00
Texas—$12.50
S. S.: Manvel, ... 12 50
Virginia—$12.50
Sec. Dist., Aid Soc.: Oak Grove (Lebanon), 12 50

Total for the month, ...$ 575 16
Total previously reported, ... 2,485 49

Total for the year, ...$ 3,060 65

QUINTER MEMORIAL HOSPITAL

Pennsylvania—$5.00
W. Dist., Cong.: M. W. Reed (Mt. Union), $ 5 00
Virginia—$2.04
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 2 04

Total for the month, ...$ 7 04
Total previously reported, ... 5 00

Total for the year, ...$ 12 04

INDIA WIDOWS' HOME

California—$5.00
So. Dist., Aid Soc.: Covina, ...$ 5 00
Virginia—$2.04
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 2 04

Total for the month, ...$ 7 04
Total previously reported, ... 47 00

Total for the year, ...$ 54 04

CHINA MISSION

Kansas—$6.50
N. E. Dist., Indv.: W. O. Sturgeon & Wife, ...$ 2 50
S. E. Dist., Indv.: Fannie Stevens, ... 4 00
Pennsylvania—$26.50
E. Dist., Cong.: Missionary Soc. (Lancaster), ... 26 50
Virginia—$7.08
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 3 23
So. Dist., S. S.: Vacation Bible School (Antioch), ... 3 85

Total for the month, ...$ 40 08
Total previously reported, ... 1,552 30

Total for the year, ...$ 1,592 38

CHINA NATIVE WORKER

Michigan—$19.65
Indv.: Galen A. Lehman, ... 19 65

Total for the month, ...$ 19 65
Total previously reported, ... 298 89

Total for the year, ...$ 318 54

CHINA BOYS' SCHOOL

Indiana—$5.00
So. Dist., Cong.: Rossville, ... $ 5 00
Oregon—$5.00
S. S.: Evergreen (Myrtle Point), ... 5 00
Virginia—$3.23
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 3 23

Total for the month, ... $ 13 23
Total previously reported, ... 378 47

Total for the year, ... $ 391 70

CHINA GIRLS' SCHOOL

California—$5.00
No. Dist., C. W. S.: Figarden Junior, ... $ 5 00
Indiana—$5.00
So. Dist., Cong.: Rossville, ... 5 00
Oregon—$5.00
S. S.: Evergreen (Myrtle Point), ... 5 00
Virginia—$3.23
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 3 23

Total for the month, ... $ 18 23
Total previously reported, ... 306 96

Total for the year, ... $ 325 19

CHINA SHARE PLAN

California—$12.50
No. Dist., C. W. S.: Golden Gate, ... $ 12 50
Iowa—$12.50
Mid. Dist., S. S.: "Victor" Class (Dallas Center), ... 12 50
Maryland—$20.84
E. Dist., S. S.: Woodberry (Baltimore), .. 20 84
Ohio—$12.50
So. Dist., S. S.: Brotherhood Class (Middle Dist.), ... 12 50
Pennsylvania—$50.00
E. Dist., S. S.: "Gleaners Bible Class" (Lancaster), ... 50 00

Total for the month, ... $ 108 34
Total previously reported, ... 1,039 36

Total for the year, ... $ 1,147 70

CHINA HOSPITAL

Indiana—$5.00
So. Dist., Cong.: Rossville, ... 5 00

Total for the month, ... $ 5 00
Total previously reported, ... 131 70

Total for the year, ... $ 136 70

SWEDEN MISSION

Kansas—$1.25
N. E. Dist., Indv.: W. O. Sturgeon & Wife, ... $ 1 25
Virginia—$2.04
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 2 04

Total for the month, ... $ 3 29
Total previously reported, ... 0 00

Total for the year, ... $ 3 29

DENMARK MISSION

Kansas—$1.25
N. E. Dist., Indv.: W. O. Sturgeon & Wife, ... 1 25

Total for the month, ... $ 1 25

Total previously reported, ... 25 40

Total for the year, ... $ 26 65

SOUTH CHINA MISSION

California—$10.77
So. Dist., Cong.: Chinese Mission of Riverside, ... 10 77

Total for the month, ... $ 10 77
Total previously reported, ... 0 00

Total for the year, ... $ 10 77

NEAR EAST RELIEF

Idaho—$46.53
Cong.: Payette Valley, $21.53; O. S. Green, (Bowmont) $25, ... $ 46 53
Indiana—$30.00
No. Dist., S. S.: Cedar Lake, ... 30 00
Ohio—$2.12
So. Dist., Cong.: Anna Lesh (Stonelick), 2 12
Oregon—$60.00
Cong.: Newberg, ... 60 00
Pennsylvania—$372.54
E. Dist., Cong.: Conewago, $79; East Fairview, $31.33; Palmyra, $222.21; S. S.: Midway, $30; Aid. Soc.: Palmyra Sisters', $10, 372 54

Total for the month, ... $ 511 19
Total previously reported, ... 2,256 50

Total for the year, ... $ 2,767 69

ARMENIAN RELIEF

Idaho—$33.00
S. S.: "Fidelis" (Fruitland), ... $ 33 00
Illinois—$45.00
No. Dist., S. S.: Elgin. 45 00
Indiana—$14.47
Mid. Dist., S. S.: Mexico, ... 14 47
Michigan—$1.00
Indv.: Individual of Brutus, ... 1 00
Ohio—$5.00
So. Dist., Cong.: Harold Helstern, (Dayton), ... 5 00
Washington—$5.00
Cong.: James Wagoner & Wife (Okanogan Valley), ... 5 00

Total for the month, ... $ 103 47
Total previously reported, ... 526 95

Total for the year, ... $ 630 42
Virginia—$3.22
No. Dist., Cong.: John R. Sites & Wife (No. Mill Creek), ... 3 22

Total for the month, ... $ 17 97
Total previously reported, ... 416 56

Total for the year, ... $ 434 53

ITALIAN MISSION

Pennsylvania—$5.00
So. Dist., Cong.: Mrs. J. F. Danner (York), ... 5 00

Total for the month, ... $ 5 00
Total previously reported, ... 13 28

Total for the year, ... $ 18 28

OAKLAND CHURCH FUND

California—$5.00
So. Dist., Aid Soc.: Covina, ... $ 5 00

Indiana—$5.00
No. Dist., Aid. Soc.: Nappanee, ... 5 00
Kansas—$5.00
S. W. Dist., Aid Soc.: Wichita, East Side, ... 5 00
Pennsylvania—$10.00
E. Dist., Aid Soc.: Richland, ... 5 00
W. Dist., Aid Soc.: Uniontown (Georges Creek), ... 5 00

Total for the month, ... $ 25 00
Total previously reported, ... 105 00

Total for the year, ... $ 130 00

FORWARD MOVEMENT—1921

Indiana—$26.07
Mid. Dist., Cong.: Loon Creek, ... $ 26 07

Ohio—$91.25
N. E. Dist., Cong.: Jonathan Creek, ... 91 25

Oklahoma—$155.22
Cong.: Guthrie, ... 155 22

Total for the month, ... $ 272 54
Total previously reported, ... 18,994 57

Total for the year, ... $ 19,267 11

RUSSIAN RELIEF

Michigan—$2.00
Indv.: Unknown donor, $1; Unknown donor of Brutus, $1, ... 2 00

Total for the month, ... $ 2 00
Total previously reported, ... 1,055 38

Total for the year, ... $ 1,057 38

STUDENT LOAN FUND

Indiana—$21.70
Mid. Dist., Cong.: Harvest Meeting Offering of W. Manchester, ... $ 21 70

Total for the month, ... $ 21 70
Total previously reported, ... 0 00

Total for the year, ... $ 21 70

AFRICA MISSION

Kansas—$14.75
N. E. Dist., S. S.: Appanoose Vacation Bible School, $12.25; Indv.: W. O. Sturgeon & Wife, $2.50, ... 14 75

FORWARD MOVEMENT—1922

Alabama—$3.00
Cong.: Mrs. M. Wine (Fruitdale), ... $ 3 00

California—$400.00
So. Dist., S. S. & Cong.: So. Los Angeles, 400 00

Colorado—$26.31
W. Dist., Cong.: Fruita, ... 26 31

Indiana—$474.36
Mid. Dist., Cong.: Clear Creek, $40; Huntington City, $60; Salamonie, $140; Upper Deer Creek, $26.21, ... 266 21
No. Dist., Cong.: Elkhart City, $16.50; Middleburg, $12.50; Nappanee, $39.15; Wakarusa, $130, ... 198 15
So. Dist., Cong.: Rossville, ... 10 00

Illinois—$79.00
No. Dist., Cong.: Batavia, ... 4 00
So. Dist., Cong.: Cerro Gordo, ... 75 00

Iowa—$500.00
No. Dist., Cong.: So. Waterloo, ... $ 500 00

Maryland—$755.00
E. Dist., Cong.: Denton, $60; Locust Grove, $85; Sams Creek, $110, ... 255 00
Mid. Dist., Cong.: Hagerstown, ... 500 00

Missouri—$31.00
S. E. Dist., Cong.: Broadwater, $18; Mrs. Sarah Frailey (Broadwater) $3; Sherman Jones (Broadwater) $5; S. S.: Broadwater, $5, ... 31 00

Ohio—$236.55
N. E. Dist., Cong.: Black River, $17.60; Ft. McKinley, $3; Hartville, $73.45, ... 94 05
N. W. Dist., Cong.: Swan Creek, ... 24 00
So. Dist., Cong.: Bear Creek, $100; Marble Furnace, $18.50, ... 118 50

Pennsylvania—$1,190.15
E. Dist., Cong.: Palmyra, ... 968 15
So. Dist., Cong.: W. I. Sheaffer (Upper Cumberland), ... 10 00
W. Dist., Cong.: Middle Creek, $112; Moxham, $100, ... 212 00

Virginia—$256.93
E. Dist., Congs., ... 93 41
No. Dist., Cong.: Flat Rock, ... 22 00
Sec. Dist., Cong.: Mt. Vernon, ... 107 12
So. Dist., Cong.: Brick (Germantown),.. 34 40

Total for the month, ... $ 3,952 30
Total previously reported, ... 44,518 88

Total for the year, ... $ 48,471 18

MISSIONARY SUPPORTS

California—$989.17
So. Dist., La Verne Cong. for E. D. Vaniman & Wife and L. A. Blickenstaff & Wife, $ 989 17

Idaho—$150.00
Nezperce S. S. for Dr. D. L. Horning, ... 150 00

Indiana—$709.37
No. Dist. S. S. for Mary Stover, Minerva Metzger & Mary Schaeffer, ... 709 37

Iowa—$450.00
No. Dist. S. S. for missionary to be assigned, ... 450 00

Maryland—$25.50
E. Dist., Pipe Creek for W. B. Stover, .. 25 50

Ohio—$572.00
N. E. Dist., Missionary Committee of Jonathan Creek for A. D. Helser, $20; (Freeburg) Freeburg & Science Hill S. S. for Sue R. Heisey, $400, ... 420 00
N. W. Dist., Lick Creek Cong. for Elizabeth Kintner, ... 152 00

Pennsylvania—$37.50
Mid. Dist., Francis Baker of Everett Cong. for Ferne H. Coffman, ... 37 50

Virginia—$101.85
No. Dist., S. S. (Greenmount) for Dr. F. J. Wampler, $10; No. Va. Congs. (Valley Pike S. S. of Woodstock Cong.) for I. S. Long & Wife, $35.75, ... 45 75
Sec. Dist., Greenmount and Elk Run Congs. (Elk Run) for Sara Z. Myers,..... 56 10

Total for the month, ... $ 3,035 39
Total previously reported, ... 15,906 78

$ 18,942 17
Correction No. 5, ... 576 46

Total for the year, ... $ 19,518 63

Evangelist Sam Jones went out one Sabbath afternoon from Atlanta to preach in a country church. Just before beginning his sermon he looked all around at the unceiled walls, at the broken window-panes, up through broken places in the roof to the sky above, and then looking into the faces of his audience said, "Well, I know what kind of a crowd I am to preach to this afternoon."—Told by one who heard him.

A missionary was once asked to give a proof that the cross of Christ would eventually triumph. This is what he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

ITS MEMBERSHIP

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OTHO WINGER, Vice-President, North Manchester, Ind.
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A. P. BLOUGH, Waterloo, Iowa.

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CHARLES D. BONSACK, Acting General Secretary.
H. SPENSER MINNICH, Educational Secretary and Editor Missionary Visitor.
M. R. ZIGLER, Home Mission Secretary.
CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Ill.

ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Bedsted St., Thy, Denmark

Glasmire, W. E., 1919
Glasmire, Leah S., 1919

Bronderslev, Denmark

* Esbensen, Niels, 1920
* Esbensen, Christine, 1920

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna N., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Baker, Elizabeth, 1922
Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921
Dunning, Ada
Ikenberry, E. L.
Ikenberry, Olivia Dickens

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Flory, Raymond, 1914
Flory, Lizzie, N., 1914
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

* Gwong, Moy, 1920

On Furlough

Rider, Bessie M., Elizabethtown, Pa.
Shock, Laura J., Huntington, Ind., R. D.
Senger, Nettie M. 57 Farmington Ave., Hartford, Conn.
Wampler, Ernest M., Port Republic, Va.
Wampler, Vida A., Port Republic, Va.

Detained beyond furlough period

Brubaker, Dr. O. G., North Manchester, Ind., 1913
Brubaker, Cora M., North Manchester, Ind., 1913

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919
Wolfe, L. Mae, 1922

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Blickenstaff, Verna M., 1919
Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Summer, Nettie B., 1919
Summer, Benjamin F., 1919
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Long, I. S., 1903.
Long, Effie V., 1903.
Widdowson, Olive, 1912

On Furlough

Holsopple, Q. A., Huntingdon, Pa., 1911
Holsopple, Kathren R., Huntingdon, Pa., 1911
Mow, Anetta, Sebring, Fla.
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., North Manchester, Ind., 1904
Ross, Flora N., North Manchester, Ind., 1904

Detained beyond furlough period

Eby, Anna M., Trotwood, Ohio, 1912
Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., 3435 Van Buren St., Chicago, 1916.

* Native workers trained in America.

Your Sunday School
What Will It Do?

The Brooklyn Italian Mission needs a new building. They plan to erect one to cost $35,000. $10,000 is now on hand and the appeal for $25,000 is being made to the Sunday-schools of the Brotherhood.

IF

5	schools gave	$200	amounting to	$ 1,000
10	schools gave	100	amounting to	1,000
50	schools gave	75	amounting to	3,750
100	schools gave	50	amounting to	5,000
100	schools gave	35	amounting to	3,500
200	schools gave	25	amounting to	5,000
200	schools gave	15	amounting to	3,000
300	schools gave	10	amounting to	3,000
100	schools gave	5	amounting to	500
1,065				$25,750

the entire amount would be given. What will your school do?

The General Mission Board has approved the call for $25,000 and what is received in excess of this will be placed in the Home Mission Fund.

A Christmas Present for the Italians of New York

245 JAN 1923 3435 VAN BUREN ST., CHICAGO, ILL.

THE MISSIONARY Visitor

Church of the Brethren

VOL. XXIV December, 1922 NO. 12

IN THIS ISSUE

Our Missionaries to Africa

Sunday Schools Raising $25,000 for Brooklyn Italian Church

The Missionary Visitor

PUBLISHED MONTHLY BY THE CHURCH OF THE BRETHREN
THROUGH HER GENERAL MISSION BOARD

SUBSCRIPTION TERMS

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request the Visitor will be sent to ministers of the Church of the Brethren.

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The Church School of Missions

To learn God's will and how to accomplish it

A Church School of Missions conducted in a local church is managed very much like a Sunday-school. The regular steps in promoting such a school can well be as follows:

Send to General Mission Board for full particulars.

Enlist the interest of a number in the plan.

Bring it before the church for approval.

Select the best person for superintendent of the school.

Decide the number of classes and their teachers.

Select the course of study.

Pray, work and spread enthusiasm all around.

The Missionary Visitor

Published Monthly by the Church of the Brethren Through Her General Mission Board
H. SPENSER MINNICH, Editor

Volume XXIV DECEMBER, 1922 No. 12

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EDITORIAL

From a Church in Western Pennsylvania

A few weeks ago a splendid report came from a church that, until that time, had reported no missionary gifts for the year. We are guessing that they are in a coal region which, at the time of the Conference missionary offering, was in the grip of a strike. Now there is employment for all of their members and they have not neglected to pay the Lord's share. Many churches that were not in position to help much last spring can now do their share.

Church Schools of Missions

Most splendid results are coming from the Church Schools of Missions. Ottawa, in Kansas, Oakland, in California, Walnut Grove, in Pennsylvania, Roann, in Indiana, West Dayton, in Ohio, are sending fine reports. From all parts of the Brotherhood inquiries are coming in. When the advantages of such a school begin to be realized, the church without one can scarcely feel that it is in the front ranks of missionary activity.

Successful Religion, Its Advertising Medium

Ideals are as different as viewpoints, but real success is the reflex result of service and helpfulness. Any successful religion gives such to mankind. The Christian religion, when rightly understood and practiced, is ever busy following in the footsteps of its Leader, healing, cheering, forgiving, loving and serving.

True, these things are the by-products of our religion, or rather the results of a true

faith. They are not the whole faith, but a faith that does not give testimony by such expressions might well be inquired into, whether it be true.

Churches too often advertise sermons rather than service. One of Christ's greatest advertisements was in the parable of the Good Samaritan—"A certain man was going down from Jerusalem to Jericho"—which began a story of such human brotherhood that it cannot be forgotten.

Most ordinary minds do not have the background to understand far-fetched theological discussions, but any man, woman or child quickly recognizes and opens the heart to a Christian who finds joy in loving service. Pastors do not succeed because of brilliancy in theology, but rather in service. And not only can the pastor succeed by his own service, but by leading his whole congregation into such expressions of Christianity. Then the church will be advertised and converts will be added.

Me and My Folks and No More

Riding on the same train with me through that fine Keystone State, Pennsylvania, was a young man who was traveling for a New York hat firm. God laid it on my heart to present Jesus Christ. Something kept me from following God's leading. I said, "God, I don't know what to say to him." But rest would not come unless I did my duty. I soon discovered my young friend to be a 19-year-old Jew. He was not anxious to hear about Christ. I did not wish to force my faith on him, and withdrew, but he called me back. I told him of our missionary work, of sending missionaries to the black race, that they might have Christ. Then he told of his loyalty to his faith. He thought so much of it that he did not want to dishonor it by having a colored man or another race join them.

Then the greatness, **the unselfishness** of Christ shone out in real brilliancy against this dark, selfish background of Judaism, not yet lit with the light of Christ. For did not the Savior die, that "whosoever shall call on the name of Christ shall be saved"? Many religions, lodges, and clubs have fine ideals, and present an inviting appeal to the world, but no faith can match the ideals of Christ.

The Missionary Preparation Conference

Each year a conference on the preparation of missionaries is held, to which practically all Protestant Mission Boards send representatives. The schools training missionaries also represent in the meeting. The writer recently enjoyed the privilege of the meeting, and the following are a few of the many thoughts gleaned. They are given more to indicate the current thoughts and opinions of the day on this subject than to express personal convictions.

The missionary's attitude of mind must be right if success is to come in foreign mission work.

There must be no racial prejudice. If a missionary in preparation shuns the man of another race in this land there must be race prejudice in his system.

The missionary does not go out to defend the American, British or French flag; neither to uphold Occidental civilization. There is so much imperfection manifest in all of these that the natives will quickly discover the weakness of his message. Jesus Christ only is perfect. The missionary may appreciate western methods, but these should be introduced cautiously and only as they contribute in the establishment of Christ in human hearts.

Missionaries go out not to establish a Brethren, or Baptist, or Mennonite Christ, but rather a transcendental Christ.

A volunteer under appointment to Calcutta learned much of the uprisings in India. He was warned to go prepared. A seasoned missionary met him at the port, and in him the new missionary soon confided that he had come prepared for the emergencies that might arise from the disturbed conditions. He whispered that he had brought a fine Colt's revolver along. The older missionary suggested that they walk down along the water's edge, and there asked to see the revolver. Then he said, "I am going to save you a great deal of failure," and he threw the gun far out into the water, explaining that it would be exceptional, indeed, if he ever needed it, and it would be the true missionary ideal to die peaceably rather than to die fighting in Occidental style if he were ever called on to be a martyr.

The missionary must have an open mind

and be free from religious prejudice. Indeed, there is much that the other religions possess that is worth while. The missionary must be willing to accept truth wherever he finds it. The true Christian does not assume that he is better than the non-Christian, but rather that he has greater opportunity and he wants to permit the other fellow also to enjoy Christ.

Missionaries without a modern social vision are not needed.

Missionaries should not be interested exclusively in a social gospel nor alone in an individual gospel, but like Christ, in both.

Many Oriental countries, especially China and Japan, are subjecting everything to the scientific test. Christianity is being tried in the same way.

Real men are being demanded as missionaries. Orientals appreciate such as leaders. A qualification of a real man is his ability to train others. Prospective missionaries should test out their qualifications in this country before going to the field. Real leaders in action are able to submerge themselves and stay in the background while others are in the forefront.

Missionaries should cultivate the ability to make friendships with the men is power, to keep free from political intrigue and to preach the more abundant life.

The missionary must learn to trust others, and to know when and how to make the natives responsible for the work. This must be done to implant a church that will ever be successful without the foreigners. It is very difficult for some missionaries to come under the power and authority of the natives, but there arrives a time when this is essential.

Dr. Aggrey, a native of Africa, a well-educated Christian, mentioned a number of things that are worth thinking about.

"Don't civilize Oriental countries and then try to Christianize them. Send the missionaries to establish a Christian civilization."

"Africans cannot be converted on theology, but want religion."

"Denominationalism worries us Africans, but we will be loyal to whatever church brings Christ to us."

"Some folks say it makes negroes lazy to educate them. There are two reasons for this: First, wrong types of education, and second, educating them away from their traditions."

"The African is naturally religious. He is willing to worship the true God when he knows him. Instead of singing, 'The heathen in his blindness bows down to wood and stone,' we should sing, 'The heathen in his **hunger** bows down to wood and stone.'"

The Editor Visits the Italians of Brooklyn

Being in New York to attend a conference and wanting to stay to see the Africa party off the writer had a few extra days which were profitably spent with our brethren, both American and Italian, in Brooklyn. Brother H. S. Randolph, our pastor of the First Church, went with me as we without any previous announcement invaded the thickly crowded Italian section in which our church on 27th St. is located.

We saw a street so crowded with human child life that we imagined it would be a problem even for the parents to locate their own children.

There was not a spear of green grass, no front yards, and scarcely any back yards and in these a spear of grass would have had as good a chance to live as a mouse in a group of cats.

The buildings were marked and showed many effects of children searching for something to do and with few evidences of guidance in their play.

Peering carefully beneath the soil on the faces we saw pleasant smiles and snapping bright eyes.

We saw children busily engaged in shooting craps, and some of the older had real money for use in engaging in this game.

We smelled from many of the wide open windows the odor of wine, evidently a home made brand. I was told that this is made in huge quantities for home consumption and this is a necessity even though there is a scarcity of bread.

We saw the streets lined with vendors selling fruits, groceries, clothing, kitchen hardware, toys and most every thing to make an Italian comfortable. The grapes looked fine and we stopped to buy. There we witnessed a hot argument between the

(Continued on Page 437)

Going to See the Devil and Finding Christ

JOHN G. CARUSO

This is my chance to see the devil! I've never seen God. Why not risk a chance in seeing old Nick! I stole away from my Italian comrades in the evening and for the first time in my life was inside a Protestant place of worship. How did I feel? Half scared, of course. But I had come to see the devil and was not going to back down. I was going to risk one look at him, cost what it might. Well, to be brief, I never have seen him yet, save as I see him incarnated in fallen humanity.

BY birth I am an Italian. My native land was made sacred by the footsteps of a great missionary. But I had to come to America even to learn that such a man as Paul ever lived, and that once he preached in Rome. The name of this city was a household word, but not the name of Paul. And precious little did I ever hear about Jesus.

From my mother's knee I knew only the very unsatisfactory religion of the Church of Rome. I was taught that we worship GOD! That was lofty! But I was also told that all Protestants worshiped the devil, and that he made his appearance when they met for worship, and in some mysterious manner held them in his grip for the region of the damned. It was through this false teaching that I finally was led to the truth as it is in Christ Jesus our Lord.

John G. Caruso

It came about in this manner: One day two missionary sisters extended an invitation to a group of us Italian workmen to attend a missionary service in a near-by mission. Perhaps my bump of curiosity may be a bit large, but (be that as it may) anyway, I said to myself "This is my chance to see the devil! I've never seen God. Why not risk a chance in seeing old NICK!" I stole away from my Italian comrades in the evening and for the first time in my life was inside a Protestant place of worship. How did I feel? Half scared, of course! But I had come to see the devil. I was going to risk one good look at him, cost what it might. Well, to be brief, I never have seen him yet, save as I see him incarnated in fallen humanity. But that was the beginning of a wonderful life to me. A supernatural hand seemed to touch me. I could not remain away from the mission. Back to it I went, again and again, until Jesus became very real to me as a Savior. Praise his blessed name forever that he picked me up and set me in heavenly places in Christ Jesus for his name's sake.

My first great passion was to know the Bible, as I saw the missionaries knew theirs and as I did not know mine. I would go home from the services and lock myself in my room and read and read. Often I fell upon my face and wept aloud, asking God to reveal his Holy Word to my poor, hungry soul. For about one year I continued my search for the truth of God as it is in Christ Jesus my Lord. Finally I was made willing to walk with the Lord in believer's baptism, and as a result I am where I am today in the Church of the Brethren.

At the time of my conversion I was a hod carrier and had saved about $60. But what was sixty dollars, if that money, laid upon the Lord's altar, would do for one soul in the darkness of sin what the truth did for me? Out of pure love for my countrymen, the Italians, I felt that I must tell them of my new discovery in going to see the devil and finding a most precious Savior in JESUS! So I laid every dollar that I had in this world on the Lord's altar, by renting a storeroom and fitting up the first Italian Mission in our Brotherhood. Did my Italian friends come? Yes, I had a full house until the priest heard of it

and then—well, you would not believe me if I would tell you. Ask Bro. J. Edson Ulery. Ask any of our people who know of the early struggles of that little effort to dedicate one little spot (in an Italian colony of 8,000) to the Christ whom I loved more than I loved my own life.

After a time the General Mission Board sent Eld. A. B. Barnhart to look into the work amongst the Italians. We have had a hard, long pull, as no one seemed willing to give money or help in any manner that was effective, until Brother and Sister J. K. Miller laid their lives upon the altar [1901] to help in the work. From that day on the work took tangible form, and now God has set his seal to the saving of souls. Bro. Miller has baptized some forty of my countrymen. Amongst the number were my father and mother and others dear to my heart.

This is the happy side of the work. But both Bro. Miller and myself were scorned, spit at and very unkindly used by bigoted people, whom the priest can use as tools and the "cat's-paw." We beseech you to be much in prayer and hold up our hands in these most trying days of our earnest effort to establish a Brethren church amongst the Italians.

Our pressing need is a suitable building for the work. What will such a building cost? Twelve thousand people over our Brotherhood made it possible for Bro. Miller to build the English Mission church on Sixtieth Street. If each of our Sunday-schools would give $25 the problem would be easily solved. But will they respond to the Lord's call? Perhaps you must give for fifty or 100 persons whom the Lord would like to bless, but he can not because of a lack of faith. By the guidance of God not one cent shall be put to a vain use. Send all funds to the General Mission Board, Elgin, Ill. Watch the fund grow in the Visitor. Speak of this foreign mission work at our home door, to others. But above all, talk much to the Lord and let him have his way in this worthy effort to make him known amongst the heathen at home.

Agree to differ but resolve to love.—T. T. Lew.

EDITORIAL

(Continued from Page 435)

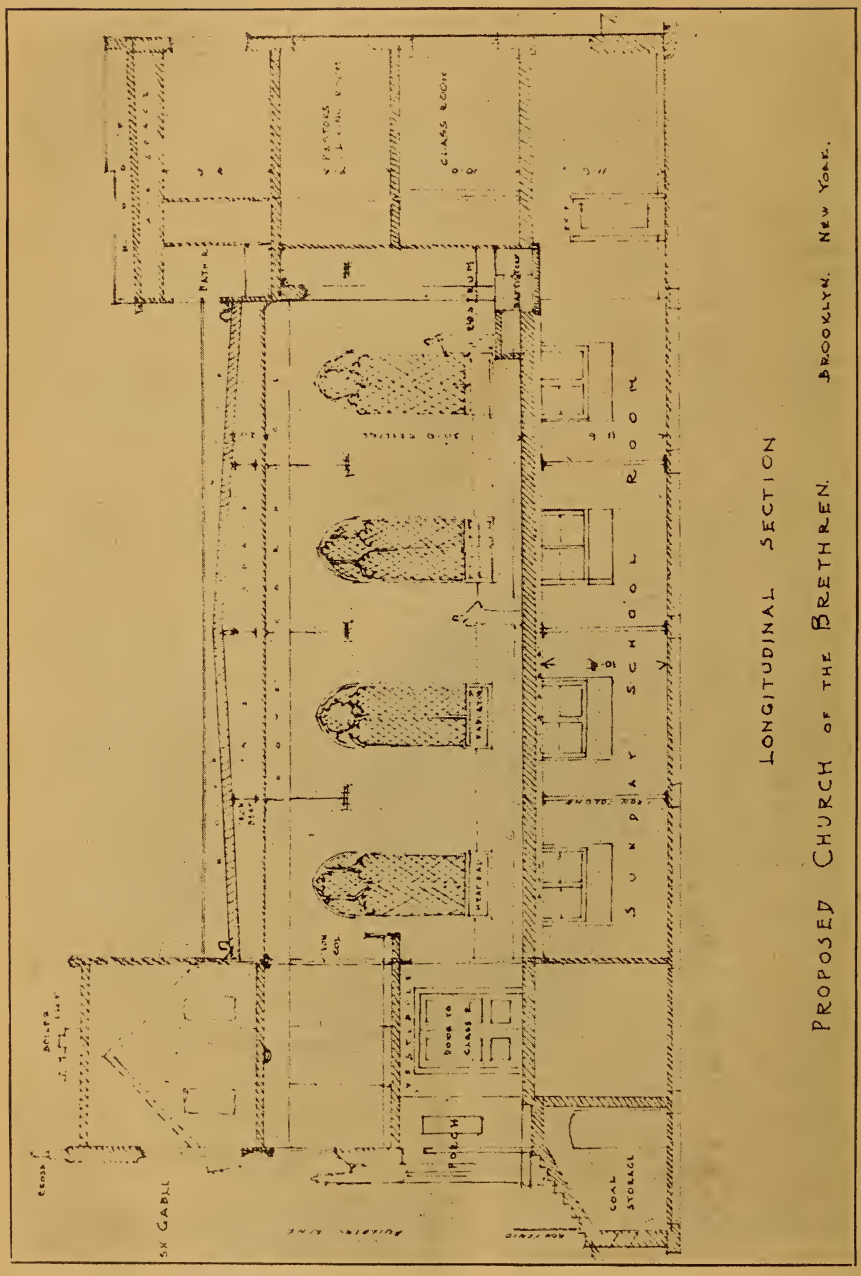
vendor who was accused by the Italian woman buyer of giving her short weight, and we were in no position to defend him.

Then we stopped at the church, was it? Oh, yes, it was the church. Although a building built for residence, and 62 years old, still it was the place for residence of Brother and Sister Caruso in basement and second floor while the first floor was used for church purposes. The building appeared clean and well painted.

The children would run in and group around Uncle John in a spirit of real friendship and admiration. Not only the children but the adults also. The Sunday before our arrival five Italians were baptized and the Italian communion was observed in the First Church.

We found Brother and Sister MacPeck in their home and in them we discovered some real friends of the Italian work. Brother MacPeck is S. S. superintendent for the American church as well as for the Italian. Although his educational attainments are not so marked he shows a real love for these our brethren from Italy, his judgment is an asset to the cause and he is loyal to the church. We realize that any church of foreign people located far away from the main body of the brethren does not have a good chance to live in the spirit and ideals of the church. But Brother MacPeck has a place on his table for the Messenger, Visitor and other church papers. Not only are they there but he reads them and he says he wishes more of the committees working along special lines in the church would report in the church papers what they are doing.

I should not forget to say that Brother and Sister Caruso invited Brother MacPeck and me to dine at their table and we enjoyed a splendid meal together. Brother Caruso has worked in faith for years hoping for a better house of worship and I pray that the Sunday-schools will not disappoint him now. The work there has need of more help, or at least such will be needed when quarters are provided where more work can be done. A worker with children seemed to me to be urgently needed.



A great opportunity exists among the Italians of Brooklyn. Brother Caruso and others have worked faithfully for many years but the opportunity cannot be fully grasped. The present frame building, sixty-two years old, is both residence for Bro. Caruso and church. The Italians are accustomed to a church imposing in appearance and will rally to Christ's cause much better if there is a respectable building. The architect's drawing shows the splendid use to be made of a double lot which lies near the present building. This building, to cost $35,000, of which $10,000 is now in hand, will be erected next year if **the Sunday-schools at Christmas time contribute $25,000.**

Our Responsibility

A. D. HELSER
Missionary to Africa

Will we bring the light of Bethlehem into the hearts of these hundreds of little children? Think of your responsibility to God before you buy your Christmas presents. Let us be "wise men" at this Christmas season and bring our gifts to Jesus.

WHEN I was in Rome a few months ago I had many opportunities to tell Italians about the Lord Jesus and about the church that tries to follow all of his teachings. One man said, "I wish we had some of your preachers over here." I told him of our work in Brooklyn and of how our church was planning to reach many more of his people. He reminded me of the great Christian painters from among his people, and said, "All of my people would respond in a larger way if they were given the simple Gospel."

The Church of the Brethren has brought a number of strong Italian men and women into the kingdom of God in Brooklyn. Winter before last I had sweet fellowship with these around the Lord's table. How these souls seemed to enter into the meaning of the teachings of Jesus that have meant so much to you and me!

Our Father says, "When the Holy Spirit is come upon you, ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." He has called us as a church to do a mighty work in India and China and Africa and in many parts of America. One of his most insistent calls today comes from the multitudes of little Italian boys and girls on the streets of Brooklyn.

Men of vision are making plain the call of God to the church. In Rom. 10: 14-15 we are commanded to make provision for the preaching of the Gospel. God has commanded us to be witnesses if we have received the Holy Spirit. Do we really love Jesus enough to keep his commandments? The land is ours and **we are responsible.** Will we bring the light of Bethlehem into the hearts of these hundreds of little children? Think of your responsibility to God before you buy your Christmas presents. Let us be "wise men" at this Christmas season and bring our gifts to Jesus.

Fellow-ministers, Sunday-school superintendents and teachers, the General Mission Board asks you in the name of Jesus to help your people hear this call of God.

Thornville, Ohio.

Brooklyn Italian Church Service

Our First Missionaries to Africa

Harold Stover Kulp

RUTH KULP GLASIER

HAROLD STOVER KULP, the son of Brother Aaron K. and Sister Naomi T. Kulp, was born September 29, 1894, on a farm near the Coventry, Pennsylvania, church. He was the fourth child in a family of six children, all of whom were taken regularly to the church services by their parents. He lived the usual life of a farm boy and attended the rural school about a mile from his home. The pupils of this school were fortunate in having as their teacher for a number of terms a man of exceptional ability and character. Bro. Kulp owes much of his success in higher schools and in life to the good foundations in mental training and in ideals laid by this teacher, Mr. B. Curtis Rinehart.

He accepted Christ at the Coventry church on Thanksgiving Day, 1906, and was baptized by the pastor, Bro. Ira C. Holsopple.

He was graduated from the East Coventry High School in 1909, and from the West Chester State Normal School in 1912. He became interested in Y. M. C. A. work at this school, serving on the cabinet.

For the next three years he taught successfully at the Carter Junior Republic, a school in character building and citizenship for wayward boys. The superintendent of this school, James S. Heberling, exerted a helpful influence upon his life.

May 14, 1915, he was ordained to the ministry in the Coventry church.

In the fall of 1915 he entered Juniata College, partly earning his way as a student teacher of geography, and in the gymnasium. The Christian Workers' Society of the Coventry church gave him some financial assistance in receiving his education. While at Juniata he helped reorganize the Volunteer Band and decided to become a missionary for Africa. He was president of the Foreign Volunteer Band and of the Y. M. C. A. and a member of the track, basketball, and debating teams. His early religious convictions were strengthened and his mind and heart prepared for pastoral and missionary work while at Juniata.

July 1, 1918, following his graduation from Juniata, he entered upon his first pastorate at New Enterprise, Bedford County, Pa. After a happy and successful year there, he came to Philadelphia to become associate pastor with Dr. C. C. Ellis, at the First Church. Along with his pastoral work he continued his school work at the University of Pennsylvania and Philadelphia School of Bible, receiving his A. M. from the former school in June, 1920. Since then he has been continuing graduate work at the University of Pennsylvania.

June 21, 1921, he was united in marriage with Sister Neta Ruth Royer, like himself a graduate of Juniata and a foreign volunteer for Africa.

July 1, 1921, he assumed full charge of the First Church, and May 24, 1922, he was ordained to the office of elder.

Bro. Kulp is possessed of an earnest and happy disposition, which has endeared him to his home and college friends and to the congregations which he has served. May he be kept able further to serve his Master is the prayer of many.

Littleton, Colo.

God is not a Great First Cause; he is a perpetually active Cause, as truly creating now as he ever created. He is not a moral governor or "Invisible King," but a Father. —Lyman Abbott.

Give us the man who sings at his work. —Carlyle.

A. D. Helser, "A Friend of Jesus"

C. H. SHAMBERGER
Secretary, Christian Workers' Board

IN the sailing of Albert D. Helser to Africa there has been added to the foreign missionary enterprise one who embodies an unusual number of those qualifications essential to successful leadership. It is reasonable to anticipate that, given years, his contribution to the cause will rank well with the greatest of those who have testified for Christ in pagan or heathen lands.

He is yet a young man. He was born at Thornville, Ohio, July 10, 1897. His parents, David M. and Emma S. Helser, still live at that place. He is one of a family of four brothers who are distinguishing themselves in their chosen lines of farming, engineering, as university professor and Christian leader. Association with the father and mother makes it easy to understand the abilities of the sons to do big things and to account for their interest in Christianity and missions.

Following graduation in the Thornville High School in 1915, Albert attended Ohio University for the summer. The succeeding winter he taught school in a community some distance from the home of his parents. At the close of the school year the patrons of the school were so eager to have him teach again that they offered to furnish room and board without cost to him.

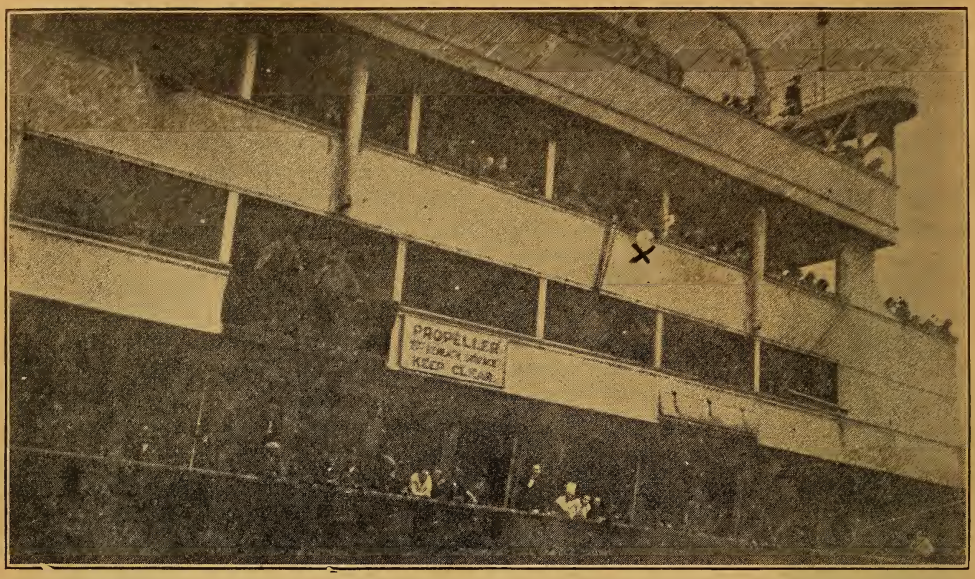
But he had planned to begin his college work that fall. His pastor, E. B. Bagwell, and others were instrumental in getting him to attend Manchester College. He entered in 1916 with the intention of taking one or two years' preparatory work in agriculture, expecting to continue his study in the university and make that his life work. The first impressions made on the students were of a studious young man of unusually commanding personality, who was there to get everything in a year that might be applied upon an agricultural course. Some dared to contemplate what it might mean for the church if he would decide to enter distinctly Christian service. They linked prayer with a longing that such might come about.

Nov. 12 of that year he decided to become a volunteer for foreign missions. He set himself as determinedly to the preparation which would fit him for that work as he had planned along the other line. Completing his college course in three years, with excellent grades and extra credits, is one of the lesser accomplishments of his college career. Students and others will remember him for his dominating passion to know the will of God for his life and to make Jesus Christ real in his own experience and in the life of others on the campus. He made pleasure of hard work. He showed himself worthy of leadership by displaying the same interest in his work as sub-member of a committee or vice-president of an organization as he would have in places of first responsibility.

Returning home from the student Y. M. C. A. Conference at Lake Geneva in 1917, he began teaching a class of teen-age boys. When he began, two of them were professing Christians. When he left for college in the fall all ten of them were members of the church. August 18 of that year the Jonathan Creek congregation called him to the ministry.

The outstanding event in his college work of 1917-18 was the raising of nearly $5,000 for the erection of the West End Mission Chapel. The building was dedicated free of debt and the workers began in a substantial way. This was done in connection with a heavy course of study and an intensive life of student activities and personal work.

The summers of 1918 and 1920 were spent in field work for Manchester College, the latter being for both Manchester and Bethany Bible School. The work was not only remarkable in the large amount of money secured for the institutions, but in



The Steamship Aquitania as it pushed away from th e New York docks carrying our loved ones en route to Africa. The X marks their location on the ship

the increased vision which came to contributing individuals and churches. After graduating from Manchester in the spring of 1919 he spent the summer among the churches of Southern Indiana under the direction of the General Mission Board. The next year was spent as a student in Bethany Bible School. In 1920 he received the A. M. degree from Manchester College.

While a student at Bethany he also acted as traveling secretary of the United Volunteer Bands. In this capacity he came in touch with all of our colleges, with the exception of La Verne. His visits were a stimulus to every student activity. His public addresses and personal conferences helped many students to see more clearly what their life work should be. The following school year was spent at Columbia University, studying advanced psychology.

He was a member of the group which made the Baltimore School Survey under Dr. Strayer. The work of this commission was published in book form. But the thing which he considers most worth-while in that year was the morning prayer group which met throughout the year and which had a decided influence upon the spiritual life of the university. The year in New York brought him into intimate association with many of the missionary leaders of America.

The decision that Africa was to be his field of service was augmented by numerous appeals; the challenge of a great task, and acquaintance with a number of native African students in different conferences in America. The past year, spent in the University of London and Livingstone College, gave him added preparation in phonetics, philology, linguistics and a layman's course in tropical medicines. In addition to this he formed acquaintanceships with missionary leaders and statesmen from Africa who already have been very helpful in getting into the Africa field. During the past year a signal honor came to him in his election as a Fellow of the Royal Geographical Society. This is a distinction coming to comparatively few Americans and possibly to none as young as he.

Few young men of his age are as widely known throughout the Brotherhood as he is, and his acquaintance with missionary leaders in the United States and England is remarkable. His home District of Northeastern Ohio has elected him reading clerk for the past five years. Oct. 29, 1922, he was ordained to the eldership. An early college friendship culminated in marriage Aug.

(Continued on Page 449)

Our Advance for God in Africa

A. D. HELSER

BROTHER H. STOVER KULP and myself prepared to sail from New York on Nov. 14 on board the Aquitania. After making the necessary plans for our equipment in England we will proceed to our future home, Africa, where we hope to arrive about Jan. 1. We will land at Lagos, near the southwestern corner of Nigeria. God has promised the Church of the Brethren great things in this land of wild beasts and innocent children, and we go to claim his promises by life or by death

The Church Missionary Society, the Sudan United Mission, and other missions of Southern Nigeria have promised to help us in every way possible. We anticipate with great pleasure the possibility of having Mr. Alverez, of the C. M. S., accompany us on some of our journeys of investigation.

Our present leading is that, after we establish proper relations with the government, we shall go north on the Kano Railway from Lagos, our port, to Jebba, where we hope to visit the Mennonite brethren.

From here we expect to proceed by the same railway to Zungeru. We will take to the "bush" at this point and investigate the Kontagora Province on foot, passing through the towns of Kontagora, Sakabar and Zuru. After looking over the field we shall hope to return to Zungeru and continue our journey by rail to Kano, a large city in the heart of Northern Nigeria. From this point it will be necessary for us to tramp hundreds of miles through the jungles of Southern Bornu. We will likely pass through the towns of Duchi, Jamaari, Fotiskum, Dura, Gujba, Kaba and Maidugari.

Lagos, where we land in Africa, is between 6 and 7 north latitude. The fields where we expect to investigate and establish our work are between 10 and 12 north latitude. In the great stretch of Northern Nigeria, where we hope to establish the kingdom of Christ through the Church of the Brethren, there are more than five millions of people without a single Christian missionary. God has called our church to a mighty task. We already have the blood of one of our greatest men in Africa. Brethren, let us come to the altar with our prayers and our means, that the kingdom of Christ may come into the hearts of Africa's multitudes of little children.

Beloved brethren and sisters, hold us up in prayer, and if our lives are soon turned into foundation stones, send on more men.

The above map of Africa shows the province of Nigeria, where it is supposed we will find the suitable location for our Africa Mission. Mombasa on the east coast is the grave of our beloved Brother Williams. We wish indeed that our work might be established near his grave but this does not seem advisable.

Our missionaries will usually go by England to Lagos, the port of entry for Nigeria. The investigating party will first make a brief inspection of the territory around No. 1 on the map, but from present knowledge No. 2 more nearly marks the location of our contemplated mission.

"A Christian should be like a piano—square, grand and upright."

Home Life of the Chinese

BESSIE M. RIDER
Missionary to China, Now on Furlough

THE family always has been the unit of society among the Chinese, and the interests of the individual have been subordinate to those of the family. The members of the same family live in one village, and the various branches of the family compose the clan. There is a great deal of emphasis placed upon clan relationships. They have what they call the Nine Clan Relatives. The person himself represents one generation, then above him are father, grandfather, great-grandfather and great-great-grandfather, while below him are son, grandson, great-grandson and great-great-grandson—nine generations, all told. Within these nine generations the members of each family would belong to his clan. When a son marries, the wife and family live under the husband's parental roof, and when his sons become married they, too, with their families make their abode there; and so on from generation to generation until the family sometimes grows to immense proportions and forms itself into a village. The country is spotted with numberless villages built up in this manner, each village deriving its name from the family represented.

The teaching of filial piety is much emphasized among the Chinese, which in itself is commendable; but instead of ceasing with mere filial piety it is carried to the extent of worship, being based upon the ancestral worship idea. It is largely on these grounds, and also the thought of being cared for in old age, that the Chinese have such a strong preference for sons, for, according to the Chinese idea, one of the greatest calamities that can befall a man is to have no male children. If a man have no son to offer sacrifices for him after death, his welfare in the next world is supposed to be largely affected by it. And if two brothers in a home are married, and the younger should have a son while the older has none, the older one, according to custom, may lay claim upon the son of his younger brother. This sometimes involves much sorrow, especially if a child is forced to abide by conditions less favorable than would be possible in his own home.

Another abominable custom is that of selling off the girls at an early age into the homes of their future husbands. The girl has no voice whatever in the matter, but the contract is made between the parents, with usually a middleman to speak and act for them. The money consideration is generally of greater importance with the parents of the girl than the character of the man whom she is to marry. In a great many instances the girl has never seen the man to whom she is engaged, to say nothing of their knowledge as to the adaptability of their natures; and consequently there are a great many ill-mated, unhappy homes.

The lives of the women are especially sad, for their time, from the ages of about twelve to forty years, is spent largely indoors or in the closed-up courtyards, with no privilege of leaving the home without an escort. Consequently their world is very small. The duties of the housewife consist mainly of the family sewing. Aside from this, owing to the simple manner of living, the work is reduced to a minimum; and by each daughter-in-law doing her share the routine household duties are easily accomplished.

Farming constitutes the occupation of a large percentage of the Chinese. When one travels through the villages at harvest time there is presented a most interesting sight. The threshing floors and mills for grinding the grain are much in common with the methods used in Palestine. There is very little land that may be considered waste, for practically every usable plot is put into cultivation. The treeless mountain sides afford a beautiful view with the green cultivated terraces.

The rearing of silkworms is a common industry for people, and if one visits their homes in the spring of the year hundreds of silkworms may be seen crawling about on the mulberry leaves provided for them.

The lives of the common class, generally speaking, are very shallow, as they have nothing to live for but to eat and sleep. The large majority exist in poverty, and life seems to mean nothing but to "kuo jib tzu"

as they say, meaning "to go over the day." Yes, one occasionally gets a glimpse of poverty in America, but nothing as compared to poverty in China. These are poverty-stricken homes of the worst type, both in a physical and spiritual sense. Their cries for help in a material way are indeed pathetic, but still more pathetic is the starved condition of their souls.

While we realize that the nation is greatly in need of improved economic conditions and social reconstruction, her greatest and saddest need is that of Christ in the hearts and homes of the people.

When they once realize his regenerating power, the transformation of the home life will be a natural result and the social reconstruction that is so much needed will inevitably follow.

The Baltimore Missionary Conference

NETTIE M. SENGER

Missionary to China, Now on Furlough

THE National Missionary Conference that convened at Baltimore, Md., the last week in October, was one of world-wide vision. The ringing cry, "The whole world for Christ," was heard throughout the meeting, and we who know him are not only to bear the message, but to live the life that so exemplifies our Savior, and thus love people into the kingdom. This sketch will give the thoughts of the speakers in the words of the writer. No one could sit in the conference and leave it, indifferent to the needs of the world today.

America has so much of every comfort that she is too self-centered. The financial drop still leaves us far above anything in history and also above any other country. "What is wrong with the world and what is the way out?" is the question being asked, not on the lips of the world, but in her actions. Something has happened to our social order. We are unconscious of it, but our sin and selfishness is more organized than ever before. One thing necessary, if we would find our place in world events, is to live a selfless life, GOD first, OTHERS second, and self last. "None of self and all of thee."

We are to be master of the things of Christ. He is our Master in the realm of character and service. He says, "Be ye perfect as your Father is perfect." Living in such character and service we have the joy of the Lord, and forget self in the joy of working for others. This joy has strange companions, but if we keep them we will have a foretaste of eternal joy in this life. These companions are persecutions, hardships, self-sacrifice, endurance, patience through tribulation. We share the toil and sacrifice of our Lord and thus we share his joy. We are partners with Christ. He said the most about joy under the shadow of the cross, and so may we feel our greatest joys in our hardest work. His joy was the salvation of the world. Is this joy yours and mine? YES!

One barrier between us in attainment of this joy is that we are too self-centered: our comfort first, others second. In order to attain this, every race, every nationality must help every other race, every other nationality. This has been done by a chosen few—the missionaries—but today EVERYONE must enlist; for TODAY EVERY race, EVERY nationality has come to her extremity and NOW, as the whole world drifts at sea with no plan or power to make things right, the Christian army must march ahead fully abreast with the banner and message of Christ.

Into the woof of the world long ago was dropped the personality of Christ, and now suddenly that leaven has become recognized as the great Power and only Leader who can lead the world to order. Heretofore the world has wanted profit; now she cries for philanthropy, she cries for redemption from the self-centered life of the past. In the early days missionaries dropped the teachings of Christ into the hearts of the peoples; now these teachings are bearing fruit, and things are changing, with the result that all the world is wanting the ideals of Christ. Teachers everywhere are needed, experts to teach the people; to teach them not only what we have learned in our colleges, but best of all, to teach them what

we have learned at the feet of the Master.

A great door of hope is open in the Orient. The people want redemption in this life as well as in the life to come. People used to think they would escape the terrors of this life by escaping to another land, and thus Plymouth Colony, the beginning of our own great nation, was founded. Today we cannot do that. Where would the people go? We must drop what they need, Jesus Christ, into the midst of the people where they are. When the stones of the base of an immense pyramid begin to move, something tremendous happens—the pyramid shatters and falls. As it falls, this old pyramid, this old civilization, the world, is in chaos as we find the powers today. Now let us move forward with our Christian tools, our Christian materials and ideals, and build another pyramid, build it with Christ as the base. Then we will be building such as no power can shatter, either in time or eternity. In this rebuilding, every nation, every race, every teacher, banker, farmer, business man, yea, every living soul is needed if we would build to please the Master, so great is the task. Who dare say today, "I am not my brother's keeper"? Will we link ourselves in the great chain of workers that encircles the globe, bearing Christ and his good news to everybody?

To complete this sketch we must have another world vision by a great world man, Dr. John R. Mott. This, too, is the thought of the speaker in the words of the writer.

In our world of 1922, in the great turmoil and chaos in which the world war has left us, there is a general feeling of pessimism, and this horizon of pessimism is widening. Many fail to take in the whole battleline and things look dark. We must take long views to be optimistic, and taking long views we get the true perspective; we see Christ in his relation to the world, and know that he still rules and victory is assured. If we look far enough ahead to see our great Christian day of triumph, we cannot be a pessimist, just because of the chaos of the world today. Our pessimism is because people don't dwell enough upon God, his resources, his methods and the things he has done. We must get away from the seething life of God to see the dark side of things.

Situations are as hopeful for Christianity today as they have ever been since Christ arose. The world is in her extremity; she knows her insufficiency, her inability as never before. This is manifest to us in the failure in the late Near East problem. The powers of the races that have hitherto held mankind are now loosed and the world drifts on open seas. Military and naval powers have spent themselves in the last few years; and see how they have left the world! The International Conference throws up her hands at the problems of today. A non-Christian says, "The world must now look to the forces of religion to set things right." The last few years have been years of exclusion, serving to loosen our faith on world powers and center them on Christ.

THE WORLD'S EXTREMITY IS GOD'S OPPORTUNITY. The world of 1922 is chaos, pessimism. Christ can transform her in all her extremity. There never have been open doors as now. Never before in all parts of the world have all doors of all nations been simultaneously open as now—jarred open by world convulsions.

English-speaking countries must be looked to as the ones to take charge of the situation and relieve the pressure by bringing in Christianity. A religion that is not adequate to deal simultaneously with the whole world is not able to deal with one nation. Christ is Lord of ALL and is able with his plan of salvation to meet all nations in all their needs simultaneously. In the past we have not dealt with the world as a unit.

The world of 1922 is the most plastic we have ever known; this is a great danger, and yet a great hope. There have been stupendous changes in progress, but there are greater ones coming. We must believe in the countries even though we may not understand them. Says a Russian, "You may not understand Russia, but you must believe in Russia." When the world is so plastic we should revise our plans and widen them outward to take in the whole world, and upward to include Christ with his great plan, if we would meet the situation.

We can see everywhere the thrill of a new life, even in the midst of despair. The great Student Conference at Peking was a magnanimous wonder. Students came from all over the world to discuss their problems together. A new generation is on, to be won by us in the cause of Christ. The late renaissance or New Thought movement, is of much greater moment than the Renaissance of the middle ages; it involves so many literati; it includes the thinking people. This new thought movement reaches the youth of all nations. Thus we have the opportunity of the ages, for as the youth are challenging all standards and questioning all foundations, we Christians can give them in modern terms a new apologetic for nothing; can do this and come out successfully; Christianity being the only religion that furnishes reliable principles for social passions. Christ wins us by his kindness. He commands us to come under his authority and live in his love. The church of the world is coming to her own. The pioneers of China did not work in vain, for China, through the great Shanghai conference, shows how the church there is coming to her own and is desiring to lead out toward a self-organizing, self-supporting church. The same is true of India. This shows there is life, and where there is life, growth is possible. Today we must touch elbows and hearts and work collectively in our Christian work; enrich our knowledge and experience by working together. Thoroughness is needed as never before to meet the strain of the situation. Faith is needed in abundance; faith in one another, faith in Christ, and faith that God will use us to help the despairing world. Dr. Green, of Japan, was asked, "What is the greatest thought that you ever had that affected you most and others through you?" The answer came, "The Lord is on my right hand." The Lord is on our right hand. The dawn of this dark night all over the world has come, but the dawn does not come a second time to awaken man. Let us awaken, arise, and be about our Father's business. Be optimistic, thorough, faithful, and do team work for Christ. May the needy world be glad you and I live, because of the way we shoulder hard tasks and march on to plant the banner of Christ in every land. Toil on, and up and up, bearing the soul of the world in your arms as you climb heavenward on your way to meet Christ.

Hartford, Conn.

CHINA NOTES FOR SEPTEMBER

Anna N. Crumpacker

Our District Meeting convened at Liao Chou Sept. 20 to 27. We were glad our four new workers could be present. It is the first time for years that all the men of the mission were together. However, seven married women and three single sisters were absent. The Ford was suddenly broken, quite to the disappointment of several who had planned a speedy trip over the road. Much important business was disposed of. Work will soon be opened in Tai Yuan Fu, the capital of our province. The English Baptist mission, which is already working there, invited a committee from our mission to talk over plans for opening our work. Brethren Seese and Crumpacker were sent from our mission. They were received most cordially, and arrangements, agreeable to both missions, were made. Our work will be opened in a part of the city where as yet no Protestant effort has been made. Four men with their wives and two single sisters have been appointed to this work. Committees were also appointed to look after its further expansion.

We extend to Dr. and Mrs. Horning our most heartfelt sympathy in the loss of their infant son, Sept. 7.

Sept. 19 Brother and Sister E. M. Wampler, Sara Anna and Truman sailed for the homeland. When last heard from they were at Yokohama.. All had been seasick but Truman. How we regret their going!

Brother Blickenstaff's are returning to Peking for six months' more study at the language school. They will be of great help to our new people who are as yet unable to speak Chinese. Our mission has a house rented in Peking, and our people in language study do light housekeeping, thus saving no small amount of money.

The boys' and girls' schools opened at all

the stations early in September. Prospects are brighter than ever before. The students are gradually paying an increased amount toward their support while in school. Several of the schools have added a teacher to their faculty. Lady teachers are exceedingly hard to secure, and we always draw a sigh of relief when we know there are teachers enough to go around in the girls' schools.

Miss Schaeffer is slowly regaining her strength, but still is unable to do full work. Mrs. Kung, the lady evangelist at Shou Yang, has been doing what she can, calling in the homes and teaching the Bible story. One of the women from Shou Yang who is interested in the Bible has entered the women's school at Ping Ting. Her husband has entered the Men's Bible School at the same place. This marks the first of the people from Shou Yang attending Bible School. The woman, though not a Christian, should in the Bible School soon become ready for baptism.

With the addition of two new evangelists in the men's evangelistic department at Shou Yang the work is becoming more stabilized. During August and early in September the workers in this department were unusually busy. This is the season when, perhaps, the people have the least work of any time during the year, and every village that can afford it has theatricals or a fair. It is encouraging to note that many villages are writing in, asking that the mission send speakers to lecture to them at the theatricals. The governor is encouraging self-organization and self-government for the villages, and has insisted that each village provide lectures for these occasions. With the villages thus asking for help the mission has a splendid opportunity.

Members of the business men's organization of Shou Yang have also invited us to unite with them in their program of lectures. This we have gladly done, and in many instances their speakers, although they know little about the Christian religion, talk freely about the good the mission is doing, and exhort the people to study the Bible. Recently quite a number of the business men have asked to study the Bible. We are thankful for these encouraging signs.

One of the young men who were recently baptized at Shou Yang is teaching in a government school. Through his influence three other teachers in the same school have enrolled as inquirers.

On their return from furlough Brother and Sister R. C. Flory were warmly received by their friends at Liao. They are very happy in their new home, which was built while they were on furlough.

During our conference at Liao, a fire was discovered in the new church compound. It was started by the native carpenters in their attempt to dry lumber. All hands turned out to fight the fire. Water had to be carried by men in buckets, from the river, a distance of three-fourths of a mile. Before the blaze could be extinguished $100 worth of lumber was consumed. The carpenters also lost about $40 worth of contract work. This makes us wonder about a better system of fire extinguishers.

INDIA NOTES FOR SEPTEMBER

Anna Brumbaugh

This month finds the close of the monsoons. In some near-by missions rain was very scarce all through the season, but in our territory we had abundant rain. The last two weeks of September several of our stations had real downpours, according to reports.

The Drs. Cottrell landed September 20 and are getting settled again in their work. Needless to say, everyone is glad to see them back, and missionaries, as well as their Indian friends, are giving them a hearty welcome.

The regular Sunday-school examination takes place Oct. 14. The questions cover the lessons from April to the end of September. A number of our Christians and school children of the various stations are preparing for it.

Sept. 20 the government lady inspector for all Gujerat visited the Anklesvar Girls' School. She reports the school progressing in numbers, quality of work and equipment. The recent new buildings play

no small part in giving the school its present standard.

Miss Replogle has gone to Vyara to prepare for her language examination. The Forneys are taking care of her work.

The season for making and consecrating the threshing floors has come. The Dangi farmers prepare a clean, level place in the open field. In the center is planted a strong post, around which they drive the bullocks to thresh out the grain. On the top of this post they tie the first sheaf of ripened grain. Then a chicken or two are offered to the tiger god, that no harm may come to the gathered harvest.

One of the Dangi Christians has suggested that they hold a praise service on their new threshing floors, thanking their Father for the harvest. It is a good suggestion and worth being carried out.

Bro. Lichty received his discharge from the hospital Sept. 21. He is at Anklesvar, under the doctor's observation. While he feels well, he must remain patient for some little time, until his health is fully regained.

Bhat, one of the out-stations in the Jalalpor district, is gradually turning to the light. **One of the higher standard boys of the school was baptized during the month, while six others from the same village were received during the year.**

A number of deaths among the Christian community are reported. Bulsar lost some small children, while Anklesvar and Vada each report the death of a little girl from dysentery.

Miss Eliza Miller left for Landour the last

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A. D. HELSER, "A FRIEND OF JESUS"

(Continued from Page 442)

15, 1922, when Lola Bechtel, of Bellville, Ohio, became his wife. Mrs. Helser is a graduate of Manchester College and a registered nurse. She will spend the present year in Bethany Bible School and expects to join her husband when the Africa field has been definitely decided upon.

Brethren Albert D. Helser and H. Stover Kulp on board the S. S. Aquitania just before sailing Nov. 14

Space forbids the mention of specific accomplishments and of the many offices he has held in student and other organizations. Through them he has shown the faculties so essential in doing great things for God in Africa. He has been endowed with a strong body, a clear mind and a congenial disposition. There is that about him which attracts attention in any gathering. He is dominated by great convictions. Endowed with great native power, he has set himself resolutely to know and do the will of God. He has the spirit of daring essential to mission work in new fields. The right of expecting great things from God is his because of a willingness to attempt great things for him. With him, "it is jolly good fun to preach the Gospel." The church follows him with interest and prayer.

"While place we seek or place we shun,
The soul finds happiness in none;
But with a God to guide our way
'Tis equal joy, to go or stay."

A Practical Christmas Suggestion

This boy has needed a baby's care for eighteen years. He is a typical drunkard's son and his mother washes for a living.

Note the old wagon and the new wheel chair and also the change of expression. This fine piece of "Dorcas" work was done by the Olivet Church of the Brethren Aid Society, Ohio.

INDIA NOTES FOR SEPTEMBER

(Continued from Page 449)

week of the month. Miss Lucile Forney accompanied her, to spend the last two months of the school year in Woodstock school. Miss Lois Ebey attended this school the entire year.

The Temperance Committee for Gujerat met and formed a program for a Temperance Conference, the first of its kind in this area.

Miss Shickel has moved to Anklesvar, where she is soon to assist in the Girls' Boarding School.

Because of sickness in the teaching force

at Dahanu, Miss Ebbert has had to help in the schoolroom ever since June.

The Garners are touring the stations, prior to their leaving us for furlough. We are all glad to enjoy a visit with them.

45 Sassoon Road, Poona, Oct. 6.

MARY MORRILL AND GENERAL FENG

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian fighter," was told in the Literary Digest of Aug. 12, quoting in part the Christian Advocate and the Sunday School Times. Mary Morrill was an American missionary, who, in 1900, was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed, General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

"The great trouble with the church is that it is full of dead letters instead of living epistles."

WHY THE CHIMES RANG

(Continued from Page 460)

from her neck and wrists her jewels she laid them upon the altar. And all the people listened, but the bells did not ring. Then the soldiers came marching proudly forward, and drawing from their belt their jeweled swords, laid them upon the altar. And all the people listened, but the bells did not ring. Now the rich men came hurrying forward and counting out great rolls of bills laid them in a businesslike way upon the altar and then hurried back to their seats. And all the people listened, but the bells did not ring. Little Brother sitting away in a corner of the great church thought, "Can I ever go up to the front of this church all alone and put this one little silver dollar on the altar? But I promised Pedro that I would, and I must do it." So Little Brother went slowly around by the outer aisle and creeping quietly up to the altar laid softly upon its very edge Pedro's silver dollar. And listen! The great bell went Clang! Clang! Clang! The middle-sized bell went Cling! Cling! Cling! And the little bell went Ring! Ring! Ring.

Little Brother ran right out of the church and down the snowy road into Pedro's arms. "Oh, Pedro! Pedro! the bells, the bells. I wish you could have heard them." "I did hear them, Little Brother, their sound came out over the snow to me—the sweetest sounds I ever heard."

Long years after, when Pedro grew to be a man, he was a great musician. Many, many people came to hear him play. Some one said to him one day, "How can you make such sweet music? I never have heard such sweet music before." And Pedro answered, "Ah, but you never heard the Christmas Bells as I heard them that night when their sounds came to me over the snow."—Adapted from The Children's Comrade.

Wise Men, dimly led from afar,
Knelt beneath the Christmas Star;
Wiser we, 'neath noonday sun,
Worshiping God's Little One!

Home Fields

M. R. Zigler - - - - Home Mission Secretary

Opportunities in the Mountains

CORDA WERTZ

This article is provided by kindness of United Student Volunteers

TO those who have a love for nature in its unpolished beauty, who find new joy in every changing season, who long for the presence of the Divine in solitude, comes a call from the mountains. This alone, however, is not the greatest appeal of the mountains, for from these remote places we hear voices calling, "Show us the better way."

If all of us could spend a season among our highland neighbors we would not only be convinced of the wonderful opportunity of serving the Master in the homeland, but we would also have a greater realization of their need, a better understanding of their problems, and a deeper sympathy for them in their isolated situation. Just as we are surrounded with Christian influence, education, and culture—not because of any great achievement on our part, but because these things are a part of our heritage—so the highland people are not illiterate by choice.

A great work is being done in the mountains. Now as never before are our highland friends receiving the help and interest due them. We who have had educational and religious privileges are coming to a realization of our responsibilty in sharing these blessings.

How often one is made to realize that "the fields are white unto harvest"! In one home, especially, was this true. The father, mother and older children had become dissatisfied with living lives of ignorance and sin. They were not only ready but eager to accept the new life and put off the old. Four in that home have begun the new walk in Christ Jesus. This is only an example of many other homes. There is a desire in their hearts for something bigger, a longing for something outside of their own limited experience. The outside world has been pictured to them in various ways. Many of them, as they come in touch with the busy outside world, do not see the best for which our nation stands, but rather the exterior and the false. As yet these young people are open and receptive to Christian influence, but if we fail in our duty to them now the time will come when they will be more attracted and influenced by low ideals, as they are expressed in improper conduct, than by the noblest and best. This condition is already true in some sections of the mountains.

In one church District, which comprises nearly half of a State, there are fewer than a dozen churches of the Brethren. In this territory are many small mining towns which afford ample opportunity for Christian work. One little mining town may be cited as an example of many. In this town there is a population of about four hundred. There is no public worship among them, no religious instruction except a very small Sunday-school, and no church. Among this class of people the mining strikes originate, and such can be expected until a better influence is thrown around them.

Great things can be done through consecrated effort. In that same church District there is a community where Christian instruction has been furnished through the efforts of a Christian teacher. The young people here have ideals for life, and boys and girls, no more than entering into their teens, are looking forward to lives of service to the church.

Religious instruction and education must go hand in hand, for these two influences are among the greatest factors in character formation, and inspire young men and women to lives of usefulness to the church and society.

Manchester College.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

MISSIONARY NEWS

The Dixon Church (Ill.) has a rousing good Mission Study Class. Thirty-five were present at the first class session. The pastor, Bro. W. C. Sell, reports fifty young unmarried men and women, all with splendid possibilities for missionary service, either as workers or supporters.

Brother E. F. Sherfy, of the Monitor Church (Kansas), writes as follows: "We had a rousing missionary meeting and raised about $600, counting six crates of eggs and six men who promised day's wages.

Dr. Barbara Nickey is scheduled to make a speaking tour among churches of Southern Ohio. Her route will be as follows: Greenville (morning), Dec. 3; Painter Creek (evening), Dec. 3; Harris Creek, Dec. 4; Pleasant Hill, Dec. 5; West Charleston, Dec. 6; Bear Creek, Dec. 7; Eversole, Dec. 8; Happy Corner, Dec. 10 (two meetings); Trotwood, Dec. 11; Brookville, Dec. 12; Salem, Dec. 13; Price's Creek, Dec. 14; Castine, Dec. 15; Ludlow, Dec. 17, and West Milton, Dec. 19.

Bro. D. J. Lichty writes, praising the Lord for the miracle in bringing him back to health again. He is doing some work which a month ago the doctor thought he would not be able to do at all.

Reports from the Q. A. Holsopple and Ernest Wampler families, who returned home recently from India and China, respectively, on account of lack of health, are getting along nicely and all rejoice that they are feeling better.

Mrs. Ruth Kulp, wife of Bro. H. Stover Kulp, sailed with her husband and Bro. A. D. Helser for London Nov. 14. She will remain in London, taking a course in Livingstone College, studying tropical diseases. This course is exceptionally valuable for missionaries going to Africa, where fever is so prevalent. Mrs. A. D. Helser has enrolled in Bethany Bible School for a year's work. For the past few years she has been taking a nurses' course, and has been unable to secure the biblical work desired before going to the field as a missionary. While their husbands make the great adventure in faith to Nigeria, Africa, treading the unmarked way, we must commend them as well as their noble wives for their bravery. It is only the greatness of the Christ-assigned task that leads them on in this work, which, except for Christ, would be a sacrifice indeed. We are hoping that by a year from now a location for our work in Africa will be found, and the wives can join their husbands. Many will be the problems, and hard to solve, and we expect the missionaries will, long before the year rolls around, be needing some help, which only their helpmates are prepared to give. But the pioneering is too hazardous a task for women.

MISSIONARY METHODS

The Roann Church (Ind.), in planning its Church School of Missions, has arranged its course to include a study of our own fields. The following outline indicates what is being planned. The China field is to be studied just as intensively as the India field, but since the outline is quite the same, we are not printing it here. If any reader is interested in this work, we are sure Mrs. S. L. Cover, Laketon, Ind., will be glad to write and tell how they are getting along in it:

Outline for Adult and Y. P. D. School of Missions

I. Foreign fields of the Church of the Brethren.
II. India territory.
III. India missionaries and their work.
IV. Biographies of some India missionaries. Our own.
V. China territory.
VI. China missionaries and their work.
VII. Biographies of some China missionaries.

I.—Foreign Fields of the Church of the Brethren

1. Names of established fields.
2. Names of contemplated fields.
3. Total number of missionaries to foreign fields.
4. Our first missionaries.

II.—India Territory

1. Location.
2. Size.
3. Population.
4. Number of stations.
5. Names of stations.
6. Number and names of Districts.
7. Railway facilities.
8. Number and location of hospitals.
9. Number and location of dispensaries.
10. Schools, kinds, size, location.
11. Out-stations.
12. Languages.
13. Churches, size, location.
14. Religions of India.
15. Size of Church of the Brethren in India.
16. Brief study of separate districts.
17. Other church territories occupied joining us.
18. Unoccupied territory.
19. Brief study of Landour.

III.—India Missionaries and Their Work

1. Number active on field.
2. Number who have been on field.
3. Number returned definitely.
4. Number on furlough.
5. Number deceased.
6. Names of missionaries.
7. Different work carried on by missionaries.
8. Location of present missionary force.
9. Expense of work and workers.

IV.—Biographies of Some India Missionaries

I have picked on those whom I think they know most of, and also on those who are living, so when they meet them they will become more interested.

OUR BOOK DEPARTMENT

The Triumph of the Gospel in the New Hebrides, $1.50, by Frank L. Paton. The Geo. H. Doran Co.

Some of us have had the privilege of hearing the venerable Dr. John G. Paton, missionary to the New Hebrides, and others of us have read his life story. His third son, Frank, published a book (1903) with the above caption, descriptive of his mission work on the island of Tanna, in the New Hebrides group. It is very easy reading, sometimes too easy to be of fullest interest. It gives one a view of the very lowest form of human life, and how, touched by the gospel message, it is able to respond to that message, and something worth while be the normal result. A quotation from the prayer of Tom, one of the Christians, bears in itself a suggestion of the human heart in its honest seeking after its Maker: "O Lord God Father, we thank thee this night for bring altogether people here. Lord Father, help altogether, make me fellow strong along Jesus. We no savey much, we savey too little. O Lord Father, stop along heaven good fellow place; look down along this world and see every man sinner. Jesus he born piccaninni, he grow Man, he shed blood along cross, wash away sin belong heart. O Lord Father, keep from steal, keep from tellum lie, keep from every bad thing, keep from Satan. All this we ask for Jesus' sake. Amen."

The chapter on "Battling with Heathenism" gives one a painfully realistic idea of what the untaught heathen will do, when he has access to English guns and ammunition, without the modifying influence of the Christian religion. It is bad enough when Christians carry arms, merely because they want to, or more often to "defend against any enemy"—as if a man of religion, filled with the Spirit of Jesus, would wish to fight it out with an enemy. In the midst of trifling warring factions, indiscriminately shooting one another, the missionary's quiet confidence is in gratifying contrast. On one occasion the missionary and his assistants were passing around a danger point in their small boat, when a squall suddenly arose, which threatened to destroy them all. But they got safely through, to find out later that an armed band had been lying in wait for them, with intent to shoot them as they passed, and the dark clouds and the squall hid them from view.

A good example of missionary interpretation of events is revealed (page 221), when they are in danger on every hand, and the heathen have become bitter against them, now seeking any opportunity to kill them. Friendly natives were frequently warning them of deep-laid plots. At such a critical moment, missionary faith asserts itself, "the heathen realize that the Gospel is against every evil way, and they are condemned by it; therefore they feel they must fight it to the death or yield to it. This is a really healthful sign, and shows more than anything else how the Gospel is getting a hold in the district." And usually the missionary verdict rings true.

Wilbur B. Stover.

The Missionary Standard

		Credits
I.	A Missionary Committee or Superintendent Actively at Work,	15
II.	The Church School of Missions, or at Least One Mission Study Class Annually,	15
III.	The Every-Member Canvass for Missions,	15
IV.	A Quarterly Missionary Program,	10
V.	Systematic and Proportionate Giving to the General (5) and District (5) Mission Boards,	10
VI.	Weekly Envelope System of Giving,	10
VII.	Missionary Instruction in the Sunday School. Emphasis on Stewardship and Tithing. A Definite Sunday Each Month to Be Used,	10
VIII.	A Well Organized Effort to Place the Visitor in the Home of Every Member,	5
IX.	A Special Missionary Message Annually,	5
X.	A Bulletin Board Where Missionary Notices and Posters Are Shown,	5

I. A Missionary Committee or Superintendent Actively at Work.

Every church should have a missionary committee or superintendent, because the missionary interests need to be properly fostered. Of course, the minister is interested and works along missionary lines, but often he is too busy to do the work alone. Furthermore, it is more logical for the members of the church to be partly responsible for much important work of the church.

Should it be a committee, or one person known as superintendent? Conditions vary so much that it is wise to provide the type of organization that meets the needs of the church. Usually it is well for one person to act as missionary superintendent, and he should have a committee which meets to help plan the missionary program, but the superintendent is responsible to see that the work is done. If the Sunday-school appoints an officer known as missionary superintendent, or secretary, who functions for the good of the church as well as the Sunday-school, no further organization is required to meet the ideals of the standard.

Of course the committee should function. No credit is given for the appointment of a committee unless it has made a reasonably good attempt to do its work. Suggestions on the work of the missionary committee can be secured by writing to the General Mission Board. A leaflet is available.

II. The Church School of Missions, or at Least One Mission Study Class Annually.

No church can best carry out the plan of the Great Commission without making a study of missions. The Church School of Missions is the best plan of uniting the whole church in such a study. It is conducted on the plan of a Sunday-school. A superintendent is elected and the church is divided into classes according to age. Each class has its own teacher and pursues some definite study which has been decided upon by the class, in harmony with the plans of the promoters of the school. A time for recitation is chosen which suits the most people. Sunday evening is highly recommended as a suitable time. The school should last about six weeks. The plan of the school is more clearly set forth in a leaflet entitled, "The Church School of Missions." The Educational Secretary of the General Mission Board will be glad to give personal help in starting your school where this is desired.

When it is not possible to organize the whole church in a School of Missions, credit will be given for mission study classes. Each year the Board issues a "Mission Study Prospectus," which gives a list of suggestive books for both junior and adult classes. Fifteen credits will be allowed the church if one or more mission study classes are conducted during the year.

III. The Every-Member Canvass for Missions.

No one can fully accept Christ without assuming some responsibility in the missionary program of the church. It is business-like for the church to send its representatives to call on every member to explain the work of missions and to secure the individual's cash or pledge for mission work. Its value over offerings in a public meeting are many. It gives the individual an opportunity to ask questions and even to criticise the methods of working. If the criticisms are true, conditions can be bettered, but if they are never expressed the faults will likely continue. It is seldom that every member is at church when the offering is taken, and usually the one who is absent needs the reflex spiritual benefit from liberal giving to the work of the church. Furthermore, most individuals will give more generously if the appeal is put to them in a personal way.

It is usually well to send two people together, and they should be well informed regarding the general missionary work of the church. Previous to their call, sermons setting forth the needs should have been preached. It is also well to have distributed literature explaining the call for money and the use to be made of it.

If the church includes its missionary giving with its regular church canvass for funds, credit will be given. Literature on the Every-Member Canvass is available.

IV. A Quarterly Missionary Program.

Frequent missionary programs in the church help to supply the needed missionary education, to those who render the programs as well as to those who listen. Out of fifty-two Sundays in a year, at least four should be used to give missionary programs. It is often good to use the regular preaching hour for a program. In some cases the use of the Christian Workers' hour will be better. All ages can help in these programs. It does not matter if these are given under the direction of the Sunday-school or church, but the chief aim is to have them accomplish the most good.

V. Systematic and Proportionate Giving to the General (5) and District (5) Mission Boards.

Systematic and proportionate, in their use here, applies both to the individual members and to the church as an organization. All Christians should have a definite system of giving, such as the weekly envelope plan. Other methods are far better than no method at all. Both the individuals and the organization should coöperate with the established missionary agencies of the church. An individual should give a proper proportion of his income. The tenth is suggested as the minimum. The church should give a proper proportion to the General as well as to the District Mission Board. Five credits are allowed for contributions to each.

VI. Weekly Envelope System of Giving.

This plan is scriptural (1 Cor. 16: 2). It makes giving easy and makes it easier to give more. It leads the membership nearer to a scriptural equality. It causes us to think and pray more frequently about missionary work. It provides a system of giving that is continuous and insures an income for missionary agencies. Churches using this method supply their members at the beginning of each year with a packet of fifty-two envelopes, one to be handed in each Sunday with the weekly contribution. It is now widely used in city churches. In farming communities it has not been so popular, because farmers do not have weekly pay checks coming in. However, the system has so much merit to it that these far overrule the objections to it. It is a most splendid method to teach children to give. Each member of the family should have a packet of the envelopes, and each give individually and not all in the father's envelope. Send to Brethren Publishing House, Elgin, Ill., for samples and prices of envelopes.

VII. Missionary Instruction in the Sunday-school. Emphasis on Stewardship and Tithing. A Definite Sunday Each Month to Be Used.

A definite work of the missionary committee is to give missionary information to the Sunday-school. In order that this is not neglected, it is wise to select a definite Sunday of each month which is known as Missionary Sunday. For uniformity the first Sunday of each month has been adopted. The Educational Secretary of the

Board sends out a news sheet called "Missiongrams," so that all committees receive it for use the first Sunday of the month. The Sunday-school superintendents should be fully acquainted with these plans and allow the missionary committee from five to ten minutes each Sunday. The use of this period may vary, but the information in Missiongrams should be used. In addition to this, special missionary songs, readings, exercises, and general missionary news items can be given. It is splendid to use the offering on the first Sunday of the month for missionary purposes. Special attention should be given to stewardship and tithing. Children should learn to tithe while their income is small, and it is not hard to continue as they grow older. A campaign to enroll tithers in the Sunday-school is splendid. Special literature on stewardship and tithing is available.

VIII. Well Organized Effort to Place the Visitor in the Home of Every Member.

The Missionary Visitor is the official missionary publication of the church. Every member should be a reader. Through lack of interest or knowledge concerning it, some members do not have it come to their homes. The subscription price is $1 per year. Every member who contributes $2 or more to work in charge of the General Mission Board is entitled to it without charge. Every member should contribute at least this amount to general missions annually. In order to gain the five credits for this goal, a definite effort should be made to have all members become eligible to the Visitor, and they should be shown the advantages of it, so they will want it to come. It is not the desire of the Board to place the Visitor where it is certain that no one will read it. Neither should the Visitor be requested merely in order to get something back. It costs in the neighborhood of fifty cents per subscription from mission funds to send it. Nevertheless, the Board feels that it is necessary for members to have the Visitor in order that they may be in touch with the missionary program of the church.

When desired, the Board will supply the names of all people receiving the Visitor at certain postoffices, so the Visitor agent can make a check of the members not receiving it. Calling on them will often bring both an offering and a request for the Visitor.

IX. A Special Missionary Message Annually.

A special forceful missionary message annually will bring new zeal to a congregation. Usually it is possible and advisable to invite in an outside speaker for this occasion. The outside man may not be able to speak any better, or even as well as the local minister, but he may bring a new vision which the church needs. Furloughed missionaries, the District Missionary Secretary, the Secretaries of the General Mission Board, some member of the District Mission Board, or others, are often available. Because of their special lines of activity these outside speakers can bring a fresh message to a local church. However, when not possible, or advisable, to use an outside man, credit will be given where a local man gives the special message. It is ideal, of course, to have many such messages during the year.

X. A Bulletin Board Where Missionary Notices and Posters Are Shown.

The emphasis is to be placed on showing posters and notices rather than on the bulletin board. However, many churches have placed in the vestibule of the church, or wherever the folks will be sure to see it, a bulletin board where all kinds of church notices are posted. It would be splendid to place Missiongrams, a monthly news letter, sent to every church, on this board after they are read. Posters and missionary pictures are available by writing to the Board. Five credits will be given if such posters are displayed, even though it is done on the wall without the bulletin board, but the board is highly preferable.

A canvass of several hundred colleges showed that prohibition had brought about a material diminution of drinking among college students and that drinking had practically disappeared in the majority of the colleges canvassed.—Report from a Survey.

Conducted by Aunt Adalyn

A SONG FOR THE CHRIST-CHILD

Oh, why do the stars so tenderly shine
To soften the cold, silent hills?
And what is that song, in exquisite tune,
That down through the quiet air thrills?
'Tis "Glory to God!" the song of the stars;
'Tis "Peace and good will on the earth";
Glad hosts fill the air the choral to swell,
"This day hath your Savior his birth!"

Oh, why do all hearts in tenderness throb
As cometh this time in the year?
And whence all the gifts, the generous thoughts,
We scatter with unwonted cheer?
Oh, this is the day of Jesus the Lord,
Our gift from the Father so kind;
We honor his name with charities sweet.
The world in one brotherhood bind.

Oh, why should a Child our homage receive,
His cradle in Bethlehem town?
And how can his flight from heaven's fair fields
The whole world's forgiveness bring down?
Our gift is the Christ! the theme of all time,
Our Brother, our Pattern, our Guide;
The Hope of all lands, our Comfort and Friend:
For aye may his presence abide!

A. H. B.

"Deny self for self's sake."—Ben Franklin.

"The possessor of good luck is a hard worker."

Your name and address

2c Stamp

General Mission Board,
Missionary Visitor,
Elgin,
Illinois.

For Aunt Adalyn.

BY THE EVENING LAMP

Dear Aunt Adalyn: I'm sorry I didn't write before. I enjoy the Junior Missionary and I like to work out the puzzles. I found the answer to Marvin Michael's question, "How did Haman die?"—in Esther 7 : 10. I am also sending the answers to "Hidden Missionaries" and "Jumbled Vegetables" in the October number. I enclose a puzzle of "jumbled fruits." I hope my letter is not too long.

Your friend,
Virden, Ill. Mary E. Brubaker.

Your answers were correct. I guess your brain is in good working order. What is your Sunday-school class doing?

Dear Aunt Adalyn: Open the happy circle and make room for me, if you please. I enjoy reading the "Junior Missionary" so much I decided to join and help make it big. Some of the other Juniors told of their class so I will too. There are six girls in it. All are members of the Brethren church but one. I am twelve, and the rest are from ten to twelve. A question: What is the Golden Text of the Bible? Well, I will have to stop for this time.

Respectfully yours,
Harrisonburg, Va. Gladys Wampler.

Our circle is very elastic, and can be stretched from Maine to California without breaking! If any Junior don't believe that, let him try to get inside!

Dear Aunt Adalyn: I have been reading the Junior letters for some time and thought I would like to get acquainted with the rest of you. I have just finished writing a letter to India. I am thirteen years old, and in the eighth grade at school. I have four sisters but no brothers. We live on "Branch Valley Farm." I wish some Juniors would write to me, because I love to receive letters from other lands or States.

Say, Aunty, to crack the Nuts for October was pretty hard. But here they are. I hope they are correct. I remain,

Your loving niece,

Telford, Pa., R. D. 2. Beula Ziegler.

"Branch Valley Farm" sounds as if there were a creek running through it somewhere. I just love babbling brooks! Do you go wading in summertime?

Dear Aunt Adalyn: I can hardly wait till the Visitor comes so I can read the Junior letters. I go to school every day. My brother John goes to high school at Spencerville, and I have two small brothers that go to school with me. Our teacher's name is Miss Mildred Greek. My oldest brother and sister are members of the church. I got a letter from Margaret R. Wallick in Illinois. I like to write letters. I am sending answers to October puzzles.

With love from
Ruth Adaline Cook.

Spencerville, Ohio, R. D. Box 7.

Well! That looks almost as if you were named for me! You "take after" me, anyhow, for I like to write letters, too!

Dear Aunt Adalyn: I visited my great-aunt last Sunday evening. She takes the Missionary Visitor, and while my mother was talking to her I read the Junior Missionary. I am thirteen years old, and in my first year of the Atlantic City high school. I used to live in Trenton, but this summer, as soon as school closed, I came to Atlantic City to live, and every day it was fit I went in bathing. I believe I went in only once alone, for usually a crowd of us boys and girls went in together. We had great times. I am invited to a Hallowe'en party. I can hardly wait till the time comes.

Lovingly,
Margaret Ruth Burris.

209 N. New Hampshire Ave.
Atlantic City, N. J.

You make us all want to go in splashing! Once, when I was at Atlantic City, I waited till a big wave ran back, then I ran after and put the toe of my shoe in the water!

BRING THE NUT CRACKER

A Christmas Dinner

1. Tyke, R U?
2. Oat top.
3. R, carry Ben.
4. Pink up, M.
5. Dip gun, D.
6. Dust car.
7. L, clip iliac.
8. Same any, Ina.
9. Ring dare beg.
10. Hug us not, D.
11. Pine mice.
12. Cool cheat.
13. Mecca ire.
14. P pales.

Transformations

1. Change the first letter of a fruit, and make sullen.
2. Of another fruit, and make to instruct.
3. Of a flower, and make part of the face.
4. Of another flower, and make cunning.
5. Of an animal, and make another animal.
6. Of another animal, and make precious.
7. Of a bird, and make gloomy.
8. Of another bird, and make a nook.
9. Of a building, and make to mend.
10. Of another building, and make to mince.

Cross Word

I am composed of 9 letters.
My first is in rich, but not in poor.
My next is in sash, but not in door.
My third is in drink, but not in eat.
My fourth is in milk, but not in meat.
My fifth is in sun, but not in moon.
My sixth is in night, but not in noon.
My seventh is in mat, but not in rug.
My eighth is in vase, but not in mug.
My ninth is in brass, but not in lead.
My whole is a day we all mark red.

October Nuts Cracked

Decapitations. 1. Bawl—awl. 2. Link—ink. 3. Weight—eight. 4. Spool—pool. 5. Plow—low. 6. Blouse—louse. 7. Grime—rime. 8. Scar—car.

Jumbled Vegetables. 1. Tomato. 2. Cucumber. 3. Asparagus. 4. Celery. 5. Cantaloupe. 6. Cauliflower. 7. Spinach. 8. Rhubarb.

Hidden Missionaries. 1. Cottrell. 2. Alley. 3. Butterbaugh. 4. Ebbert. 5. Shull. 6. Forney. 7. Replogle. 8. Kaylor.

(November Nuts Cracked in January)

WHY THE CHIMES RANG

LONG, long ago in a far away city there was a large church. The tower of this church was so high it seemed almost to touch the clouds; and in this high tower were the most wonderful bells.

There was the great bell that went Clang! Clang! Clang! There was the middle-sized bell that went Cling! Cling! Cling and there was the little wee bell that went Ring! Ring! Ring! And children, let me tell you the strange things about these bells—they were never heard to ring except on Christmas Eve.

It was the custom on Christmas Eve for all the people to bring to the church their offering for the Christ Child; and when the greatest and best gift was laid down the Christmas chimes would peal out in rapturous sound over the city and country around.

But one Christmas Eve the people in the church waited and waited, and waited, but the bells did not ring. How the people wondered and how sad they were! Christmas after Christmas came until one hundred years had passed away and still the bells had not been heard.

People began to tell one another they did not believe the bells had ever rung. But still every Christmas Eve the great church was filled with people who waited and listened and made their gifts in the hope that the wonderful bells might ring again as they were said to have done many years before. And now Christmas was near at hand again and everyone was waiting in happy expectation hoping to hear the wonderful chimes.

Not far from the city on a farm lived two little boys, Pedro and his little brother. On the day before Christmas, the little brother said to Pedro, "Oh, Pedro, you have often told me the story of the bells in the great tower. I should love just once to be able to go to church and see the crowds, and hear the music, and wait with the others for the bells in the great tower to ring. Perhaps they might ring tonight and you shall go with me."

Though it was snowing steadily so that Pedro knew that the journey would be difficult, the two brothers started out to the city: they buttoned their jackets about them and trudged on. Just as they were about to enter one of the gates of the city wall, they saw a dark object on the snow near them. They stepped aside to see what the object was and found it to be an old woman. She too, was trying to get to the city but was old and feeble and sick. Pedro tried to rouse her but was not able to do so. "It's no use, little brother, you must go on alone. This poor woman will freeze to death if we leave her here. You go on and when you come back bring some one to help us. I will work to get her aroused and give her the part of the bun in my pocket. You can find your way to the church. Only see and hear everything twice—once for me and once for yourself. Take this little piece of silver and slip up to the altar, when no one is looking, and lay it on the altar, if you can make your way in the crowd."

Little Brother took the silver dollar and went on towards the church alone. When he came to the great, stone church and looked up at the high, high tower he felt that he could not go in alone. But when he saw the light inside through the open doors and so many people going in, he crept quietly in and took a seat away back in a corner.

And now all the people were seated. The organ pealed out a Christmas anthem. In long, white robes the priest came forward and in solemn tones said, "Bring now your gifts to the altar."

Then the king arose and went forward with stately tread. Bowing before the altar, he laid upon it his golden crown and then walked proudly back to his seat. And all the people listened, but the bells did not ring. Then the queen arose and with haughty step walked to the altar, and taking

(Continued on Page 451)

FINANCIAL REPORT

Correction No. 7.—See August Visitor—World-Wide—Mid. Pa., credit of $34.00 to Koontz (Snake-spring) Cong. should be to Koontz Cong. only.

Tract Distribution. During the month of October the Board sent out 2,004 tracts.

Conference Offering. The Conference (Forward Movement) offering for the year ending Feb. 28, 1923, at this time stands as follows:

Cash received all funds since March 1, 1922	$123,809.49
Pledges outstanding,	34,882.56
Total,	$158,692.05

October Receipts. The following contributions for the various funds were received during October:

WORLD-WIDE

California—$26.21
So. Dist., Cong.: J. E. Steinour (Belvedere) $10; A Brother and Sister (Pomona) $5; S. S.: "Alpha Girls" Class, La Verne, $11.21, ... $ 26 21

Denmark—$55.15
Cong.: Vensyssel, ... 55 15

Illinois—$27.55
No. Dist., Cong.: W. E. West (Mt. Morris), ... 5 00
So. Dist., Cong.: Decatur, ... 22 55

Indiana—$264.80
Mid. Dist., Cong.: Clear Creek, $6; John H. Cupp (Manchester) $1, ... 7 00
No. Dist., Cong.: W. Goshen, $198.54; Wawaka, $12.26; Blissville, $26; Eldred S. Byerly (Elkhart Valley) $5, ... 241 80
So. Dist., Cong.: Nettle Creek, $10; Indv.: John Herr, $6, ... 16 00

Iowa—$56.88
Mid. Dist., Cong.: Panther Creek, $11.46; S. S.: "Sisters' Bible Class," Dallas Center, $20.42, ... 31 88
So. Dist., Indv.: L. E. Buzzard, ... 25 00

Kansas—$13.84
N. W. Dist., C. W. S.: Maple Grove, ... 13 84

Maryland—$106.75
E. Dist., Cong.: Washington City, $100; S. D. Glick (Washington City) $6.25; S. P. Early (M. N.) (Fulton Ave. Baltimore) $.50, ... 106 75

Michigan—$42.81
Cong.: Beaverton, ... 42 81

Missouri—$40.64
Mid. Dist., Cong.: Rev. J. A. Wyatt (Kansas City), ... 2 30
No. Dist., Offering from District Meeting, 38 34

Ohio—$39.75
N. E. Dist., Cong.: Mohican, ... 7 00
N. W. Dist., Cong.: E. H. Rosenberger and Wife (Sugar Ridge) 15 00
So. Dist., Cong.: Prices Creek, $14.75; Indv.: Katie Beath, $3, ... 17 75

Pennsylvania—$387.41
E. Dist., Cong.: P. H. Zendt (Hatfield) $50; Samuel H. Hertzler (Elizabethtown) $5, ... 55 00
Mid. Dist., Cong.: Susan Rauzer (Dunnings Creek) 10 00
So. Dist., Cong.: Shippensburg (Ridge) $100; Grace Ditmer (Lower Cumberland) $2; Indv.: D. E. Brown, $10; Mrs. Jas. H. Shaffer, $.20, ... 112 20
S. E. Dist., Cong.: Germantown, $65.41; Upper Dublin, $1.30; Rev. H. Stover Kulp (M. N.) (1st Philadelphia) $.50; A Sister (Green Tree) $3; S. S.: Harmonyville, $15, 85 21
W. Dist., Cong.: Morrellville, ... 125 00

Tennessee—$10.00
Indv.: Mollie Satterfield, ... 10 00

Virginia—$45.18
E. Dist., Cong.: Midland, ... 22 18
First Dist., Indv.: Lucy A. Mauzy, ... 2 00
No. Dist., S. S.: Mt. Zion, ... 20 00
Sec. Dist., Cong.: Nannie J. Miller (Bridgewater) 1 00

Washington—$7.40
Cong.: W. H. Kensinger (Seattle) $2.40; Indv.: Melissa Longhenry, $5, ... 7 40

West Virginia—$.50
First Dist., Indv.: B. B. Ludwick (M. N.) 50

Wisconsin—$250.00
Cong.: J. M. Fruit (Ash Ridge) 250 00

Total for the month,	$ 1,374 87
Total previously reported,	23,687 08
Total for the year,	$ 25,061 95

STUDENT FELLOWSHIP FUND—1922

Indiana—$401.50
Mid. Dist., Volunteer Mission Band of Manchester College, ... $ 401 50

Pennsylvania—$23.00
E. Dist., Students and Faculty of Elizabethtown College, ... 23 00

Total for the month,	$ 424 50
Total previously reported,	1,977 93
Total for the year,	$ 2,402 43

AID SOCIETY HOME MISSION FUND

Illinois—$50.00
No. Dist., Aid. Soc.: Franklin Grove,.. $ 50 00

Indiana—$79.23
Mid. Dist., Aid Societies, ... 79 23

Ohio—$177.05
N. E. Dist., Aid Soc. Dist. Meeting, ... 47 05
So. Dist., Aid Societies, ... 130 00

Total for the month,	$ 306 28
Total previously reported,	54 00
Total for the year,	$ 360 28

HOME MISSIONS

Pennsylvania—$50.00
E. Dist., Cong.: P. H. Zendt (Hatfield) ..... $ 50 00

Virgina—$21.50
E. Dist., Cong.: Hollywood, ... 21 50

Washington—$2.02
Cong.: Reuben Breshears (Omak) 2 02

Total for the month,	$ 73 52
Total previously reported,	306 66
Total for the year,	$ 380 18

GREENE COUNTY, VIRGINIA, MISSION

Pennsylvania—$10.00
S. E. Dist., S. S.: 1st Philadelphia, ... $ 10 00

Total for the month,	$ 10 00
Total previously reported,	318 27
Total for the year,	$ 328 27

INDIA MISSION

California—$11.23
No. Dist., C. W. S.: Figarden Senior (For Landour School), ... $ 11 23

Florida—$15.00
Indv.: C. H. Hellerman, ... 15 00

Indiana—$4.73
No. Dist., Cong.: W. Goshen, ... 4 73

Michigan—$.35
Cong.: Beaverton, ... 35
Pennsylvania—$50.00
S. E. Dist., Cong.: Calvary (Philadelphia), 50 00

Total for the month, ...$ 81 31
Total previously reported, ... 640 88

Total for the year, ...$ 722 19

INDIA NATIVE WORKER

California—$20.00
So. Dist., S. S.: "Gleaners Class," 1st Los Angeles, ...$ 20 00
Florida—$10.00
Indv.: J. E. Young, ... 10 00
Michigan—$20.00
Cong.: W. R. Miller & Wife (Onekama), 20 00
Pennsylvania—$42.50
Mid. Dist., S. S.: "Willing Workers" Class, Everett, $17.50; Aid Society.: Leamersville, $25, ... 42 50
Virginia—$20.00
Sec. Dist., Aid Soc.: Bridgewater, ... 20 00

Total for the month, ...$ 112 50
Total previously reported, ... 1,006 04

Total for the year, ...$ 1,118 54

INDIA BOARDING SCHOOL

Indiana—$35.00
Mid. Dist., Joint S. S. Convention of Mexico, Peru, Logansport, Santa Fe & Pipe Creek, ...$ 35 00
Iowa—$5.00
So. Dist., S. S.: "C. I. C." Class, So. Keokuk, ... 5 00
Michigan—$1.50
Cong.: Beaverton, ... 1 50
Montana—$5.00
E. Dist., S. S.: Wiedman, ... 5 00
Pennsylvania—$70.00
E. Dist., S. S.: Indian Creek, $35; C. W. S.: Hanoverdale (Big Swatara) $35, ... 70 00
Virginia—$25.00
First Dist., Aid Soc.: Cloverdale, ... 25 00

Total for the month, ...$ 141 50
Total previously reported, ... 1,521 15

Total for the year, ...$ 1,662 65

INDIA SHARE PLAN

California—$50.00
So. Dist., S. S.: Hemet, ...$ 50 00
Illinois—$150.00
No. Dist., S. S.: Douglas Park (Chicago), 100 00
So. Dist., S. S.: LaPlace "Ladies' Class" (Okaw), ... 50 00
Indiana—$43.75
No. Dist., S. S.: "Elite" Class, Nappanee, $18.75; Aid Soc.: New Paris, $25, ... 43 75
Iowa—$31.50
Mid. Dist., S. S.: "Welcome Band" Class, Prairie City, ... 19 00
So. Dist., C. W. S.: So. Keokuk, ... 12 50
Maryland—$50.00
E. Dist., S. S.: "Garber Bible Class," Washington City, ... 50 00
Michigan—$12.50
S. S.: Sunfield, ... 12 50
Nebraska—$14.36
S. S.: Alvo, ... 14 36
Ohio—$18.16
N. W. Dist., S. S.: Primary Dept., Sugar Grove (Greenspring), ... 6 16
So. Dist., S. S.: Sisters' Bible Class, Beech Grove, ... 12 00
Oregon—$12.50
S. S.: Newberg, ... 12 50
Pennsylvania—$75.00
Mid. Dist., S. S.: "Living Links" Class, Lewistown, ... 25 00
So. Dist., S. S.: Free Spring (Lost Creek), 50 00
Virginia—$6.25
No. Dist., S. S.: "Willing Workers" Class, Mill Creek, ... 6 25

Total for the month, ...$ 464 02
Total previously reported, ... 3,060 65

Total for the year, ...$ 3,524 67

PALGHAR HOSPITAL BUILDING

Minnesota—$10.00
Root River S. S. & Aid Soc., ... 10 00

Total for the month, ...$ 10 00
Total previously reported, ... 2 10

Total for the year, ...$ 12 10

INDIA WIDOWS' HOME

Illinois—$2.00
No. Dist., Cong.: No. 59833, No. 59912, Louise (Waddams Grove), ... 2 00

Total for the month, ...$ 2 00
Total previously reported, ... 54 04

Total for the year, ...$ 56 04

CHINA MISSION

Indiana—$.55
No. Dist., Cong.: W. Goshen, ...$ 55
Michigan—$.20
Cong.: Beaverton, ... 20
Nebraska—$5.00
S. S.: Primary Dept., Bethel (for support of Flory children), ... 5 00
West Virginia—$4.00
First Dist., Indv.: Cora Shaffer, ... 4 00

Total for the month, ...$ 9 75
Total previously reported, ... 1,592 38

Total for the year, ...$ 1,602 13

CHINA NATIVE WORKER

California—$20.00
So. Dist., S. S.: Inglewood, ...$ 20 00
Indiana—$25.00
No. Dist., S. S.: "Winners" Class, No. Winona Lake, ... 25 00
Michigan—$54.10
S. S.: Four Classes, Grand Rapids, ... 54 10

Total for the month, ...$ 99 10
Total previously reported, ... 318 54

Total for the year, ...$ 417 64

CHINA BOYS' SCHOOL

Illinois—$485.50
No. Dist., S. S.: Douglas Park Vacation Bible School (Chicago), ...$ 5 50
So. Dist., Cong.: Elizabeth Hendricks (Okaw), ... 480 00
Indiana—$30.38
No. Dist., Cong.: W. Goshen, $.38; S. S.: Oak Grove, $30, ... 30 38
Michigan—$.40
Cong.: Beaverton, ... 40
Pennsylvania—$50.00
S. E. Dist., Cong.: Calvary (Philadelphia), ... 50 00

Total for the month, ...$ 566 28
Total previously reported, ... 391 70

Total for the year, ...$ 957 98

CHINA GIRLS' SCHOOL

California—$5.00
So. Dist., Cong.: A Brother & Sister (Pomona), ... 5 00
Illinois—$5.50
No. Dist., S. S.: Douglas Park Vacation Bible School (Chicago), ... 5 50

Indiana—$.52
No. Dist., Cong.: W. Goshen, ... 52

Michigan—$1.00
Cong.: Beaverton, ... 1 00

Pennsylvania—$83.50
So. Dist., Cong.: No. 59800 (Lost Creek), 3 50
S. E. Dist., Cong.: Calvary (Philadelphia), 50 00
W. Dist., Cong.: Mrs. O. F. Fyock (Windber) $20; S. S.: A Boys' Class of Walnut (Johnstown) $10, ... 30 00

Virginia—$2.76
First Dist., Cong.: Daleville, ... 2 76

Total for the month, ...$ 98 28
Total previously reported, ... 325 19

Total for the year, ...$ 423 47

CHINA SHARE PLAN

Arizona—$7.00
S. S.: "Standard Bearers" and "Workers for Jesus" Classes, Glendale, ...$ 7 00

California—$9.00
So. Dist., S. S.: Hermosa Beach, ... 9 00

Colorado—$25.00
N. E. Dist., Aid Soc.: Haxtun, ... 25 00

Indiana—$14.00
Mid. Dist., C. W. S.: Markle, ... 14 00

Maryland—$25.00
E. Dist., S. S.: "Garber Bible Class" Washington City, ... 25 00

Missouri—$7.88
S. W. Dist., S. S.: Jasper, ...$ 7 88

North Dakota—$6.25
S. S.: "Banner Class," Surrey, ... 6 25

Pennsylvania—$43.75
Mid. Dist., S. S.: "The King's Daughters Class" Curryville (Woodbury), ... 25 00
So. Dist., S. S.: "Always There Class" Waynesboro (Antietam), ... 18 75

Wisconsin—$3.00
Cong.: A Friend (Rice Lake), ... 3 00

Total for the month, ...$ 140 88
Total previously reported, ... 1,147 70

Total for the year, ...$ 1,288 58

LIAO CHOU HOSPITAL BED FUND

Kansas—$17.00
N. E. Dist., Ottawa Church School of Missions, ...$ 17 00

Washington—$20.00
Cong.: Susie E. Reber (Olympia), ... 20 00

Total for the month, ...$ 37 00
Total previously reported, ... 0 00

Total for the year, ...$ 37 00

CHINA HOSPITAL

Virginia—$25.00
First Dist., Aid Soc.: Cloverdale, ... 25 00

Total for the month, ...$ 25 00
Total previously reported, ... 136 70

Total for the year, ...$ 161 70

SWEDEN MISSION

Indiana—$.60
No. Dist., Cong.: W. Goshen, ... 60

Total for the month, ...$ 60
Total previously reported, ... 3 29

Total for the year, ...$ 3 89

DENMARK MISSION

Washington—$3.00
Cong.: Reuben Breshears (Omak), ... 3 00

Total for the month, ...$ 3 00
Total previously reported, ... 26 65

Total for the year, ...$ 29 65

NEAR EAST RELIEF

Colorado—$5.60
N. E. Dist., Cong.: Colorado Springs, ...$ 5 60

Idaho—$6.00
Cong.: Winchester, ... 6 00

Kansas—$20.00
N. E. Dist., C. W. S., Kansas City, ... 20 00

Michigan—$2.00
Indv.: Unknown donor of Brutus, ... 2 00

Ohio—$22.10
N. E. Dist., Cong.: Mrs. Elizabeth Toms (Owl Creek) $10, ... 10 00
So. Dist., Cong.: E. Dayton, ... 12 10

Oregon—$91.57
Cong.: Newberg, $17.25; Portland, $74.32, 91 57

Pennsylvania—$58.75
E. Dist., S. S.: "Gleaners Class" Akron, $15; Midway, $30, ... 45 00
So. Dist., S. S.: Second York, ... 13 75

Wisconsin—$100.00
Cong.: J. M. Fruit (Ash Ridge), ... 100 00

Total for the month, ...$ 306 02
Total previously reported, ... 2,767 69

Total for the year, ...$ 3,073 71

ARMENIAN RELIEF

Indiana—$85.84
Mid. Dist., Cong.: Pipe Creek, ...$ 39 70
No. Dist., Cong.: Elizabeth Hay (No. Liberty) $5; Rock Run Junior Soc., $2, .. 7 00
So. Dist., Cong.: Rossville, ... 39 14

Ohio—$5.00
So. Dist., Cong.: Harold Helstern (Ft. McKinley), ... 5 00

Oregon—$10.00
C. W. S.: Weston, ... 10 00

Pennsylvania—$5.59
E. Dist., Cong.: Lake Ridge—Lansingville Home Bureau, ... 2 09
So. Dist., Cong.: No. 59800 (Lost Creek), . 3 50

Total for the month, ...$ 106 43
Total previously reported, ... 630 42

Total for the year, ...$ 736 85

STUDENT LOAN FUND

Ohio—$10.00
N. W. Dist., Cong.: Lydia Fried (Lick Creek), ... 10 00

Total for the month, ...$ 10 00
Total previously reported, ... 21 70

Total for the year, ...$ 31 70

BROOKLYN, N. Y., ITALIAN CHURCH FUND

California—$7.57
No. Dist., S. S.: Golden Gate, ... 7 57

Total for the month, ...$ 7 57
Total previously reported, ... 18 28

Total for the year, ...$ 25 85

AFRICA MISSION

Maryland—$1.00
E. Dist., Cong.: J. Armacost (Reisterstown), ... 1 00

Pennsylvania—$260.00
E. Dist., Cong.: Maiden Creek, ... 210 00
S. E. Dist., Cong.: Calvary (Philadelphia), 50 00

Total for the month, ...$ 261 00
Total previously reported, ... 434 53

Total for the year, ...$ 695 53

FORWARD MOVEMENT—1921

Indiana—$5.00
No. Dist., Cong.: Elkhart City, ...$ 5 00

Iowa—$36.00
Mid. Dist., Cong.: Panther Creek, ... 36 00

Ohio—$14.00
N. E. Dist., Cong.: Jonathan Creek, ... 14 00

Total for the month, ...$ 55 00
Total previously reported, ... 19,267 11

Total for the year, ...$ 19,322 11

FORWARD MOVEMENT—1922

Arizona—$25.00
Cong.: Phoenix, ...$ 25 00
Idaho—$27.00
Cong.: Fruitland, ... 27 00
Illinois—$732.00
No. Dist., Cong.: Chicago, $500; Elgin, $200; Yellow Creek, $32, ... 732 00
Indiana—$174.00
Mid. Dist., Cong.: Flora, ... 31 00
No. Dist., Cong.: Elkhart City, $10; Pleasant Valley, $32; Rock Run, $85, ... 127 00
So. Dist., Cong.: Mississinewa, ... 16 00
Iowa—$22.00
Mid. Dist., Cong.: Brooklyn, ... 22 00
Michigan—$15.00
Cong.: Battle Creek, ... 15 00
Ohio—$703.05
N. W. Dist., Cong.: Greenspring, ... 100 00
So. Dist., Cong.: Brookville, $5; Greenville, $25; Ludlow, $71; New Carlisle, $307; Poplar Grove, $28; Salem, $167.05, ...$ 603 05
Pennsylvania—$505.39
Mid. Dist., Cong.: Burnham, $75; Leamersville, $3; S. S.: Burnham, $25, ... 103 00
S. E. Dist., Cong.: Pottstown, ... 33 45
W. Dist., Cong.: Brothers Valley, $300; Rockton, $14.44; Scalp Level, $54.50, ... 368 94
Tennessee—$21.11
Cong.: Cedar Grove, ... 21 11
Virginia—$762.46
E. Dist., Cong.: Midland, ... 27 75
First Dist., Congs., ... 625 41
No. Dist., Cong.: Unity, ... 46 10
So. Dist., Cong.: Bethlehem, ... 63 20

Total for the month, ...$ 2,987 01
Total previously reported, ... 48,471 18

Total for the year, ...$ 51,458 19

OAKLAND CHURCH FUND

Ohio—$5.00
So. Dist., Aid Soc.: Bradford, ...$ 5 00
Pennsylvania—$5.00
W. Dist., Aid Soc.: Viewmont, ... 5 00
Virginia—$10.00
First Dist., Aid Soc.: Cloverdale, ... 5 00
Sec. Dist., Aid Soc.: Bridgewater, ... 5 00

Total for the month, ...$ 20 00
Total previously reported, ... 130 00

Total for the year, ...$ 150 00

MEXICAN INDUSTRIAL SCHOOL

Indiana—$57.00
No. Dist., Aid Soc.: Dist. Meeting, ...$ 57 00
Pennsylvania—$29.35
Mid. Dist., S. S.: Huntingdon, ... 29 35

Total for the month, ...$ 86 35
Total previously reported, ... 0 00

Total for the year, ...$ 86 35

MISSIONARY SUPPORTS

Illinois—$517.28
No. Dist., Mt. Morris Sunday School for Sadie J. Miller, ...$ 112 50
So. Dist., Cerro Gordo S. S. for Dr. A. Raymond Cottrell, $225; Virden Sisters' Aid Soc. for Leah Ruth Ebey, $50; So. Dist. S. S. for Eliza B. Miller, $129.78, ... 404 78
Indiana—$178.73
Mid. Dist., S. S. for Adam Ebey (ending Dec. 31, 1922), ... 68 73
So. Dist., Locust Grove S. S. of Nettle Creek Cong. for Ina Kaylor, $30; Pyrmont S. S. for Moy Gwong, $80, ... 110 00
Kansas—$728.93
S. E. Dist. C. W. S. for Emma H. Eby, 178 93
S. W. Dist. Congs. for F. H. Crumpacker & Wife, ... 550 00
Nebraska—$23.65
Bethel Cong. for Raymond C. Flory, ... 23 65
Ohio—$511.50
So. Dist., Eversole Cong. for J. H. Bright, $150; Painter Creek Cong. for Dr. O. G. Brubaker, $136.50; Springfield, New Carlisle, Donnels Creek & W. Charleston Congs. for Hazel Sollenberger, $225, ... 511 50
Pennsylvania—$712.50
Mid. Dist., Francis Baker of Everett Cong. for Ferne H. Coffman, $37.50; Woodbury Cong. for Florence B. Pittenger, $225, ... 262 50
So. Dist. S. S. for Adam Ebey (beginning Jan. 1, 1923), ... 450 00
Virginia—$400.00
First Dist., Leland C. Moomaw of Roanoke Cong. for Elsie N. Shickel, ... 400 00

Total for the month, ...$ 3,072 59
Total previously reported, ... 19,518 63

Total for the year, ...$ 22,591 22

CLOTHING FOR RUSSIA

A REPEATED CALL

CLOTHING is urgently needed NOW. Every Aid Society is asked to contribute clothing. The following items can be used: Men's suits, men's working clothes, overcoats, women's skirts, coats, boys' suits, girls' dresses, children's overcoats, shoes if broad and very good, thread, needles, thimbles, scissors, sheets, blankets and pillows. Such articles that need to be purchased outright can be bought wholesale cheaper if money is contributed. Do not contribute worn out clothing. Good substantial clothing, out of style, can be used. No light, flimsy goods are desired.

Send all shipments to the Church of the Brethren Warehouse, 1521 Cherry St., Philadelphia, Pa. For further information write the General Mission Board, Relief Dept., Elgin, Ill.

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN

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CLYDE M. CULP, Treasurer.

All correspondence for the Board should be addressed to Elgin, Ill.

ITS FORCE OF FOREIGN WORKERS WITH DATE OF ENTERING SERVICE

DENMARK

Bedsted St., Thy, Denmark

Glasmire, W. E., 1919
Glasmire, Leah S., 1919

Bronderslev, Denmark

* Esbensen, Niels, 1920
* Esbensen, Christine, 1920

SWEDEN

Früsgatan No. 1, Malmö, Sweden

Graybill, J. F., 1911
Graybill, Alice M., 1911
Buckingham, Ida, 1913

CHINA

Ping Ting Hsien, Shansi, China

Bright, J. Homer, 1911
Bright, Minnie F., 1911
Coffman, Dr. Carl, 1921
Coffman, Ferne H., 1921
Crumpacker, F. H., 1908
Crumpacker, Anna N., 1908
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Oberholtzer, I. E., 1916
Oberholtzer, Eliz. W., 1916
Sollenberger, O. C., 1919
Sollenberger, Hazel C., 1919
Vaniman, Ernest D., 1913
Vaniman, Susie C., 1913
Wampler, Dr. Fred J., 1913
Wampler, Rebecca C., 1913
Ullom, Lulu, 1919

North China Language School, Pekin, China

Baker, Elizabeth, 1922
Blickenstaff, Miles, 1921
Blickenstaff, Ermal, 1921
Dunning, Ada
Ikenberry, E. L.
Ikenberry, Olivia Dickens

Liao Chou, Shansi, China

Bowman, Samuel B., 1918
Bowman, Pearl S., 1918
Flory, Raymond, 1914
Flory, Lizzie, N., 1914
Cline, Mary E., 1920
Cripe, Winnie E., 1911
Horning, Dr. D. L., 1919
Horning, Martha D., 1919
Hutchison, Anna, 1913
Miller, Valley, 1919
Pollock, Myrtle, 1917
Seese, Norman A., 1917
Seese, Anna, 1917

Shou Yang, Shansi, China

Clapper, V. Grace, 1917
Flory, Byron M., 1917
Flory, Nora, 1917
Heisey, Walter J., 1917
Heisey, Sue R., 1917
Schaeffer, Mary, 1917
Smith, W. Harlan, 1920
Smith, Frances Sheller, 1920

Tai Yuan, care of Y. M. C. A., Shansi, China

Myers, Minor M., 1919
Myers, Sara Z., 1919

On Fun, Shan Tai, Sunning, Canton, China

* Gwong, Moy, 1920

On Furlough

Rider, Bessie M., Elizabethtown, Pa.
Shock, Laura J., Huntington, Ind., R. D.
Senger, Nettie M. 57 Farmington Ave., Hartford, Conn.
Wampler, Ernest M., Port Republic, Va.
Wampler, Vida A., Port Republic, Va.

AFRICA

Lagos, care C. M. S., West Africa

Kulp, H. Stover
Helser, A. D.

INDIA

Ahwa, Dangs Forest, via Bilimora, India

Ebey, Adam, 1900
Ebey, Alice K., 1900

Anklesvar, Broach Dist., India

Lichty, D. J., 1902
Miller, Eliza B., 1900
Miller, Arthur S. B., 1919
Miller, Jennie B., 1919
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., 1920
Blickenstaff, Mary B., 1920
Cottrell, Dr. A. Raymond, 1913
Cottrell, Dr. Laura M., 1913
Eby, E. H., 1904
Eby, Emma H., 1904
Hoffert, A. T., 1916
Kintner, Elizabeth, 1919
Mohler, Jennie, 1916
Shickel, Elsie, 1921
Shumaker, Ida, 1910
Wagoner, J. Elmer, 1919
Wagoner, Ellen H., 1919
Wolfe, L. Mae, 1922

Dahanu, Thana Dist., India

Alley, Howard L., 1917
Alley, Hattie Z., 1917
Butterbaugh, Andrew G., 1919
Butterbaugh, Bertha L., 1919
Ebbert, Ella, 1917
Royer, B. Mary, 1913
Shull, Chalmer G., 1919
Shull, Mary S., 1919

Jalalpor, Surat Dist., India

Forney, D. L., 1897
Forney, Anna M., 1897
Replogle, Sara G., 1919

Vada, Thana Dist., India

Blickenstaff, Verna M., 1919
Brumbaugh, Anna B., 1919
Hollenberg, Fred M., 1919
Hollenberg, Nora R., 1919
Kaylor, John I., 1911
Kaylor, Ina M., 1921

Palghar, Thana Dist., India

Garner, H. P., 1916
Garner, Kathryn B., 1916

Post Umalla, via Anklesvar, India

Himmelsbaugh, Ida, 1908
Summer, Nettie B., 1919
Summer, Benjamin F., 1919
Ziegler, Kathryn, 1908

Vyara, via Surat Dist., India

Blough, J. M., 1903
Blough, Anna Z., 1903
Grisso, Lillian, 1917
Long, I. S., 1903.
Long, Effie V., 1903.
Widdowson, Olive, 1912

On Furlough

Holsopple, Q. A., Huntingdon, Pa., 1911
Holsopple, Kathren R., Huntingdon, Pa., 1911
Mow, Anetta, Sebring, Fla.
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Ross, A. W., North Manchester, Ind., 1904
Ross, Flora N., North Manchester, Ind., 1904

Detained beyond furlough period

Pittenger, J. M., Pleasant Hill, Ohio, 1904
Pittenger, Florence B., Pleasant Hill, Ohio, 1904
Stover, W. B., Mt. Morris, Ill., 1894
Stover, Mary E., Mt. Morris, Ill., 1894
Swartz, Goldie E., 3435 Van Buren St., Chicago, 1916.

* Native workers trained in America.

Your Sunday School
What Will It Do?

The Brooklyn Italian Mission needs a new building. They plan to erect one to cost $35,000. $10,000 is now on hand and the appeal for $25,000 is being made to the Sunday-schools of the Brotherhood.

IF

5	schools gave	$200	amounting to	$ 1,000
10	schools gave	100	amounting to	1,000
50	schools gave	75	amounting to	3,750
100	schools gave	50	amounting to	5,000
100	schools gave	35	amounting to	3,500
200	schools gave	25	amounting to	5,000
200	schools gave	15	amounting to	3,000
300	schools gave	10	amounting to	3,000
100	schools gave	5	amounting to	500
1,065				$25,750

the entire amount would be given. What will your school do?

The General Mission Board has approved the call for $25,000 and what is received in excess of this will be placed in the Home Mission Fund.

A Christmas Present for the Italians of New York

Note. It is desirable that every school make a contribution. Experience shows, however, that some schools will overlook the appeal. We, therefore, suggest that you choose one of the higher amounts.

795 MILLER.S.E V
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1923 CHICAGO, ILL.